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As "The Herald of the Star" proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star of the East, may stand.

REMEMBRANCE

January 1st, 1915.

Now, when our world is seal'd in night,
And gloom hath swallow'd up our ways,
Brothers, shall we forget the light
That beacon'd us in gentler days ?
Nay Lord, vouchsafe to us the will
To walk by it in memory still !

Behold, the earth is red with blood ,
A wind of Hate hath swept it round
Yet shall we think that therefore Good
Hath perish'd like a king discrown'd ?
Or rather, even in Love's eclipse,
Proclaim Love's law with bolder lips ?

In other days, when skies were fair,
Or e'er the Hour of Wrath began,
Men heard us with sweet words declare
The holy Brotherhood of Man.
We spake of Love with tongue and pen.
—What merit ? It was easy then !

But now, half-daz'd with sounds of pain
And deeds at which the cheek grows pale,
The doubtful heart is cleft in twain
"Ah, what," it cries, "can Love avail ?
Still, still to love in such an hour
Were task for an heroic power !"

And if it were ?—O brothers all,
Whose brows are seal'd with His name,
Whose eager hearts have heard His call,
—O brothers, were it not our shame,
If there be sleeping in each breast
No hero for the hour of test ?

If, when the lamp of Love burns low,
We leave unserv'd Its holy fane,
Forgetful of the troth we owe,
Were not such negligence a stain ?
Was it for this the sacred blade
Hath touch'd us with its accolade ?

Nay, brothers, we are knights ! And so
We pledge anew our knightly word,
Whate'er our hands may find to do,
Howe'er we serve, by pen or sword,
Still, Lord of Love, remembering Thee,
To do it with an heart hate-free.



IN THE STARLIGHT

BY G S ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

THERE is much talk among thoughtful people as to the reconstruction of social life which must take place when the war is over. It is always pleasant to look forward, especially when in the midst of trouble, to a time of peace and joy. But any reconstruction which is to last must be builded on the growth of the character of the individual, for social reconstruction means character-growth, and we may theorise as much as we please, we may establish innumerable new forms of social life, but unless the individual, who is the life of them all, is disciplining his character more than he has done before, these new forms and theories will be but dead things whose only value will consist in lulling lazy people into the false belief that they have done something to improve the conditions of life in which their "less fortunate brethren live."

Under the stress of the present war many improvements have taken place which ought to remain part of the life of the nation in calmer times. But unless we are clear as to the source of these improvements we shall be unable to retain them when the pressure of war has ceased. To me the source is obvious. It consists in the need we all have of being with others when times of trouble come. Why do we subscribe so munificently to the Red Cross Funds? Why do we raise a gigantic national relief fund, at present over £4,000,000? Why do we shower comforts of all kinds upon our sailors and soldiers? Why do we suddenly realise the existence of soldiers' and sailors' wives and children? Why are we so eager in our offers of service? Why do we form committees innumerable to look after

Belgian refugees? Why do many of us pour so much hatred upon our opponents?

The answer to these and to all other similar questions is that man is not made to live alone, for he shares his spirit with all other created things, and the purpose of his existence is to train him to live the truth of this. It is easier to do this either in great joy or in great sorrow than in normal times. For great sorrow and great joy take man beyond his ordinary limits. There is something over, and that something over must be shared, because it expresses more than the normal man himself. The time will doubtless come when we shall no longer need the prodding of external circumstances to bring us to the realisation of our essential unity with all around us. The time will doubtless come when we shall be as the Perfect Men, as the Christs, the Sri Krishnas, the Buddhas, who lived in others and for the larger life. Some day our daily acts and thoughts will be governed by the knowledge that in some way or other we must share every grief and every happiness which comes to those outside us, that no gain is lasting which is not shared by all.

At present, however, we have not reached that lesson, though we are preparing to learn it, and we need constant reminders of the truth lest in our pursuit of self-seeking and selfish power we spread too much trouble over those who must share our selfishness as they must share our righteousness. Trouble has thus caused us to live the larger life, not love. We cannot pretend, except in a high-strung emotional way, to love the Belgian refugees, or the soldiers who fight for us, or our Russian Allies, or the French.

Given other circumstances, and we might look upon our Allies just as we look upon our present enemies. No, trouble has drawn us together, and our newspapers have now to busy themselves in discovering natural reasons for the fact that the Army and Navy are the pride of our country and always have been, that to enlist is the glorious duty of every right-minded Briton, that Russia and France are incarnations of heroic self-sacrifice, while Germany and Austria are, and have for long been, pursuing a policy of brutality and selfish aggression "against which we have been warning our fellow-countrymen ever since we can remember"

* * *

I often find myself wondering how our present attitude will be explained away if, supposing this war does not end war, our Allies become our foes. Suppose Germany takes our side in the next great war and France opposes us. We shall then be reviving arguments about the Teutonic race and the close ties of the German and English peoples and the common virtues they share, and then we shall show clearly how the French nation has never really been our Ally in the true sense of the term, "though in 1914 her interests forced her for the time to stand shoulder to shoulder with her ancient foe." We shall then be told by that large class of persons which is always able to boast of being behind the scenes when in the company of those even more ignorant than themselves: "Between you and me, in that last war the German atrocities were rather exaggerated, and many things happened in the ranks of our Allies which were just as bad, you know, only we had to keep them quiet." And then we shall proceed to wipe the slate clean of German atrocities so as to get it ready for the record of those of our new foes!

How petty it all seems, and yet how inevitable. We shall only learn of the law of love through trouble, and while trouble draws us close to some it makes us shrink from others, and we have to justify the shrinking by exaggerating the

horror of the objects from which we shrink.

* * *

From the social reconstruction standpoint, therefore, we have to find out what is going to take the place of the spur of trouble when the war is over. Later on, true charity—which is love. As yet, however, love is a commodity of which we are able to use so small a stock that we can only spread it over a very limited area, and the charity we now express as an aspect of love will soon shrink to its usual—I had almost written "natural," but its natural proportions are illimitable—proportions. In this connection I think we have to thank Mr. Lloyd George for much reconstructive legislation which the war will help us to extend without difficulty. His National Insurance scheme may be as defective as you will, his land legislation proposals may strike at the root of interests we have no right to ignore, but the principle of ensuring that a citizen's chances of comparative prosperity shall as far as possible be secured to him is the principle on which we must base our future reconstruction schemes. Love would, of course, end all our difficulties, but to introduce such a word in questions of social reform is to give oneself hopelessly away as an ignorant, though well-meaning, visionary. Since, then, we cannot expect Utopia at present (I fully agree with Ruskin when he denounces those who dismiss schemes as Utopian), let us strive to place upon a firm foundation all that the war has made us do, because, having to stand together, we saw that it was to our advantage to look after the various parts of the body of which the war has made us more or less conscious parts. Let us start by realising that everything we are now doing out of charity we should, after the war, continue to do as a matter of duty. Let the Red Cross, for example, become a Government department, and its science, its personnel, its ambulances, be placed freely at the disposal of those who need its help. Every citizen should be served by the State in sickness just as the State should

be served by him when he is in health. The nation needs expert advice in times of peace as in times of war, and the admirable medical arrangements which do so much for our sailors and soldiers when wounded should be extended to fit our citizens for better service to the country in times of peace. War against ignorance is going on all the time, whether such a war as we have it now, or those still more terrible wars whose devastations and atrocities are seen in the slums of our cities, in the degradation and despair of thousands of our fellow citizens. We talk of German atrocities and hold up our hands in horror, unctuously thanking God that He has preserved *our* soldiers and *our* armies from committing such evil, and while we are doing this we are living but a stone's throw from scenes of squalor and vice to which our luxurious living and careless ease have directly contributed. Is it worse to kill women and children under the influence of passion or to make their lives living miseries through neglect and ignorance?

* * *

Many other charitable offspring from the war may be perpetuated by the State, such as work for the unemployed, regulations as to the sale of intoxicating liquids, care of animals, etc. In other words, the only substitute for the compelling force of trouble is that the State should begin to expect much more from its component parts than it does at present, and that in its turn the State should care much more than at present for the welfare of its citizens. Social reconstruction means, therefore, that the State must give us much more to do on its behalf and must give us the ease and comparative comfort in which to do it. As we read the columns of the public Press full of the pet schemes of the various editors, as we see the magnificent public response to all calls made upon its charity, two thoughts occur to us. Why was it all not done before? What a force for the future if all this charity—now the expression of active sympathy in mutual trouble—could be properly organised, demanded by the State as a

debt due from its citizens, offered by its citizens as a debt due to the State! I doubt whether we can place much reliance on individual continuance of the present generosity. We are making special exertions just now, and could not continue them. Also, the dead weight of inertia and short memory and habit will soon push us back into the old condition of carelessness out of which trouble has uprooted us. No, we must be trained, and it ought to be possible for the State to keep us active along lines on which we have shown our ability to proceed. To a large extent this is the value of the war. It is teaching us the quickest approach to social reconstruction, by making us fall into certain activities and discover the benefits they yield. As Bernard Shaw pointed out in his illuminating, though also aggravating, *Commonsense about the War*, we find, for example, that our railways, though practically State-controlled, work admirably well, and we have thus fallen into a lesson which ought to have been learned long ago. Let us hope it may be one of the lessons we shall not hurry to forget.

* * *

I can, of course, imagine many improvements our social reconstruction scheme might take up. I do not mention them lest I be abused for having omitted someone's favourite scheme without which no progress is possible. Let us begin with what we already have, and a little more, and let us take our reconstruction also into the regions of international life so that, if war still be a necessary evil, we may not be permitted to wage it until all other means of readjustment have been tried and have failed.

In the long run it is all a matter of sympathy born of experience. I do not believe that any social reconstruction scheme has a chance of success save as it is based on a sympathy which is the fruit not of the fear of suffering but of the result of suffering. And the value of this war is its suffering-producing power. Each country, doubtless, satisfies its conscience with the conviction that it is

fighting for its existence, or for high principles, for honour, against a spirit of militarism (Germany), against an overweening pride and desire for world-dominion (England) This is inevitable, for we have all reached the stage—even the Germans have reached it—in which we must feel at our backs an inspiring motive for plunging our country into a terrible war. But, above all, we are fighting our way to truth and brotherhood, and the sense of comradeship war gives a nation can come through war, and through war alone, at a certain period in the nation's evolution. We are fighting against evil in all nations, not merely against the particular evil in our enemies that we perceive with such marvellous clear-sightedness at the present time. We are fighting against evil in our own nation, and those of us who realise this must be continually pointing the fact out, lest in seeing the beam in the eye of our foe we fail to notice the mote in our own. As many writers have said, the old ideals have to crumble away so as to give place to new, but those of us who are on any particular side in this conflict have to take care not to fall into the error of comfortably imagining that the ideals of the enemies have to give way to our own. Much that is outworn in our own countries, or which ought never to have been worn at all, must go with all the rest, and in keying up our energies to a high state of perfection in preparation for the foe we are practically being told "Much of this you should have done long ago. You would not. Therefore, you are being told to do these things through war and all war brings, and suffering will deepen the record the lesson is to leave upon your memory."

* * *

The place of our Order in such work as this must be obvious, as also the penalty of belonging to it, if penalty it be. The Order stands as a world-wide sign-post pointing straight at the source from which the real reconstruction will come. It says to its members, and through its members, to the world at large "Engage in all

good work that brings your nation closer to brotherhood and human sympathy. Do not count the cost of joining such movements, nor the danger of their failure, since only out of failure can success come. But in all your work keep ever present in your mind and in your actions His coming and all that it means. Do not allow yourselves to become so absorbed in your exertions, so wedded to your forms of charitable endeavour that you fail to notice Him at His approach, that you fail to recognise God's voice in His speech, God's directions in His guidance." To prepare for His coming we must, indeed, strive to make the world better than it is, but we must take heed lest we become entangled in meshes of our own making and so be unable to drop all that we have done, all which has made us what we think we are, to follow Him unquestioningly. I do not think material wealth is hard to give up, perhaps because I have not in this life possessed it. But it is infinitely hard to many of us to strive for others, to become bound up in our efforts, to long for success, to glory in it, to sink into despair through failure and then to struggle into the sunshine of success therefrom, and, finally, to turn away from it all, from all that has made our lives seemingly happy, to follow Him—entering apparent obscurity in exchange for the loving applause and gratitude of those whom we have helped. But we have to be ready for this, inasmuch as He alone is the Way and the Life, and no applause, no success, no gratitude, in the outer world can lead us to His divinity save as we have learned to strip ourselves of them utterly and serve Him naked but unashamed, above all ungrieving and with joy in our hearts

* * *

I have written that there is a penalty in belonging to the Order, but it is only a penalty—a check—on the activities of our lower selves which too often long for the easier path of flowing with the stream, of absorbing ready-made opinions, of bowing to the conventions and standards of the time. Star members may rule their daily lives according to conventional

standards if they will, no doubt it is wise for most so to do. But let the convention be a tool in their hands, not a fetish which they worship. Let the convention be used as a channel through which to bring others to the truths they know, not a rushing torrent on which they are swept away with the multitude. So far, so good. But the time comes when earnest workers must be tested as to their relation to the outside world, as to their attitude towards contemporary customs and opinions. A truth is placed before them to reach which a convention must be set at naught, an action is to be performed which may call down upon the doer the contempt and ostracism of orthodoxy. The test may come at any time, and all we can do is to note carefully our periodical attitudes to make sure that, however much a conventional veneer may clothe them, underneath we have the results of vigorous and independent thought. It is not wrong to believe that the Germans are savages, provided you have deliberately arrived at this conclusion after weighing evidence for and against. It is not wrong to give credit to the allegations of the Belgian Commission as to the German atrocities, but you must remember that our attitudes in crises such as these are always largely governed by self-interest. At all events, the alleged Belgian atrocities in the Congo have not prevented Belgian heroism to-day, neither will the German atrocities of to-day stand in the way of German honour in the future. But just as Belgium is, perhaps, now suffering for wrong done in the Congo, so must Germany endure the karma of whatever wrong she is committing in the present war. And so it is with us all. So far as I am concerned, I prefer to take the attitude that there is much good in all the nations now warring, that excesses are inevitable, and that if instances occur of our own troops giving way I shall be no more surprised than I am to hear of other troops giving way also. War is a bad business at best, but against the bad we may set the magnificent qualities

to which it gives rise, qualities which the majority of the combatants—on whatever side—are likely to display. Men who face death daily and face it cheerfully will be fine material on which to build the foundations of our social reconstruction.

* * *

Writing of death brings to my mind the wonderful way in which the forgotten truths of Karma and Reincarnation are being laid bare to the West. In early Christendom, as we know, these truths were taught, but for Western lines of progress the time came for the laws of cause and effect and rebirth to be veiled from the knowledge of men in the West. But now again the knowledge is to be brought back, and it is being gradually introduced by turning people's minds in personal ways to the great event of life and to the unsatisfactory answers the modern church gives to questions as to its meaning.

Thousands of men, women and children have death at their doors, live, if not in the fear, at least in the presence of death, find the hoped-for future dulled by death's chill blast. See how bravely mothers send their sons into the unknown, exchanging peace for yearning and tense anxiety. See how young women give themselves in marriage to their soldier lovers who are about to face death, so that they may share whatever there is to share—be it joy or sorrow. See how wives smile on husbands they may never see again, giving them up bravely that the honour of their wedded life and the honour of their children may remain untarnished. Such sacrifice is worth the truth about death, and I can think of no better work than for those of us who believe in Reincarnation and Karma to band ourselves together and to spread broadcast these two truths, and these two truths alone. Whether people accept the truth or not, they have at least the right to be told that their sacrifice is not in vain, that the death their loved ones suffer is but the entrance to a life the nobler because they died in their country's service, and that a sacrifice thus shared is a tie which will bring them together

again time after time in the future. Some may laugh, but some may ponder . and though no insistence on the truth makes up for the loss suffered, it is well at least to know that the suffering is not in vain and that death does not separate as it seems to do. It may not be comfort, but it leads to strength, and even if only a few are helped to face a dark and lonely future the better for a knowledge which they have realised to be true, it is well worth while for the sake of these few to make the truths known far and wide so that those whose ears are opened may have the opportunity to hear. Sir Oliver Lodge's recent attestations in *The Times* as to the survival of the individual after bodily death paves the way for what we might call a Karma and Reincarnation League, similar to that existing already in America under the able guidance of Dr Weller van Hook, and there is plenty of material strewn through occult literature on which the League might base the pamphlet and leaflet aspect of its propaganda. I shall be glad to hear from any readers who are eager to take part in such a work and who would either contribute to the expenses of distributing propaganda broadcast or would lecture to soldiers' camps and to the general public. If the idea be a suitable form of expressing our desire to be of service, we might even have a membership and make the League entirely independent of the Theosophical Society and the Order of the Star so as to present its truths just as they are, apart, as far as possible, from other truths to which they naturally belong, but which for the moment need not be pressed.

* * *

In connection with that which I have written above I recommend readers to open their Longfellow's and read "The Peace Pipe" from the "Song of Hiawatha." I print some of the lines to show their appositeness:—

"I am weary of your quarrels,
Weary of your wars and bloodshed,
Weary of your prayers for vengeance,
Of your wranglings and dissensions ;

All your strength is in your union,
All your danger is in discord ;
Therefore be at peace henceforward,
And as brothers live together

"I will send a Prophet to you,
A Deliverer of the nations,
Who shall guide you and shall teach you,
Who shall toil and suffer with you
If you listen to his counsels,
You will multiply and prosper ,
If his warnings pass unheeded,
You will fade away and perish "

"Bathe now in the stream before you,
Wash the war-paint from your faces,
Wash the blood-stains from your fingers,
Bury your war-clubs and your weapons,
Break the red stone from this quarry,
Mould and make it into Peace-Pipes,
Take the reeds that grow beside you,
Deck them with your brightest feathers,
Smoke the calumet together,
And as brothers live henceforward ! "

I should also like to draw my readers' attention to the admirable little poem in a recent number of *TP's Weekly*. The third verse is obviously in allusion to the public-house danger —

AN EMPTY CHAIR

A woman there is, born of English soil
Her hands are roughened and grimed with
toil ;

She's holding them out in a mute appeal
There's a look on her face that makes you
feel

Her heart has a wound too deep to heal
And her soul seems bare,
As she crouches there,
To stare

At an empty chair.

A woman there is who has given her all !
Her man went forth at the bugle's call ;
She speeded him off as a woman may,
Not a shadow of fear did she betray ;
She smiled through her tears—a woman's
way—

Then she crept back there,
To her hearth so bare

To stare
At an empty chair

A woman there is full of dread and fear !
 Her home is empty, so quiet and drear ;
 She's tempted to leave it—she cannot fight
 With the ghosts of the past that fill the
 night ,
 She goes to find comfort and warmth and
 light ,

And she drowns her care—
 ('Tis a deadly snare !)

Her scare
 Of an empty chair

And women there are built of stronger clay,
 They hope and pray in the bravest way ,
 They've counted the cost of the deadly war,
 They know there are men they'll see no more,
 They'll help the weak sister whose need is
 sore ,

They have love to spare,
 And they'll gently share

Her care
 Of an empty chair.

—HAR MENTONI.

* * *

It has been borne in upon me forcibly, during the past few weeks, that the numerous funds now being raised do not touch one very deserving class, a class which plays a very definite part in the building of the nation in the present crisis. I refer to that class of persons which is opposed in opinion to the majority of our citizens. There is a quite considerable number of people who either do not approve of the war or who cannot adapt themselves to the popular viewpoint, and many of these are, I believe, hard hit. The public will only pay, as a rule, for what it wants, and many journalists, for example, who can write admirably, find that unless they can turn out the special literary food acceptable just now to the public palate, they may as well not write at all. Others, who have conscientious objections to the war, find it almost impossible to live a quiet life or to get on in their business. Public opinion at such a time as this is a very dangerous weapon, which even the individual finds himself able to wield, and the result is that independent and occasionally critical views are damned as unpatriotic, and their holders relegated

to the ploughing of a very lonely furrow. I do not wish to suggest that people of independent views are necessarily to be pitied, of course it is their own fault, as they are sure to be told. But let us try to realise, when we are most sure there is only one side to a question, that really there are always two, and that the welfare of the body politic depends upon the interplay of varied opinions and not upon the monotonous reiteration of one. If this were not so, we might as well have had the rule that instead of a parliament we should be governed by the voice of the majority, leaving the victorious party to sit in legislative session unfettered by the presence of the opposition.

I am thankful to meet a person who has the courage to think independently in these inquisitorial times, and when I know that he is in financial straits on account of his opinions, I begin to think it would redound to the credit of Great Britain if someone would open a fund to help those who are battling against the stream. Those who go with it have at least public esteem for their sacrifice, while those who go against it lose also even that.

Of course, in the long run the conscientious objector is remembered as a strong force of much influence in his country's counsels (I take it for granted that he is really conscientious and not an objector through cowardice or self-interest). But the respect future generations will pay to him does not provide him with the means to live in his own. It is well to remember that all good and true men are at one time or another in their lives compelled to stand up against public opinion and suffer the consequences, for public opinion is not always in the right. Those, therefore, who are travelling with the stream must some day—if they be good men and true—run counter to it and suffer. Think of this—those of you who are with the majority to-day, and say to yourselves: "My time for isolation must come. May I now do to those whose time it is for isolation as I would be done by when my time comes."

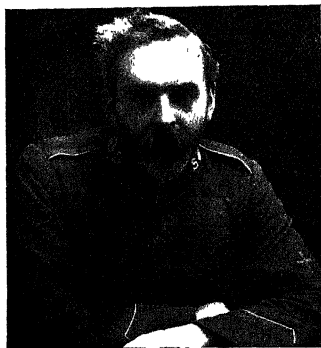
G. S. ARUNDALE.



LADIES AND GENTLEMEN,

If I can say anything that will interest you and help you to understand something of the work that is being carried on by the Salvation Army, and say anything which will inspire you to the service of mankind—no matter what kind, if it be the service of mankind—I shall be amply repaid. I am not going to lecture, but just talk, and shall try and make it as interesting as possible.

You will understand that I cannot say very much about the Salvation Emigration work without saying something about the Army itself. It is less than fifty years ago since General Booth started his work, standing absolutely alone, having cut adrift from the organisation of the Church that he had been associated with, without training of any kind, a married man with several young children, to pour out his heart to people and preach the message which God had given him. And then for twelve, fifteen, eighteen years the movement was confined to just a few in the East End of London, and then it seemed a new spirit came over the Movement, or that the period of preparation which God, I believe, in his heart, intended for the Army had passed, and then there was a rapid development of the work, which spread all over the country. It was met with a great deal of hostility, there were many who did not understand the Message, all sorts of lies were told about us.



COMMISSIONER DAVID C LAMB

My first impression of the Salvation Army was as a young boy, in Scotland, hearing about the riot in Sheffield, and in the short report which I remember my father reading, it struck me as very wonderful that, in the midst of all this buffeting, the assailed Salvationists did not retaliate. A few years later I went

to serve my apprenticeship in Edinburgh, and came under the influence of the Army.

A glance at the Army, to show its position. In the last thirty-two years of its active work the Army has spread in a very wonderful way, in fifty-eight different countries and Colonies, and the languages in which our message is proclaimed number now thirty-four.

We have a large corps of assistants and outposts, numbering 9,415, social institutions—that is where men, women, and children are sheltered—numbering 1,142; and we have day schools to the number of 572; then we have officers and cadets in training, 15,988. None of our officers have what we call a "guaranteed salary," but now we have a minimum salary which is not a sufficiently large one to attract people to make a livelihood out of it, consisting of plain furnished quarters for a young man and 5s. a week, and a maximum salary which goes up to 18s. or 20s. a week, and *that* is dependent upon the local effort in which the officer is engaged. Then we have persons without rank, paid

the ordinary rate of wage, and employed on the different buildings, numbering 5,601, officers and cadets engaged in social work number 2,860, and then we have a large army of what we call local officers and cadets numbering 55,658, mostly married men of experience and calling, and set apart because of their experience. Then we have bandsmen—I know there are bandsmen and bandsmen,

Now, I know that the musical critics would have been demented by this sound, but the charm of the drum attracts some people, and so we have always tried to adapt ourselves to the class we have to deal with, and now we have 23,315 bandsmen (senior) and 2,500 junior bandsmen—that is, young boys under sixteen, who will come into the senior band some day. Then we have an organised band of



PROSPECTIVE EMIGRANTS

and we have some rather indifferent bands. Down at Southend I reckon that we have a very good band, but I have visions of a place in —— where I looked in one night and found a number of people expecting me, and a band, in a hall half this size, and the band (quite pardonably, I think) wanted to show off, and I do not think that I have quite recovered yet!

songsters numbering 13,092, and a cadet corps, consisting mostly of young people still at school, to the number of 11,551.

We have a large circulation of newspapers, and I may say that the profits from our periodicals, books, and tracts keep our International Headquarters. Sometimes people wonder that we can keep such a large building going, but we

are able to do so owing to the fact that the Army has a large newspaper organisation, and instead of an individual piling up wealth for his own benefit, the proceeds of this sale—held in trust by the General—together with the sale of books and pamphlets, and the fact that we do not give tracts away—on the principle that a man values a thing far more if he pays for it—enable us to support our International Headquarters. The number of periodicals issued is 81, and the number of copies per issue is 1,029,804. You can then understand that with reasonable care and proper organisation, a good deal of money can be taken.

Another source is the Tea League, where we sell tons of tea every week, and the proceeds of this sale are devoted entirely to the missionary work of the Army. Then, again, we have a large Insurance Society, charging the ordinary rates of insurance, and the money coming from this we devote to the ordinary work of the Army. Shelters and hotels we have to the number of 25,755, homes for inebriates 259, children's homes 2,133, rescue homes 3,457, and maternity homes 590. The accommodation or working capacity of our industrial institutions reaches the number of 6,527.

I thought that a glance at the Army as it is would be interesting, before I said anything about emigration, perhaps it is even more interesting, in some ways, than the work of the emigration department; at any rate, you cannot separate the two.

It is less than twenty-five years ago that General Booth published his book, *Darkest England and the Way Out*, a work that was based on observations and experience, and he asked for a large sum of money—he asked for £100,000 (a year), and got it, and also for a maintenance sum amounting to £20,000, which he did not get, and we were left to do the best we could, and we have done fairly well.

Emigration is the work of the last ten years, and of that ten I shall give you a few particulars. I had been for some time governor of our land and industrial

colony near Southend, a colony of about 2,000 acres, where we have usually six to eight hundred men, women, and children, the bye-products of our modern civilisation, men who for one reason or another have got into trouble and gone astray. The idea of this colony is that by work and a good influence they can be helped to regain their place in Society. A certain portion of these are emigrated, because we realise that it is a change of conditions that these men want. According to the old General, there were two classes of outcasts—the man who became an outcast through the force of circumstance, in which case a change of condition is sure to be beneficial, and then there was the outcast through his own vicious nature, in which case a change of condition is of no use, and you must then bring some external influence to bear upon him.

I was appointed to look into this emigration question, and discovered that there were a large number of people who were simply the victims of circumstances, and if their circumstances were changed, then they would become useful members.

We started a strongly centralised government of officers in all parts of the world, able to ascertain exactly what conditions prevailed, and all information in connection with their department. Thus, people go to our officers at Aberdeen or Plymouth and say, "Is it true what they say about Melbourne and Capetown? Is it safe to go to Winnipeg?" The local captain replies "I can only enquire what the conditions are, and write to the captain at Winnipeg", which he does, and passes on the information to the enquirer. We touched, so to speak, the button, and the organisation moved. It is true that it has required a good deal of work on my part, and on the part of the officers associated with me, to evolve this perfection. I started at first with just an office boy to dust, and open the letters, now we have a staff of nineteen men and women engaged entirely in the work; and during the last year we have sent out 10,000 men, women, and children to different parts of the Empire, mostly to



PARTY OF EMIGRANTS AT EUSTON STATION, LONDON

Canada. I read the speech of the Chancellor of the Exchequer made in Glasgow the other day, holding forth about the wickedness of the Scotch landlords in depriving the people of the land, but all I can say is that I should be very sorry to get my living on the hull sides where my grandfathers and grandmothers got theirs; if Mr Lloyd George wants it he can have it.

Now, Mr Lloyd George admits that there are probably one million or so being paid disgracefully low wages, and I have got an idea that if you could take that odd million, with their children, and submit them to wholesale emigration, you would make conditions very much better for those who were left. The old General recognised that in this question of emigration you had to be careful; that where there was a demand for one hundred, two hundred men did not go; and that meant organisation and centralisation. We have been so successful in our system of organised emigration that we have been able to offer a guarantee against unemployment, and we also guarantee Emigrants against sickness, unemployment and loss of luggage; we have, during the last two years, dropped sickness, but still insure against unemployment and loss of luggage for the sum of ten shillings. If a man goes to a place after being insured and cannot find work, we bring him away and pay his expenses. In Scotland we do not get many to insure, and when I enquired the reason I was told that the Scotch say that they go on the bare guarantee of the Army, and prefer to keep their ten shillings.

We have made this year a clear profit of £200 on our insurance, simply because it is so well organised and managed, and our organisation is so perfect that no man was unemployed.

When taking ship loads across we have a properly organised labour exchange on board. Say we are taking a shipload of eight hundred people; the officers are carefully advised, and select those people who mostly pay their own fares, and they are then gathered together under an

organised system, and we should probably have on board four officers from the London office, who would have all the correspondence in connection with all the people on board properly numbered and alphabetically indexed, and as soon as we are on the other side of the Mersey, the labour exchange is opened. Now, it would be comparatively easy if No. 1 job could be placed alongside of No. 1 application, and so on—but you cannot handle men like books or suits of clothes, each man is a problem, and that we recognise, and as each case has his own history, he becomes not a mere number, but a living being with a family, and we have to weigh all this in consideration before deciding what to give him, and you may be sure that our officers have to work very hard to go through all the cases, and suit each individual case, so that by the time the ship comes to the other side, instead of anxiety as to what they are going to do there is calm and order; we are able to distribute them round, and say to the transportation company, "Fifty to go to this point, sixty to that," and there is no unseemly rush. And then we have our local officers there to advise and help in the event of a breakdown.

Unfortunately, there is a great mass of women in England who are earning a mere pittance. I think some time ago there was a Departmental Committee enquiring into the wages of the working women, and it was found that the average wage was 7s a week, to live on, and sometimes to keep a family as well, and, unfortunately, there is also an enormous excess of women over men. Then there is also that very sad state of things regarding the condition of the widows of this country. In this country there are 40,000 widows in receipt of outdoor relief, and you know what that is—2s. 6d. and a loaf for the widow, and 1s. and a loaf for each child, and though there is a movement to obtain better conditions in Southend, on a committee with which I was connected, I could not get a case through. A woman with six children was on Poor Relief, and I tried my best to get the

Guardians to go up to 17s, but 7s of that had to be provided by the father of the woman, and 5s. had to go to pay the rent.

There are 40,000 widows in this country, with 138,000 dependent children, who are having an appalling struggle. The old General, just before he died, was working away at the figures, and collecting facts so as to organise some system of helping these poor women, I had been negotiating with the Poor Law Guardians, and to hear

opportunity offered, the other children could come over, and we would look after those who were left behind. This was the idea, and I am glad to be able to tell you that this year we have sent over one hundred widows, with about three hundred children, and they have all been happily placed. There was one case of a widow, living down in one of the Home Counties, on the bounty of a nobleman, who was allowing her 10s a week and



ALGONQUIN PARK, ONTARIO

the Poor Law Guardians talk about these widows you would think they were the most dreadful people, and that they wanted to desert their children. The idea was that if the mother went out with one of the children (leaving the others, because a woman with six or seven children landing in a new country would be hopelessly handicapped), it would be a companion for her, and would also label her for what she was, a widow; then, as

a cottage, and of her eight children seven were at home and one in service, and she was afraid that if his lordship knew that she wished to emigrate there would be trouble. On two different occasions he had tried to get rid of his responsibility—though I do not pretend to accuse him of anything, as I do not know what his motives were—but on two occasions he had tried to push this woman on to the Guardians, and made her make formal

application to them, they had refused to assist her because she was not destitute, if his lordship withdrew his 10s. a week they would do so. The poor woman was rather anxious about the future, and so she wrote me a letter asking me to say nothing to his lordship until the matter was more settled. We estimated that it would cost £80 to send her and a child to Canada, she wanted all the children to accompany her, and that was contrary to

I tried once again, and asked this time for £50, but he would not, and, lastly, I submitted the case to the Canadian Government Commissioner, and he said that if the woman was a desirable emigrant they would take her. A woman with seven dependent children is not to be taken on lightly, and I had enquiries made, and found that she was a most industrious woman. The lady officer whom I sent down found that she earned a little by



HAYMAKING, RUAKURA FARM, NEW ZEALAND

the regulations. Well, I calculated that if we were going through with this case we must stand to lose £80, I also thought that perhaps his lordship would be glad to stand £100, and so get rid of the woman and her family, but when I wrote and asked him he replied that he thought that the family in question was quite unsuitable for emigration. Well, to use a vulgar phrase, the fat was in the fire, for his lordship knew the family wanted to move

cleaning out the village school rooms, and found her engaged on a pair of trousers for Tommy, aged seven, made out of fifteen different pieces of stuff, and also that she had taken the prize—and the first prize—for allotments; also the first prize for the best kept house; and on hearing all this I understood that, from his lordship's point of view, she was not a desirable emigrant! Well, to make a long story short, I asked our people to

cable from Canada if they could handle this case, and on receiving their reply we shipped her off to Canada, and she has to-day repaid us. We find that as a rule single young men do not repay us at all, but that the women mostly always do. In the case of widows, we pay half their fare, and make them a present of the other half, and we have had this year £400 to £500 back to help others.

I may say, in passing, that emigration

and then she told me this story. Within fifty miles of London from where we are now standing, is a little village, and in that village she resides as a lady officer, and it appears that a man and his wife and four children had been turned out into the highway without notice of any kind. This lady wanted me to ship this family off that very night to America, on a ship that was already full, and as it was no use to argue with her, I said that they should go



DRILLING, HARROWING, AND ROLLING A WHEAT CROP, VICTORIA, AUSTRALIA.

began in the Garden of Eden, and later on you have Noah an emigrant and Joseph and the lost Tribes, who went round to Australia, Ireland, West Scotland, Burma, and China.

Two years ago a woman came to my office and said, in a most agitated and excited way, "Colonel Lamb, it is most disgraceful, it is shameful, Colonel Lamb, and they must go to-night." I said, "Excuse me, but what is shameful?"

This man and his family had lived in that village for years, and were a decent lot; the man earned 16s. a week, and out of that he paid 2s. for rent. He was a bit of a poacher, as so many are in the country, but the gamekeeper had always winked at this so long as it was within certain bounds, but, unfortunately, his landlord possesses a sister, and she possessed a black cat, and that black cat was found one morning in a snare set for a rabbit.

Nothing would appease the lady but that the man and his family should be turned out into the high road then and there, neck and crop, children and wife, and they did not know what to do, anything but the workhouse. And so this lady officer said she would come and see me, and get me to pack them off to Canada. I told her the cost would not be less than £40; she said that she had £20, and that I must pay the balance. Well, to make a long story short, they went off that night, and are doing very well, and have paid back the money that was loaned to them.

We have established in Canada a train of hostels for women, because we hold that women want special looking after, as they are more liable to buffetings and less able to rough it than the men. We have now in Canada seven of these hostels, exclusively used for women. When I was in Toronto last year, I was sitting on the balcony of one of these hostels late one summer afternoon, and I noticed over forty young women coming in, either for tea or some little social relaxation.

Another story illustrating the widespread work of the Army is the following. A certain shipping company refused to supply any tins for its steerage passengers, and, as you know, crossing the Atlantic necessitates the frequent use of these. I did my best to induce them to supply these tins, but to no effect; so I said, "Well, if you will not supply the tins, I will. I will have a depot on the wharf, with a notice: '1,000 tins at 3d. each. The shipping company does not supply them, buy them here.'" Needless to say, the shipping company did supply those tins in the end.

The Salvation Army effects much, and has sometimes had to get itself out of awkward predicaments. I remember once, when a whole shipload of emigrants were to start for Canada the next morning, we found that the papers containing par-

ticulars of vacant situations had not arrived from the other side. The position was very trying, and we waited till night in the hopes that they would come, but they did not. An energetic Irishman, who used to work with me, solved the problem by threatening the Postal Authorities to appeal to Parliament; they then discovered that by a special law they could make a special night search, and the next morning, just as the train was about to start, the Irishman arrived triumphantly with the papers.

Another case which caused a good deal of agitation was the following. A boy travelled all the way from Edinburgh in one of our emigration trains, and when he was put into that train he was resplendent in a new suit. On the arrival of the train at Liverpool, one of our officers noticed a very miserable-looking boy with a bundle of clothes under his arm, and he asked the boy what was the matter with him. The boy stepped over the gangway, and clasping his coat tight round him said, in the broadest of Scotch, "A' me buttons are off, captain." His people had got him a new suit and dressed him up properly, but the first thing that the boy did when he was in the train was to lose his cap, and by the time he had got to the end of his journey every button was off his coat. So now our officers, in addition to the other things they carry—and a goodly load it is—carry buttons for the convenience of those who have lost them.

Another story to illustrate the fact that if this Empire of ours is to last, its foundations should rest on the strength drawn from the individual home.

A very good fellow, an ardent Imperialist, used to always pronounce "Empire" with an "H." One day some one got up and asked him: "How do you spell Empire?" "Well, I spell it as it should be spelt—I spell it as I spell *Home*." And I thought he got his shot in rather well.

They that are in sin are also in the punishment of sin.—SWEDENBORG.

Truth in thine own heart thy soul shall save —CHAUCER.

THE SCHOOL OF WAR

THOSE who know me will have no difficulty in understanding why I chose a somewhat queer title, "The School of War," and those who do not know me will understand equally well when I say that I am a schoolmaster. To a schoolmaster everything is a school

The biggest school is life, and everything that life holds. All the groups of people and things and activities that life brings us in contact with are in a very true sense, not in the narrow limited sense of the schoolmaster proper, but in a very true sense, our teachers.

Who are the teachers in the school of war? There are no schoolmasters proper, no books from which as in the ordinary school we are to learn our lessons (the lessons we learn are not always the lessons we are expected to learn), but in the school of war, as in the school of school, there are those two other sorts of teachers, who are really more important in the long run than the schoolmaster and the book proper—our companions and the incidents of our daily life. Of those teachers (in the school of war at least) the sternest of all is Death.

Who are the school of war scholars?

You and I and all of us, everybody, men and women, boys and girls, no matter of what age. It is a co-education school, and attendance is compulsory. There is no escape, no truancy. Even we here, comfortably at home in England, are in attendance—not in the same sense, but to

just the same extent, as the men who are fighting in the trenches.

The scholars are grouped into three great classes. I put in the first class the soldiers and sailors and all the others who are facing death for our sakes—many of them women. In the second class are the men and women who have to stay at home. In the third and bottom class are the children, all boys and girls who are not yet big enough for promotion.

The lessons we learn of course vary greatly with the class we are in. We here are learning our lessons (I hope) just as the soldiers at the front are, though the lessons are very different. And the lessons to you younger people are not quite the same as the lessons to us—though some of them are common to us all.

I am not going to attempt a list of all



JOHN RUSSELL
(Headmaster of King Alfred's School, Hampstead)

the lessons that all the three classes are learning. Some of them our junior school-fellows could not possibly understand. I am only going to mention first one or two of the things that the war has taught me—not necessarily new things, but things that the war has driven home to me as perhaps they have never been driven before. Then I shall mention one or two other things which I hope the war may teach you younger people to whom I am particularly speaking.

The first lesson that it has brought home to me is a very homely commonplace, but I want to refer to it seriously. I find in myself that the war has been a splendid cure for grumbling. In ordinary life we are most of us too ready to grumble at the minor miseries. We grumble at the weather, or because somebody wants us to do something we don't want to do, or because we cannot do exactly as we like, almost as if the world at times were made for our sole satisfaction. Now, when I find myself falling into a grumbling mood (and we all do sometimes) I think of the men at the front and of the sufferings that they are voluntarily accepting. I think, too, of the men at home who are training, and the hardships they are going through gladly and smilingly for my sake—for I am one of the people they are fighting for. Each of us is one of the people that these devoted men are accepting hardships for. If they can face these terrible things, we can surely face the poor little rubs of every day. For myself, I never put my head on my pillow at night without thinking of the soldiers in the trenches and the things that I read in the newspapers. And it is with something like a feeling of shame that I settle down in my bed comfortably with everything I want about me, and knowing that I shall wake in the morning to the same conditions. And my trouble, believe me, is not only for the English soldiers and the soldiers of the Allies. I have been a great deal in Germany; I have very great friends who are Germans, and I have valued everything German since I can remember. I cannot help

feeling equally troubled for the tens of thousands of German soldiers who are daily being driven to the slaughter, and who are just as much victims of the wickedness of war as our own men.

The second thing I want to refer to is also a commonplace, indeed Lady Emily has already referred to it. Supposing in the last hundred years or so—not to go back any further—supposing that all the thought and effort and money and sacrifice and heroism that England has spent on big guns and on the ways and instruments of destruction had been spent instead on life and goodwill and the things which build up. If that had been done, might not England have been to-day a sort of Paradise compared to the sort of hell that it still is in part—and not only in time of war? That seems so simple, so self-evident a truth that nobody can deny it. Why has it not been done? That is the difficult question. I do not know. Perhaps nobody does. But I think I know one or two of the reasons. It has not been done (in spite of all our talk about it) partly because of our personal ambitions, our lust of power and domination, but chiefly because (and this is the deeper reason) we have not yet learnt at home to live as neighbours with each other; because we every day quarrel with each other and mistrust each other and fight each other, not only in our national life but in our family life. It is an idle thing, I think, to hope for the brotherhood of nations till we can show something more like brother and sisterhood at home.

Another effect of the war upon me (and I am sure on many others) has been the temporary breakdown of some of my most cherished ideals. I had literally not believed that such a catastrophe as has come upon us was any longer possible. It has been talked about, I know, and I have read a good deal that has been written about it, but personally I had never believed that it was possible that it could happen. But it has happened, and I was wrong, and there is a great ideal, which I have cherished ever since I have had any ideals, just gone to pieces. The

impossible thing has happened and—what is worse—may happen again. But when one of your moral foundations breaks up like this you begin to be afraid that others are going too, and you begin to re-examine your faith, to re-weigh it, and to ask yourself how safe and how sound it is, and how much worth living for. The two articles of my own social faith that the war has compelled me especially to re-examine are my belief in the inviolable sanctity of human liberty and in the inviolable sanctity of human life. All that has been happening in these last months has compelled me to ask myself once more—is freedom such a great thing after all? The limited freedom we have enjoyed in England (for it is still limited in a thousand ways)—does it so much matter, is it worth making such enormous sacrifices for? Why not have said to Germany: “Come and do what you like with us; come and take possession of us; we are not going to fight you. Only leave us our material comforts—our pig-troughs—and you may come and do what you like.” Why didn’t we say that? Because we prefer freedom to pig-troughs, and for that preference are willing to sacrifice millions of pounds and millions of lives—for the men who are maimed are sacrificed no less than the men who perish.

I wonder if any of you saw in one of the responsible newspapers that in Brussels, or some other place in Belgium in possession of the Germans, the Military Governor had issued an order that all civilians should salute the German officers or be shot.

I don’t think anything that I have read of the war has made me more angry and rebellious than that. I am sure that if I were in Belgium I should refuse to salute. My self-respect, my love of freedom, would (I hope) make me brave unto death.

That is exactly how I feel about accepting any dictation from Germany. I am no more willing to say “All right, come over and do what you like, so long as you leave me my comforts,” than I should be willing to salute the German

officer who had trampled on my country. My faith, then, in the sanctity of human liberty is not shaken. It is the essential condition of noble life, and I am satisfied that the lives we are sacrificing in its name are being sacrificed in a righteous cause.

So also with my faith in the sanctity of human life—a sanctity to which I can hardly set any limits. I do not know how many people there are who believe as I do that hanging a map for murder is in itself a murder. (Applause.) For myself, I find it entirely impossible to believe that it can ever be consistent with human justice, human wisdom, and human love to take human life—unless conceivably to shorten the agony of death, or to anticipate the would-be murderer. About that I do not feel quite sure. But I do feel quite sure that war (at least aggressive war) *is* murder. And the measure of its wickedness is the measure of its waste of life.

But now somehow we are becoming so familiar with the story of violent death, it fills so much of our days and nights, and has become so habitual that it has lost some of its poignancy, and the awful pain with which at the beginning we read about it and thought about it has been deadened. And then, our admiration for the heroism, self-sacrifice and bravery (and even the material skill and ingenuity) shown everywhere on the battlefield by all peoples, by all nations—our admiration for all that, our enthusiastic admiration, has blunted our pain and blinded us to the devilish brutality which is behind it all. We cannot happily realise these horrors. If we could we should no longer remain sane. In the trenches, you know, they jest and sing; but in the trenches they also go mad. When our surviving men come home again and the fighting is all over, one of the most tragic elements in the cost will be the men who have lost their reason. Perhaps death is better than that. I do not know.

Now when I put newspapers and pamphlets away and go and sit down quietly and try and think it all out and

weigh calmly like a philosopher the loss and the gain of it all, I can only see an immense balance of loss. Do not misunderstand me. I believe we shall get the victory. I believe that it is important for the whole world that we should have the victory. I do not grudge, in one sense, a single life that is lost. I think I value life as much as anybody who ever lived, but if I were of any use I should go out unhesitatingly to die. But when I weigh it all up I am convinced that all the loss of life is in the deepest sense a waste of life. It will do great things, much good will come out of the evil, but the evil ought never to have been necessary. Could we have understood how to use the world and each other, had we taken as much pains to save life as to destroy it, then these sacrifices would never have been necessary. Whatever may happen to our own country, I have absolute faith that in the long-run good will come of it all. But, in spite of that good, the war will, to me, have been the greatest crime that has ever been perpetrated on the earth, and the authors of it (whoever they may be) the greatest criminals.

Of the many great problems it will leave behind it some, perhaps, will be new, but most will be only the old problems become more acute.

In the first place we shall have to learn, everybody will have to learn (schoolmasters, parents, clergymen, journalists, Members of Parliament, the whole nation) the great lesson of education—how to educate our children in the ways of friendliness, how to teach them to love, and to grow up as understanding friends and neighbours and not in quarrels and violence. We shall never avoid differences of opinion—they are the salt of life—but we have to learn as an essential part of our education how to settle these differences by ways of wisdom and gentleness and renunciation, and not by ways of anger and violence and greed.

And we shall have to attach a new meaning to the sanctity of life. We shall

have to understand that all lives are equally sacred—equally sacred in all places and at all times. We think more deeply of the meaning of life and death now that the war is going on. But the lives which have been given for us out there have always been just as precious, though we have cared too little for some of them, and the lives which are given for us every day at home are as precious as the lives which are given out there. This man dies in battle in the trenches, this man, in peace, in the mine. At bottom there is no difference, the tragedy is the same. Of course, the life of an officer may, in the immediate sense, be more precious to the fortunes of the army than the life of a private. That is obvious. But if you can get back to ultimate values there is no difference between the value of the life of the common soldier to himself and the value of the life of the Field Marshal to himself; no difference in life values between the man who is killed in battle in France and the man (or woman) who is starved in the London streets. (Applause.) Many, I expect, would agree with my war-values who would not accept my peace-values. But I want to insist that this sacredness of life is true in all places and at all times, and that our duty as a nation is always to care for the lives of the people of England, the lives of all the people, and not sacrifice them in waste, just as much as it is our duty now to care for the lives of the men who are fighting for us, and not sacrifice them in waste." (Applause)

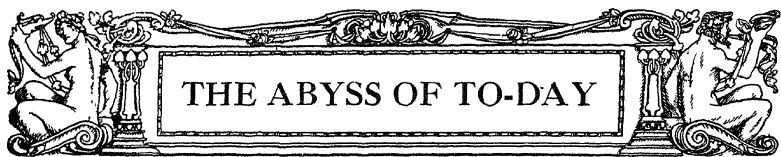
And I want to say further that the value of life depends very largely on the quality of life. There are some lives which seem scarcely worth having, scarcely worth preserving unless they can be made of better quality. I want all lives to be beautiful, noble lives. I cannot now tell you in detail what I mean. But I can say this. I desire for everybody else in England, in the world, the same opportunities for honourable and beautiful living that I desire for myself. I can put it no more clearly than that. Some of

you may remember Walt Whitman's passionate cry "By God, I will accept nothing that everybody else cannot have on equal terms." I should like to echo that, but I dare not, for I do not live up to it. I believe Whitman did. But I am still accepting every day things which not everybody else can have on equal terms—though I care for nothing so much as to make the terms more equal. "Equality, Liberty, Fraternity!" cry the cynics, "what rubbish it all is!" As though there can ever be any real equality in the world! Perhaps not, but that is one of the very things that add a zest to life. It is just because we have different gifts and unequal gifts, that those of us who have more gifts than our neighbours are bound to use those gifts in making up, to some extent, for some of the inequalities we see around us. You remember Milton's often quoted line "Peace hath her victories no less renowned than war." But I want to remind you that peace hath also her tragedies and atrocities no less renowned than war. And one effect of the tragedies and atrocities of Belgium, which are filling us all with so much passion and pity, has been to bring home to many minds and hearts with added force the social tragedies of peace. Shall I name a few of them? Do we not hear every day of families ruined, homes broken up, children cast adrift, men, women and children starved, women dishonoured, shiploads of emigrants (who are really refugees) sent abroad, because we cannot provide for them here, because decent life is not to be had here? Think only of the shiploads of Barnardo boys and girls that have been going away year after year for a generation. They are refugees as truly as the Belgians are. And think of the war-indemnities levied on his victims by the sweater. If only we could realise that tragedy of suffering at home as we have realised the tragedy of the Belgians! And the enemy in our midst is the more deadly because he is not a foreign invader, because he lurks very often amongst us in the guise of a friend. That enemy, that traitor within our gates

(if I am to give him a name), is social injustice. The Germans will go home and desolated Belgium will rebuild her villages, but until England has learnt the great lesson of social justice, selfishness and cruelty and avarice and lust will continue to claim their victims—victims which no Red Cross can help, which nothing can help but the renewal and regeneration of our hearts. Our heads and hands can accomplish whatever our hearts effectively desire.

And now to you younger people I just want to say this in conclusion: It is for you to teach England, or to help to teach England, that great lesson of social justice. In a very few years all we of the older generations will have passed away, either from the earth or from the centres of active life, and you and your fellows will be taking our places. Every post, private and public, that we now occupy will be filled by one of you. Each one of you will be responsible, in your several ways, not only for the right conduct of your own personal affairs (a matter of some considerable difficulty, as all grown-ups will agree), but for the right conduct of the affairs of England, and, through England, of the affairs of the world. If you live, that immense responsibility will inevitably fall upon you. And so your present and immediate responsibility is to educate and prepare yourselves for that great day, to begin somehow to equip yourselves for the great call to social service which comes, soon or late, to every awakened soul. I should like you to "fall in" to that call as our men are falling in to the trumpet call of battle. It is a call to even a greater battle, and a battle that is always with us, and I want to appeal to you, in the name of desecrated humanity—desecrated in peace no less than in war—to bind for ever round your hearts this solemn resolve: With all your strength, with all your gifts, with all your heroism, to fight to the death if necessary two great idolatries—the wickedness and waste of the idolatry of war, and the wickedness and waste of the idolatry of money.

JOHN RUSSELL.



THE ABYSS OF TO-DAY

TO races, as to nations and individuals, there comes the beat of the hammer of fate on the anvil of time, marking the downfall or the welding together of the race, when the ear of the most heedless must listen and the eyes of the blinded are opened not only to the past but to the future.

The beat of the hammer is heard throughout Europe to-day on the battle-fields of the Continent. In the thunder of the guns, in the shrapnel-burst, in the clash of steel against steel, the mind of Europe is awakening, shocked into consciousness of the reality behind the glamour of White Civilisation. Men are thinking, as they have never thought before, of the significance of Western materialism. The veils are being torn away by the skeleton hand of Death, the great unweiler.

War *had* to sweep over Europe. Desperate diseases require desperate remedies, and nothing short of a blood-bath could cleanse the European Continent from the encrustations of materialism. For what is the Europe of to-day?

The mind of Europe has become so blinded that we live and move and have our being in the midst of a corruption which would be intolerable to the seeing eye and the hearing ear—a corruption which is the heritage of a materialism that has no counterpart in historical times. But we are so blind and deaf that we take our Western civilisation not only as a matter of course but as the highest civilisation conceived by mankind.

What are the facts?

It is Europe's boast that in the domain of intellect she is supreme. Written broadly across her newspapers and her books is the Pride of Bram—of intellectual achievement, that pride which, ere now, has engulfed a Continent. In the world of science she points proudly to the analysis of the atom or to the hunting

down of the bacillus—in the world of industry to the piling up of machine on machine served by the sweating millions—in the world of literature to imaginative deserts from which the idea of God has been banished—and now, in the world of warfare, to ingenious and powerful instruments of slaughter, upon which she spends to-day more than half of the total of her expenditure upon all the other things of life. For the Europe of to-day is the Europe where the triumph of matter is complete.

Let us look into this skeleton of intellect which she has pieced together with so much care and see where the soul of the thing lies, if it has a soul.

Take scientific Europe, whose science is the cornerstone of the temple of matter. The scientist has banished the idea of God from the laboratory, where he seeks to weigh the Infinite in his scales and dissect it with his scalpel. What has been the result of this to the human race?

The first result is that the average man, misled by a bastard science, believes vaguely that the God-idea is mere superstition, and that in the conquest of the material alone can man hope to advance. The "spiritual" has become a synonym for the "superstitious," the "godless" for the "scientific."

THE ANARCHY OF SCIENCE.

In the scientific anarchy of the laboratories of Europe, without synthesis as without inspiration, the scientist pursues with blind passion the atom of matter as he pursues the disease germ. In an eternal analysis of the material he sees the salvation of the race, and in that analysis wins the plaudits of mankind. In this analysis of anarchy—a false, not true analysis—in this blind passion, he has become himself too often a soulless being, deadened to pity and love—nay, more, his mind has become so unbalanced that he finds the justification of cruelty in what he calls "pity."

For this age of matter is also the age of cruelty. A few weeks ago I examined the most modern hospital in Europe. The chief doctor boasted to me that within its walls the bacillus of disease could find no existence. "This place," he said, "is the triumph of brain." The place was white and cold to the eye. The very air seemed sterilised, whilst the faint odour of the sterilising agent was over everything.

Then he brought me from the wards to those remote rooms for "scientific research" which are attached to the modern hospital. There I found balances capable of weighing the nearly invisible—razor-knives that sliced to the thousandth of a centimetre—and behind that again the torture apparatus for the vivisection of the living animal, with adjoining rooms full of cages where the little beasts ran, full of that life which was to be dragged from them thread by thread, "in the interests of science."

And then into an underground sterilised chamber, where in numbered, chilled recesses the dead were placed stiffly, the culmination of the triumph of matter.

"What do you think of it?" asked my guide. "Here, in this sterilised atmosphere, there is no place for your God." I said to him, "Rather than die in the white horror of your hospital, in which you have sterilised the idea of God, in which vivisected torture and death are the natural concomitants of each other, I would pray that death might find me in the blood-stained trenches of the Marne and Oise, where at least God can come."

For the triumph of man over matter to-day is really the triumph of matter over man—the triumph of death over life.

The reverse side of this triumph of intellect is found in the story of a Europe which is rapidly becoming a Europe of insanity and nervous decadence. For there always comes a stage in the development of the intellect to the entire exclusion of the spiritual when, with the decay of the spiritual faculties, nerve-madness supervenes. Where the intellectual process, unvitalised by the spiritual, ceases to be a bridge from the

instinct of the lower animals to the intuition of man, it blinds itself in a cul-de-sac of matter.

The leading specialists of modern Europe stand appalled at the waves of insanity which are sweeping over its face. (In England alone the ratio of known insane has doubled within fifty years.) Every European country shows this mounting Tower of Babel, which some day must topple to the ground, bringing universal destruction, unless something comes to check it.

But outside the known insane, there stands in gibbering horror an ever-increasing mass of the imbecile and half-witted. It is a fact that in various parts of Europe to-day there are whole communities impregnated with the seeds of madness—of that half-madness which eludes the madhouse because it is "harmless." It is a fact, endorsed by the scientists, that our cities have become forcing-houses for madness, and that, in the words of a famous specialist, "It is difficult to say who is mad and who not."

"THE VICE OF SEX."

And the thing that stands behind this, the great breeder of madness, is vice, which is not only the indirect but the direct author of nearly all madness. To-day in Europe the "vice of sex" drags itself across everything—across the pavements of our streets—across the pages of our sex-literature—across the whole of our social life. It is found in the music hall as in the "picture palace"—its results in the hospital as in the asylum. For the terrific fact, attested by a recent vice commission, is that at one period or another of their lives seven European males out of every ten suffer from sexual disease. In that statement alone lies the doom of a Continent.

In the most fundamental, the most delicate of all realms—the realm of sex, romance has been thrust out for sensuality, and the intercourse of the spirit for the intercourse of the flesh. Matter is supreme.

Now the sexual vice has passed into the lower deeps of madness—the place of the opium den and the chloral fiend,

or into those nameless wastes of the unnatural. For within the last decade drug-madness has come to claim the cast-out victims of sex. In every consulting room of our big cities, as in their medical literature, is to be found the story of the drug fiend. Society woman and harassed business man find in drugs the momentary forgetfulness which they crave. The drug demon claims his victims to-day by the thousand, where yesterday they were to be numbered by the hundred.

And where drugs claim their thousands, alcohol claims its millions. To say that Europe is steeped in a bath of alcohol to-day is to say no more than the truth. For Alcohol is king—the Mad King. From the man of social position to the workman in the factory, alcohol is regarded as the great stimulant to work or genius—the sedative of nerve—the killer of worry. Our gaols, our hospitals, and our lunatic asylums are filled to the doors with the subjects of King Alcohol. For the nerves of Europe must be satiated, and where the vices of sex are followed by the vices of the drug, the vice of alcohol forms a sort of ocean in which all the other vices swim in the waters of Lethe.

We have the paradox that, as the result of all this nerve-madness and as its cause, Europe finds her god in the god of Competition—maddened, nerve-wracking competition, which is at once the irritant and sedative of her nerves. For this is the Age of Competition, not a healthy competition for the development of the race, but a lustful, destructive competition for gold and power.

If you look over the industrial fields of to-day throughout Europe, you see only the turning, twisting, thrusting of wheels and cranks—you hear only the thunder of those giant machines, which, nearly automatic themselves, have turned the workers who wait on them into automata. For in the age in which we are living the Machine has Conquered the Man who created it.

You see men, women, and little children, toiling hopelessly, helplessly caught in the cogs of this competition of madness, where all that is spiritual and best in the

race is being crushed out in the battle for the markets. You see the working-classes of Europe not only in the increasing slums of our great cities but in the hovels of the countryside, living in a fetid squalor which cannot be comprehended by the mind of man. You see the clash of Labour and Capital—the era of great strikes and great combines—the tearing, whirling, grinding of millstones against millstones and, between, the tender bodies of women and children, sacrificed to the Moloch of Commercialism.

You learn that despite all our boasted progress—all our civilisation—in the opinion of the leading sociologists of Europe like Sydney Webb, the standard of her common life has declined and is declining—that the so-called advance of civilisation has been a retrograding—that man is inexorably falling backwards into the abyss from which through the ages he has with such effort emerged. We find that in our schools more than half of the children attending them are physically or mentally defective, figures compiled by not one but a score of doctors and educationalists.

We learn, in a word, that the spiritual blindness of the scientist, like the spiritual blindness of industry and of nearly every section of our social life of to-day, has its inevitable counterpart in mental and physical decadence—an overwhelming, intensive decadence which is eroding through the millions of industrial and social Europe.

THE FALSE GODS OF EUROPE.

But to this spiritual blindness there is another and more subtle reaction. When the modern European dethroned God, he set up in His place other and false gods—for it is at once the salvation and the Nemesis of man that he cannot live without a God of some kind or another.

What are these false gods? Their trail is to be found along the street of every European city—in the back-blocks as in the centres of fashion.

For man, in his effort to escape from the living God, has rushed headlong into the very snares of that superstition he

derided. Not only has a swarm of religious charlatans overrun the cities of Europe with gods and goddesses drawn from the depths of a warped imagination or dragged from the matrixes of dead civilisations, and twisted out of all recognition, but the mind of modern Europe, and especially the fashionable mind, has given itself over to "black magic," to pseudo-occultism and sand-divination, to "the Brown Man from Egypt" who takes money in public places for the gift of a pretended prophecy, to "Obeah" practises taken from a degraded setting and grafted on a Western matrix. "And they asked for signs and wonders."

Now, modern Europe, flirting with the semblance of religion, has sunk into the supreme glorification of matter—the practice of the "Black Mass" and Satanism. There is to-day scarcely a city in Europe, from Rome, the witches' pot of this old-new cult, to Vienna, where Devil-worship does not claim its votaries by the thousand, where only twenty years ago they either had no existence or were scattered units.

The outward and visible sign of this inward and unspiritual horror of Satanism is shown nowhere so clearly as in the birth of distorted art, in which the hideous and the hypertrophied is glorified and the normal and balanced tabooed.

The apotheosis of cruelty, carnage, and vice in the studios of modern Europe, especially in what is known as "Futurist" art, is simply the ritual of Europe's new gods. All these things are corollaries of one another. The ravings of the Italian Futurist make unholy disharmony with the "inspired" nonsense of the "spiritist" and the music-madness of a certain modern school, in which harmony is unrecognised. These things turn in a hell-broth—they form a Saturnalia of which the Armageddon of to-day is but the outward expression.

European Science, Art, Religion, Industry—all these main streams of human activity show themselves poisoned, and if the analogy be carried into other streams—educational, political, and twenty others it will be found in exactly the

same manner that the germs of decay run through all, created by an Age of Material Competition. It is a terrifying prospect. It is the death of a race.

FLOWERS OF THE SPIRIT.

But out of the universal decay, showing that we are nearing the end of a cycle of matter, are springing the flowers of the spirit. It is thus that life comes out of death, in nations as in races—in races as in worlds—in worlds as in systems. It is the Spring-Song of the Eternal.

Throughout Europe to-day, and more especially under the impulse of the present war, there are springing up in little local communities men and women who, sometimes almost inaudible, sometimes almost unconscious themselves, are making their protest in their day against the miasma of materialism under which they live.

Unknown these—the pioneers of the future, they will do their work and will pass into oblivion. Unheralded they came—unhonoured and unsung they will lay down their earth-work and pass onwards. But they exist.

Passing from these local communities, we find in the wider field of the city or the county or province, other and stronger spirits co-ordinating the work of those others, who, giving it new inspiration, send it forward to a greater stage, where it is taken up by men and women who are national figures, who in their turn co-operate with men and women of their kind across the frontiers of the nations and developing what is shaping itself into an International protest against materialism throughout the European Continent.

To unfold the new movement one stage further, these greater spirits of Europe in their turn are sending the message of the future to their comrades of the spirit in the other Continents, giving thought for thought and preparing the way for the mission of the saviours of the race.

There are two main pivots upon which all these multitudinous movements are turning—one the Religious, the other, the Social, which in their turn are but two aspects of the one central axis.

The modern European, with his passion

for anarchy in thought, has effectually pigeon-holed his various activities. He has divorced Religion from Science—Ethics from Politics—Conduct from Business. As I have shown, in his passion for blind analysis he has destroyed the synthetic in man. In his pulling down, he has forgotten the way of building. Hypertrophied on the one side—atrophied on the other—his mind has become unbalanced. The mind of Europe is sick.

Now, in the spiral of time, under the new impulse, the European mind is swinging round to the synthetic. In every country, the master-mind, as the mind of lesser men, is beginning dimly to recognise that to every analysis there must be a synthesis—that every positive has its negative—that truth does not lie here or there, but everywhere. For this is the Age of Synthesis—the age of the breaking down of barriers—physical, mental, and spiritual.

The great turning movement which has now begun has a curious fascination. It is the movement of the birth of a new Europe from the womb of time. It is our privilege, if we will, to be the midwives of the new society, born in the travail of war, physical and spiritual.

But to do our work effectively it is essential that we should know exactly what is taking place—that, even if we cannot “ride the whirlwind and direct the storm” we can at least see something of the path of the Rider.

The world of religion to-day takes many forms, forms which are sometimes even material. The Christ does not always appear in clouds of shining glory—he may come in the guise of the beggar. Never was that more true than to-day, when the Spirit of the Time is showing itself in the garb of democracy, making itself felt through those great democratic movements which are to-day sweeping wave by wave across the European Continent.

A PASSION FOR SOCIAL REFORM.

In the local communities men and women are developing a passion for Social Reform—are shedding the old, vicious individualism as a worn-out garment, and

taking in its place the garment of co-operation, finding in it a newer and better individualism—an individualism which develops self by selflessness and finds its kingship in service.

Our town councillors, whether they be Latin, Teuton, or Anglo-Saxon, are finding a new meaning to such commonplace things as lighting, paving, and sanitation. They are beginning to recognise that the slum produces the slum-mind, and that, to use one of the commonest sayings of the time, “the body is the temple of the soul.” Those sayings are the milestones of a race.

We find in every political party in Europe, and particularly in Great Britain, that questions of party-policy and party advantage are rapidly giving way to questions of Social Reform, which is to-day the battle-cry of all parties. We find in particular that co-operation upon joint committees and joint platforms is taking the place of the political rancour and anarchy of a generation ago.

During the last decade I have visited nearly every larger European country to study its politics and more particularly its democratic movements. Amidst all the tanglement of rival cries and party passion, one notices ever more clearly the white life-line of Social Reform running its way, and within the last four or five years this white line has been blended with something else in every country—the line of Religion.

In the great co-operative and collectivist Social Reform movements of Europe, including the battalions of Trades Unionism, there are to-day actually organised fifty millions of men and women. Those fifty millions largely form the nebula out of which the new Europe is evolving. Let us analyse the workings and methods of these men and women, who are developing a voice.

In the first place, you will hear again and again the cry for brotherhood, for understanding. “We are sick of national and International jealousies. Throw down the barriers. Let us understand one another’s view-point. Let us work for a common object—for the regeneration, not of a community, not of a nation, but of

mankind": Vague yesterday, to-day this cry is taking form out of the European void, is formulating its demands with clearness and decision, is becoming the fury at the feast of materialism. It will not be stifled. It is the voice of the new synthesis.

In the clamour we hear one demand with terrific insistence—the demand for better physical conditions. It demands food for the starved body, because, as it says over and over again, "Starved bodies breed starved minds." It demands a chance for the little children—"Give the children a chance!" has become its almost stereotyped demand. It demands equality of the sexes—"Men and women are comrades," it cries, "let them work side by side."

Wherever this voice makes itself heard, the lovers of self, the lovers of the material, cower before it. They have fed it with honeyed words—they have stopped their ears—but still this terrible call comes to them, beating through the closed doors of conscience. It will, it must, be heard.

DEMOCRACY—MATERIAL OR SPIRITUAL?

It is this, constant demand for decent physical conditions to the partial exclusion of the directly spiritual, which has deceived so many of the best spirits of our time into the belief that this movement was material in its essence. Its first demand has been a material demand, for it has taken "first things first," recognising with the unerring intuition of the collective consciousness that in the changing of the hideous in the physical, the spiritual finds itself freer to do its work.

Already the more directly spiritual is to be seen amongst these fifty millions. In the genesis and spread of the vast temperance movements within the workingmen's organisations both of England and the Continent—in the impregnation of the Social Reform army with the leading spirits of the churches and chapels—in the ever-changing message which daily takes the ethical side of Social Reform as its main appeal, and above all in its demand for sex-comradeship, not sex-slavery—in all this is to be felt the im-

pulse of the spiritual throughout those millions of European democracy of whom I have spoken.

So is the collective consciousness developing—the responsibility of man for his fellow man finding itself. So is the spirit of co-operation, or selflessness, replacing the spirit of competition or self.

But the voice of Social Reform goes further. It demands a high morality, personal and collective, from the men and women who march in its ranks. It demands that "religion" shall be carried into politics, that the maxims which have hitherto been kept for Sunday and the pulpit shall be applied ruthlessly to our everyday life. It is beginning to recognise, after its first aversion to the scribes and Pharisees of our times who have in the past divorced precept from practice, that there is a Power Behind in all things, that "man lives not by bread alone," and as I state definitely from working-class audiences I have addressed throughout Europe, that the spirit of man, rather than his physical envelope, is the man himself.

The response to the spiritual appeal, when that appeal is made in other than the worn-out forms of the past, is immediate and overwhelming. The Spirit Behind has breathed upon this matrix of the new society, making it receptive for the next great message, which will come in new forms.

This breaking down of barriers in the Social Reform of a Continent, which is being enormously helped by the stream of deputations from country to country, really signifies the passing of an arid and individualist materialism under the solvent of democracy. But it is having other results.

BREAKING THE RACE BARRIERS.

The breaking of barriers between the white European nations is now being followed by the breaking of barriers between them and their yellow and brown brothers in the other Continents. The Spirit of Democracy cannot be confined to a Continent—you can hear its wings as it passes over the three hundred millions of Indians as over the six hundred millions of China, Japan and the other yellow races.

As the Eastern and Western oceans met in the cutting of a Continent at Panama, so are the yellow and brown men listening eagerly to the voice of democracy in the West. It is the gift of the West in the Age of Democracy to the East from which the light of Asia poured in other ages. And the East, out of its bounty, is again beginning to flood the Western mind now that it is breaking down the barriers to intercourse. It is the age of synthesis—that is, the age of co-operation and brotherhood.

Whether you turn to India with her hundred and one new democratic experiments, or to Japan in which the Social Reformers have suffered for the truth, or to China with her first Parliament in which the majority were avowed Social Reformers—you find that the East is awake. Some of these experiments and aspirations will go down in a welter of blood and tears, but the spirit of them will live on until the East has become permeated with the lesson of democracy.

In the new democratic ferment of Europe the materialism of her thought, whether scientific or literary, is beginning to pass. In nothing is the new spirit so apparent as in her science, which up to a decade ago was the stronghold of materialism.

The pendulum which in the Huxley-Tyndall period of the '80's, taking England as an example, had swung away from the unsatisfying assertions of dogma to a still more unsatisfying materialism, is now swinging again—not backwards, but in a new direction—outwards. Everywhere the barriers of a material science are crashing to the ground.

The barren platitudes, old as the world itself, of the British Association presidential addresses of a generation ago, with their denial of the spiritual, have given place in our day to the affirmations of an Oliver Lodge of the existence of the things behind the veil. Darwinism, with its crude "survival of the fittest," though, let it be said, its honest and painstaking tabulation of biological facts, has received its death-blow, its adherents staring with

puzzled wonderment at the new heaven and the new earth evolving in the science of to-day. The corruscations of radium have thrown light into the dark places of materialism and swept into the limbo of forgotten things the old theories of matter. Wallace and Crookes, Lombroso and Arthur Balfour have replaced the blindness of the older scientists. The new synthesis is at work. In the theory of vibration of "dead" matter the barriers between mineral and vegetable, vegetable and animal, animal and man have fallen. Science is ceasing to be a tatterdemalion of rags and patches. It is taking a living, breathing form. It is beginning to "know."

In the same way European philosophy has been undergoing a subtle change. The supremacy of the intuition of a Bergson is freeing mankind from the materialist monism of a Haeckel, the brutality of a Nietzsche, or the arid individualism of a Herbert Spencer, whose dead synthesis like the dead analysis of science, is giving way to the newer, living synthesis. Everywhere, the breaking down of material barriers, of barriers that can never be reared again.

If this can be said of Social Reform and Science, of Philosophy as of other domains of European thought, what is to be said of Philosophy's twin brother—Religion?

RELIGION AND SOCIAL SERVICE.

The new spirit moves so rapidly and potently in the world of religion, that men are breathless and bewildered. The landmarks of yesterday are thrown down—new landmarks are set up, only in their turn to give place to the newer landmarks of to-morrow.

The bitterness of religious polemic like the bitterness of the dogma behind it is giving place to a comradeship of spirit which finds its expression in the exchange of pulpit and in the endeavour to understand the other's point of view. Throughout the Churches of Christendom, with perhaps one notable exception, there is breaking a new light—a new conception of the universality of the Central Figure. The old, rigid barriers of "sheep and

goats" are breaking up. As never before, men and women of different denominations are beginning to recognise the central truth of every aspect of Christianity.

They are finding in a common field of Social Service a new realisation of the brotherhood underlying the Christ-spirit. They are applying religion to the common, everyday life, and in the application finding that differences disappear, new bonds of understanding are forged, and a fuller, freer religious life is possible.

Watch how the dry arguments of dogmatic theology have given place to a realisation of the spirit of Christianity rather than its forms. Dogma has been replaced by "doing."

And this fuller understanding between the churches of Europe has been followed by two other significant happenings. The first is the readiness of the church member to co-operate willingly with those great masses which stand outside any and every church—the men and women who, whilst carrying out the spirit of Christ, avow no membership of any denomination.

The other happening is the most significant of all, being the full manifestation of the new spirit.

It is the readiness with which the Western religions, like the masses of anti-materialists who stand outside the actual churches and chapels, are beginning to realise the common central truth of all religions—of the East as of the West.

Throughout Europe are springing up thousands of societies for the study of Eastern religions. Buddhism finds its adherents by hundreds of thousands in modern Europe, whilst many other religions of the East are being studied with earnestness by Western minds. The positivism, the action of Christianity, is finding itself leavened by the passivism, the receptiveness of the Eastern religions, and more particularly by that of the Lord Buddha. Unfortunately distorted as many of these Eastern religions become in the realist concretion of the Western mind, which must take time to accustom itself to the Eastern method of thought,

this religious intercourse between East and West is having potent and vitalising results for the West, which is gradually being prepared for a vastness of religious conception to which it has hitherto been a stranger.

EAST CONQUERS WEST

A strange paradox is showing itself in these days. Whilst the West has been conquering the East geographically, there is working in the West the spirit of the East which, in the times to be, will win its bloodless victories, the conquests of the spirit, throughout the Western hemisphere, which is gradually becoming impregnated with the thought-currents of the other hemisphere. For light still comes from the East.

It is the belief of many of us to-day that the future of Europe lies between those spiritual flowers, growing amidst the universal decay of which I have spoken, and the best spirits of the Orient, reinforced by that part of the world which is rapidly becoming the Cradle of the coming White Race—the North American Continent. Appalling as it may seem, nothing would seem to be more inevitable than that large masses of Europeans will die out under the cloud of insanity and vice which is destroying them. The Writing on the Wall grows ever plainer—the writing that sets out the doom of a race in the mass unless it turn from its materialism and its exaltation of the intellect to the exclusion of the spirit.

The great War is but another chapter in that writing. It is the story of a destruction which is necessary before the construction to come. It is the preparation of the flower of a race for the building-up that shall follow the breaking-down.

But out of the carnage the clarion call of democracy is making itself heard—heard in the church as in the council chamber—in the world of industry as in the world of science. It is heard in the downfall of a Continent as it will be heard in the Continent to rise from the ashes of the old. It is the voice of Democracy, but it is also the voice of Religion.

SHAW DESMOND.

L'ÎLE SAINT HONORAT*

DANS le golfe de la Napoule qui baigne de ses eaux bleues la ville de Cannes, apparaissent deux petites îles de verdure Sainte-Marguerite que Strabon et Pline l'ancien appelaient Léro, et Saint Honorat la plus petite et la plus avancée dans la mer, qui était connue sous le diminuti de *Lérina*

Ce double nom de Léro et de Lérina, nous dit Strabon, consacre le souvenir d'un héros légendaire du nom de Léro qui avait son temple dans les îles. On suppose que ce héros mystérieux fut le conducteur de la race qui aux temps préhistoriques, envahit ces contrées. A une époque reculée, en effet, les Ligures, tribu de race Aryenne, Ve Race, venus de l'Asie mineure, envahirent cette partie des Gaules, jusqu'à occupée par les peuples Basques de la IV^e Race ou race Atlante Pline nous donne

le nom d'une ville forte, édiflée sur Lerna (St. Honorat); mais de son temps on n'en voyait plus que des vestiges.

Bien longtemps après l'établissement de cette colonie Aryenne, en 598 avant J.C., les Phocéens vinrent s'y établir en même temps qu'à Marseille. Puis vinrent les Romains, comme l'atteste encore aujourd'hui un cippe très bien conservé avec cette inscription NEPTUNO VERATIA MONTANA.

("A Neptune, Veratia Montana a élevé ce monument.")

D'autres débris du passé sont encore visibles dans l'île, notamment une chapelle du VII^e siècle, la chapelle de la Sainte Trinité, bâtie sur l'emplacement d'un temple dont l'origine se perd dans la nuit des temps. Sa porte basse est formée de trois pierres énormes presque brutes, qui rappellent avec

d'autres points de la construction les procédés cyclopéens des Ligures et des Celtes



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ABBAYE DE LÉRINS—LA CHAPELLE

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† Colonne sans chapiteau



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ENVIRONS DE HAIMES—L'ÎLE SAINT HONORAT

Un archéologue, M. Vasserot y a fait des fouilles. Il a rencontré divers caveaux et a exhumé un crâne dont la bouche était remplie d'algues marines. D'après lui " le monument a dû être l'objet d'une grande dévotion, car les marches, qui descendaient du cloître voisin dans son enceinte, sont usées et polies comme du marbre par le frottement, effet produit sans doute par le passage répété des fidèles qui venaient vénérer les reliques de quelque grand Saint, déposées sous l'autel "

Cette chapelle est située à la pointe orientale de l'île, c'est pourquoi on suppose que le temple qu'elle recouvre fut élevé peut-être au héros Ligurien Lero, dans les temps préhistoriques.

Il y a en tout sept chapelles disséminées sur le pourtour de l'île, et au centre trois églises principales. De celles-ci fait partie l'église abbatiale reconstruite récemment, en même temps que la nouvelle abbaye dans des

proportions très heureuses qui repro-duisent d'une façon parfaite la façade de l'ancienne église, mais reportée au couchant, comme l'exige la tradition des premiers chrétiens qui voulaient que le prêtre fit face à l'autel

L'ASCÉTISME ORIENTAL
PÉNÈTRE EN OCCIDENT.

La réputation de l'ascétisme oriental, pratiqué par St Antoine et St Pacôme dans les déserts égyptiens de la Thébaïde, était parvenue jusqu'en Occident, et déjà au IV^e siècle plusieurs ascètes chrétiens s'étaient établis dans les îles Lipari au nord de la Sicile.

A cette époque, celui qui devait donner à l'île Lérina son nom moderne de Saint Honorat, vint s'y établir. Elle était couverte de runes et de broussailles pleines de reptiles vénimeux.

Un panégyriste de St. Honorat dit de son adolescence *On l'eut cru sous la conduite d'un Maître mystérieux et divin, car c'est sans le secours d'aucun des siens qu'il fut ainsi formé.* D'après la légende, voici comment il prit possession de Lérina



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ABBAYE DE LERINS—CHATEAU SAINT HONORAT.

Le Saint à son arrivée dans l'île, voyant accourir les serpents, se prosterne et conjure le Seigneur de les exterminer. Aussitôt ils expirèrent tous : mais leurs corps infectaient l'air. Le Saint monte sur un palmier et prie avec ferveur. Alors, la mer se soulève, les flots inondent la surface de l'île et emportent en se retirant les cadavres des reptiles.

QUINZE SIÈCLES D'HISTOIRE

Peu après l'arrivée de St Honorat dans l'île, l'invasion des barbares vint semer la dévastation et la ruine sur tout l'occident.

La civilisation romaine menaçait d'être engloutie. D'autres solitudes monastiques, celles de l'Irlande et du Mont Athos, partagèrent avec St. Honorat le privilège d'échapper à la dévastation universelle, mais le rôle conservateur joué par St. Honorat fut de beaucoup le plus considérable.

Dans le désastre de la société, la vie littéraire et scientifique se retira en partie dans l'île Lérina. Sa bibliothèque

fut la plus belle de l'Europe au temps de Raymond Ferrand, surnommé "le Monge des îles d'or," et, d'après Nostradamus, "parfait en toutes sciences et langues, exquis en peinture et enluminure." En 690, Saint Amand, abbé de St. Honorat

gouverna jusqu'à 3700 moines répandus dans les diverses provinces de la Gaule. Saint Patrice, avant d'aller évangéliser l'Irlande, vint faire un stage dans l'île de Saint Honorat.

Semblable à une vigne dont les rameaux ont rempli le monde, la petite île fut une pépinière d'évêques, de saints et de martyrs.

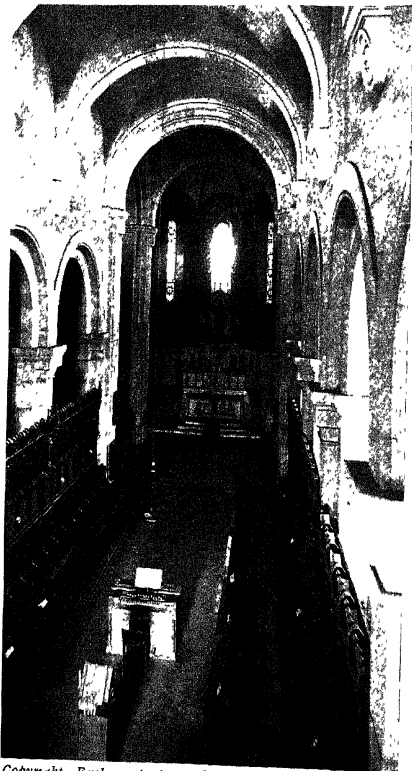
En 732, les Sarrasins, battus par Charles Martel, se rejettent sur la Provence et viennent massacrer Saint Porcaire et 500 moines. Ils y reviennent par mer en 812 et dévastent de nouveau l'abbaye. Leurs invasions alternent avec celles des pirates normands.

Au XII^e siècle la construction d'un monastère fortifié donna quatre siècles de paix et de prospérité à l'île, qui fut de nouveau dévastée et pillée sous Charles Quint par les Espagnols.

En 1525 les galères espagnoles vinrent relâcher à St. Honorat. Elles emmenaient François I, fait prisonnier à Pavie. Le

roi de France y passa la nuit du 21 au 22 Juin.

Cent ans plus tard, les Espagnols s'emparèrent à nouveau de l'île et la fortifièrent, mais ils en furent bientôt chassés. Pendant la guerre de sept ans, les



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ABBAYE DE LÉRINS—LA CHAPELLE

Austro-Sardes, appuyés de la flotte anglaise, s'emparent de Cannes et de l'île de St. Honorat, et la couvrent de ruines.

Sous Louis XV, l'abbaye ne comptait plus que sept moines. La Révolution déclara les îles propriété nationale et les mit aux enchères.

Enfin Dom Marie Bernard en 1869 et après sa mort en 1888, Dom Marie Colomban, qui lui succéda comme abbé, relevèrent l'abbaye de ses ruines, en y introduisant la règle de Cîteaux.

Elle est aujourd'hui revenue à la paix et à la prospérité.

SAINT HONORAT ET SON ETRANGE DESTINÉE

Au quinzième siècle, le Pape Eugène, abordant sur le rivage de l'île, quitta sa chaussure et les pieds nus fit le tour de l'île. Il était venu à Saint Honorat ayant reconnu que les choses merveilleuses qu'on en disait étaient bien au-dessus de la réalité.

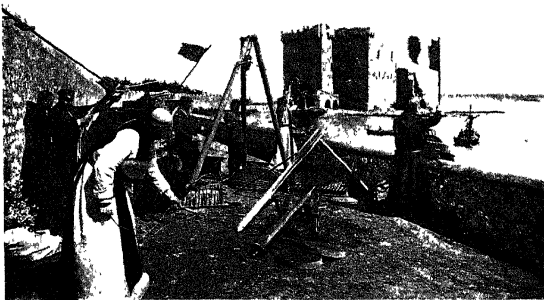


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LE JARDIN DE L'ABBAYE.

Ce sentier existe toujours, sur ce sol rocailleux où des milliers d'années et vingt siècles d'histoire ont enseveli leur poussière. En le parcourant, nous pouvons aujourd'hui encore, évoquer dans le cadre de cette petite île, la visite des Papes et des Princes, les assauts des pirates et des nations de toute l'Europe qui se sont disputé ce coin de terre, arrosé du sang des martyrs, illustré par la science de ses moines, et enrichi de précieuses reliques qui en font un centre spirituel et religieux d'une puissance incomparable.

E DUBOC



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L'ILE SAINT HONORAT.

Les Moines de Lerins à la manoeuvre du canon porte-amarres operant un sauvetage.

Let us build altars to the Beautiful Necessity. If we thought men were free in the sense that in a single exception one fantastical will could prevail over the law of things, it were all one as if a child's hand could pull down the sun. If, in the least particular, one could derange the order of nature—who would accept the gift of life?—EMERSON.

THE RATIONALE OF THE ORDER OF THE STAR IN THE EAST

I

THERE are two difficulties which have to be met by one who would attempt to set forth the reasons of the Order of the Star in the East for its belief in the near coming of a great Spiritual Teacher. (1) The first is that the Order, as such, does not inquire into the individual reasons which bring its members into its fold. The only common ground of membership is the bare belief that such a Teacher is coming, together with a general determination to act practically upon that belief, in the sense of doing something, if possible, to prepare His way. The Order includes members of all the great Faiths, and of most nationalities, and it is obvious that not only psychological differences, but differences of civilisation, tradition and environment, must produce corresponding differences in the way in which all these people think about a subject of this kind. In one Faith, for example, the cyclic, or periodic, appearance of Great Teachers in the world is a regularly accepted article of belief; in another, such an appearance would be looked upon as anomalous or portentous. In one, the claims of the Teachers and Prophets of other Religions are freely acknowledged, in another, such claims will be categorically denied. In one, the interplay of the spiritual and the visible worlds is looked upon as just as natural and normal to-day as ever in the past, and the possibility of great and important spiritual happenings, even in our own time, readily admitted, in another, it is probable that such happenings would be regarded as belonging rather to the earlier and more romantic ages of the world, and as out of keeping with the prosaic and matter-of-fact atmosphere of to-day.

Then again, some of the members of the Order of the Star in the East are highly educated, thoughtful people, students of philosophy and history and so able to

bring the light of these studies to bear upon their expectation of the probable course of events in the near future, others are less educated—some quite uneducated—and it is natural that the expectation, in these cases, will be less articulate, less able to give an account of itself, no matter how deep and true it may be for the person concerned. Some of our members, too, are grown-up people, others are children. The expectation is the same in both cases, but it is easy to see how differently it will clothe itself in the mind of an adult and a child.

Thus, what with the non-existence of the Order upon any particular grounds of belief, and the innumerable differences of outlook consequent upon the variety of race, creed, civilisation, age, and general environment in its world-wide membership—it is clearly impossible to give the reasons of the Order, *as an Order*, for the belief upon which its existence is based.

(2) The second difficulty is that a belief of this kind cannot rest wholly upon reasons which can be set forth in black and white. Its real basis—the force in it which gives it its psychological grip—must reside in some deeper part of the nature rather in what we should call the “intuition” than in the intellect. Unless some kind of inner perception of this sort be present, it is doubtful whether any mere catalogue of reasons pointing to the probability of such an event in the near future would be sufficient to awaken belief. On the other hand, if the perception be there, the intellectual reasons will undoubtedly do much to enforce and confirm the belief and to bring it out and “fix” it in the brain consciousness. The reasons will be thus rather by way of corroboration and verification than of actual grounds for the belief, and he who would endeavour to set them forth has to bear this in mind. He is forced to remember, that is to say, that the real

life of the belief is something which he cannot impart, and something, the absence of which must make the most elaborate reasoning appear lame and impotent.

These two difficulties impose two corresponding limitations upon an attempt such as is made in these papers

(1) The first difficulty makes it necessary, if one would state the reasons for the belief at all, to state the reasons which would appeal to some particular class, or section, of the members of the Order, and not to the Order as a whole. And this raises the question of the class or section to be selected for this purpose. Here, I think, geographical considerations have to be taken into account. In a book written for Western readers, for example, although to many it might be interesting, and also instructive, to learn on what grounds the belief is entertained in remoter parts of the world—what our Buddhist members, for example, have to say about it, or how it appears to a Mohammedan or Hindu—yet one imagines that what such readers will principally wish to hear is how the belief appeals to ordinary Western minds, brought up in Western conditions and familiar with the thought atmosphere of the West. It is with this particular object in view, therefore, that the present series of articles has been undertaken. It is an attempt to set forth those reasons for the belief in the near advent of a great spiritual Teacher, which, as the writer knows, appeal to a large and representative section of the Order of the Star in the East, that section consisting of educated men and women, in touch with Western thought and Western affairs. If one would qualify them further, one would say that they are liberal in religion, that they are sufficiently mystics to believe that the relations between the invisible and the visible worlds, between God and man, are just as real and living and full of wonderful possibility as they ever were; and, at the same time, sufficiently naturalistic to hold that these relations work according to law and

method, and that there exists a vital connection between their more striking manifestations and important crises in the great evolutionary scheme which is being worked out in the world. Such an event as the coming of a World-Teacher they would look upon, that is to say, not as a fortuitous happening but as one intimately bound up with the World-Purpose and marking a definite stage in its unfolding. Their reasons, consequently, for expecting an event of this kind in our own day would be derived, firstly, from a general conception of that World-Purpose and the method of its working out and, secondly, from a survey of the conditions existing in the world at the present time, leading to the conviction that a definite and recognisable crisis of the kind referred to has been reached.

(2) The second difficulty limits the number of readers to whom an exposition of this sort is likely to appeal. It is obvious that the inner perception, or intuition, alluded to above, cannot be implanted from outside. It must spring from within. Consequently, there will be many cases where what appear to some to be striking grounds for the belief will appear no grounds at all; just as there are cases where the conviction from within is so strong that all "grounds" or "reasons," although interesting no doubt, are quite superfluous as belief-inducing factors. In either of these two cases there is not much to be gained by the setting forth of reasons. But there is a third type of case where the clear explanation of the intellectual grounds of the belief may be very useful. I refer to cases where the intuition is already present, but slumbering or latent, and where such an explanation may, consequently, help to awaken it and make it aware of itself. This is not the place to go into the question of the intuition and its mode of working. But we may at least assume that, if it be (as many hold it to be) a mode of contact with reality lying behind and beyond the contact of the intellect and distinguished from the latter by being immediate instead of discursive, then it may be

possible for a truth to be apprehended in this way, and yet for the intellect to be unaware of that apprehension until a door has, so to speak, been opened, through which the realisation of it may come down into the brain-consciousness. Something of this kind seems to account for that sense, which people so often have in hearing of a new truth, of having "known it all before", that sense which, the moment such a truth has been mentioned, seems at once to make it sink home and become an inalienable possession. And we may, perhaps, assume that the possibility of a reserve of truth—already apprehended in the deeper parts of the nature yet unprecipitated as yet into the brain-consciousness—may be the greater in the case of essentially spiritual truths, or truths which, although they may concern outward physical happenings, have yet an essentially spiritual meaning and value; and consequently that the need for giving to such intuitions all the intellectual help in our power may be the more pressing.

There is particularly a call for such help at the present time. On every side to-day there is spreading a sense of something great impending, of the gathering up of the World-Purpose for some mighty crisis big with spiritual significance for mankind. And, in view of this, one cannot help feeling that there may be some who, conscious of this prophetic stirring within

(To be continued.)

The eye of the poet plunges deep into all objects, in order to surprise, in their inmost recesses, that portion of God's thought which must exist there. . . . He knows that whatever appears to be an exception or an irregularity, appears so only because its proper place in the universal order has not been ascertained, because to condemn at once has been found easier than to study. He knows that there exists not in creation a being so fallen, a heart so perverse, as not to afford one side by which it may be again knit to humanity, one chord capable of

them, may find in it a revelation of new meaning and inspiration, if they can link it on to a hope like that which lives in the Order of the Star. It may well be that the feeling "I knew that before" will flash through some minds when they hear of it, and it is to help these, partly, that these articles have been written.

There is another purpose, finally, which they may serve. None could be more fully aware than the particular section of members of the Order, to whom I have referred, of the peculiar difficulties encompassing the belief, or rather the type of belief with which the Order is associated. They are aware of the frequency with which some such belief has been held in the past, and of the extravagances to which any such idea is inevitably liable, nor are they ignorant of the sharp antagonism that must exist between it and the ordinary critical thought atmosphere of our time. They cannot expect that argument will prevail against all this. All they can hope (and even that with the most modest expectations of success) is that, by setting forth the grounds of their belief, they will at least show that it has grounds, that some reflection has gone to the making of it, and that it is not merely, as such beliefs have sometimes been, a matter of the esoteric interpretation of ambiguous texts or the product of unsupported revelation.

E. A. WODEHOUSE

vibrating in unison with the good, that is to say, with universal harmony, one aspect under which to appear as appertaining to the beautiful, in other words, to the visible expression of universal harmony. He seeks this aspect, this chord, this side.—MAZZINI.

Give counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; not the wanderer. Let mine outcasts dwell with thee —ISAIAH.

ADDRESS BY LADY EMILY LUTYENS AT A MEETING OF MEMBERS, NOV. 1st, 1914

I WANT to speak to you this morning of some of the lessons which we, as Members of the Order can learn from the crisis through which the world is passing at the present time. There is a close relationship between what is going on in the outer world and in the lives of individual Members of the Order, and if we can rightly understand both conditions, we shall usefully be able to co-operate with the great forces which are at work. Though this is a world war it is also typical of the war which goes on in every human soul who is trying to make spiritual progress. I picture the world as a workshop in which the great Artificer is forging weapons for His service, and our work at the present time is to try and prepare ourselves to be useful weapons in His hand.

There are certain aspects of the present war which may guide us in our own individual warfare. First let us realise that when any great force is poured out into the world it is not in itself either good or bad, but it quickens both the good and bad in the vehicles through which it passes. This war is the outcome of a tremendous outrush of force, which, we are told, is being poured out into the world in preparation for the coming of the Great Teacher, and we can see that it is producing results both good and bad. On the one side, an emphasis and exaggeration of everything that is brutal, cruel and destructive, on the other side, splendid and heroic deeds are being performed. Is not this exactly the same with ourselves? Many of us who have been brought into contact with the T.S. or the Order of the Star in the East have had the same experience. It comes as rather a shock to us who have joined an organisation of this kind and are brought into contact with those ahead of us spiritually to find that evil qualities,

habits, emotions, desires and thoughts which we imagined had been finally conquered have suddenly revived, and, with an increasing intensity, side by side with an increasing capacity for good. While sometimes we feel capable of heroic actions and unselfish deeds that make for progress and good, we are also troubled by the realisation that there are still in us powers for great evil and reaction. So that in the individual as well as in the world at the present time there are savage instincts being brought out as well as the qualities of saints and heroes.

There is a great mercy, if we rightly understand it, in this work of preliminary preparation, for, if we are not now able to endure, "how shall we abide the day of His coming, and how may we stand when He appeareth." If we cannot bear the vibrations of this preparatory time, how shall we be able to bear the far more powerful vibrations of His actual Presence? Our work is to accustom ourselves and the world gradually to that great spiritual down-pouring which must ever accompany the advent of a World Teacher. If He had come suddenly into the world without any preparation, you can imagine what would have been the result, how the world, being unprepared, might have repeated the crime of 2,000 years ago. This is our testing time as regards our usefulness for the future.

Another lesson we can learn from the war is the extreme unimportance of the individual. A great plan is being worked out, and in that plan each of us is asked to co-operate. We are given great opportunities and it is left to us to take or leave them. If we refuse and throw aside these opportunities when they are presented, or if we are too weak to bear the strain they bring, then we shall be swept aside and others will be immediately called upon to take our place.

The great plan is not going to be upset because one individual drops out. The individual soldier is not important, his importance consists only in his power to co-operate with the whole. So our individual importance consists in the way in which we learn to co-operate with the great forces that are at work. Our personal progress is not of the slightest importance except in so far as it gives us increased power of service, our happiness is a matter of indifference except in so far as we can find it in giving happiness. A great plan is being worked out and it is not going to be upset by anything we can do or not do. A soldier when he enlists has to forget himself utterly, to be prepared to sink his own individuality, because in an army the individual soldier is lost among his fellow soldiers. The fact that all wear the same uniform shows that they have become merely units in a great army, and so we, also, have to put on the uniform of service, our own personality and individual progress being swept aside for the common good. We have got to be ready to take what comes, to go where we are sent and to do what we are told without troubling as to what is to happen to us afterwards.

Another quality which is needed both in the soldier and in one who is making spiritual progress is *adaptability*. To be able to respond at one moment to a great demand, to heroic self-sacrifice in which all our energies and powers shall be engaged, and the next moment to be able to slip back into comparative inactivity. Most people find it much more difficult to pass through that period of inactivity than through the storm and stress. It is a great test for those who have played a prominent part in any big movement to be suddenly withdrawn from that active participation and to see others filling their places while they are left on one side. And yet, if we look at the lives of those who are being trained for this work and who seem to be most necessary to it, we often find they are asked to stand back and let the stream of activity pass them by. It is just as

necessary sometimes to stand still as to go on, and we have to learn to be elastic and yet resistant. This is especially difficult for people who are gradually being trained to take a wider outlook on life, to get away from ordinary, orthodox conceptions, and who therefore are inevitably pioneers, espousing unpopular causes, ever in the forefront, overleaping the barriers of conventionality and orthodoxy. And yet sometimes it may be necessary for the progress of the work that we should be content to restrict ourselves within a narrow limit, to go and shut ourselves up once more within those barriers of conventionality and orthodoxy which we feel to have outgrown.

Another lesson which this war is teaching us, a lesson of supreme importance, is that life alone counts, the form matters nothing. On the battlefields of Europe to-day forms are being shattered that the spirit may find fuller expression and reach out to a larger self-realisation. It is difficult to let go the form which enshrines our beloved, and those whose dear ones are fighting in the battle at the present time are learning the lesson at the cost of terrible pain. But each one of us must in turn go through the same struggle, there are forms to which we cling, those things which belong to the lower personality, those things which have become very dear and precious to us, and yet before we can realise the true life of the Spirit these forms must be shattered before our eyes. Everything has got to be laid upon the altar of sacrifice so that it may be transmuted into an instrument for the world's service. Women in all countries engaged in this war are giving their dearest, sacrificing them on the altar of their countries' service, so has each one of us to lay upon the altar of sacrifice those things which have meant so much to us. Every form that binds and fetters has to be shattered before the life can find its true expression, and in this shattering there must always be pain. In the Eastern conception of the Trinity the destroying aspect of God

is also the bliss aspect. Looked at from the physical plane, the destruction of form always brings pain, but, looked at from the spiritual plane it means bliss. Many homes are being shattered and there is much sorrow in the world to-day because these forms which are so dearly loved are broken up, but if we could rise for a moment to the spiritual plane, we should only see cause for infinite rejoicing, for we should know that the destruction we deplore is merely the opening of the doors of a prison house that the spirit may go free.

Another resemblance between the soldier and ourselves is the difficulty which arises from insufficient knowledge. We all know that if we speak to any soldier who has come back from the Front, he can only tell us about the bit of work in which he has been personally engaged, and that he knows nothing of the general work in which all are taking part, or of what is happening even a few miles away. He knows far less about the general situation than those of us over here who can read the newspapers. That is also true of ourselves, we have got very little knowledge of the great plan which is being unfolded before our eyes, we can only see the little bit of work in which we personally are taking part. This makes our difficulty; for seeing only a bit of the plan it must often appear incomprehensible, and we are asked to co-operate in what often seems to be almost a mad endeavour void of common sense. And yet, if we could see the whole plan, we should know that the success of the whole depends on the way in which we carry out the little bit of work which seems so incomprehensible and difficult to us. So often a great success is dependent on the way in which each individual soldier or regiment has done his or its work and carried out a difficult command. The best way to do our little share of the work successfully is by realising that our generals and leaders possess the more perfect knowledge which we lack, and therefore if we can only trust those leaders we do not mind what we are asked to do,

or question their commands. We must make use of commonsense and intuition in choosing our leaders, but when once chosen, let us trust them utterly and to the death. Those who are guiding are able to understand a great deal more than we in our present stage can hope to do and that certainly should be sufficient for us. We are greatly blessed in this movement of the Order of the Star and in the Theosophical Society in having leaders who are far ahead of us in knowledge and wisdom, and who have attained many stages on the path which we are striving to tread. We can co-operate with the perfect certainty that though we may not understand, they would not have given us this work to do unless they, in their superior knowledge, had seen the great end which will result from it.

In the war of nations as well as in the war of the individual there is always the possibility of a peace without honour. We can desert our post or capitulate to the enemy, a temptation constantly present both to nations and to individuals. There is always a party in every country who agitates for peace at any price, who, seeing the terrible cost of war, is ready to sacrifice the objects for which so many have laid down their lives to bring about a peace before the time of peace is ripe. So is it also in the war which we are waging with our lower selves; we are sometimes tempted to ask for peace before the victory is won, and we cry aloud, as Arjuna cried on the field of Kurukshetra, that victory bought at such a price is too dear. I am sure that everyone who is trying to make spiritual progress has experienced this temptation in the course of a long fight. Some people feel that they have entered into the war unprepared for all that it entails, that, carried away by the thought of the honour and glory to be attained, they had forgotten the wounds and the pain. They pray for the cup to pass away, not seeing that only one person can ever take away the cup when once we have put it to our lips and that is ourselves.

It is useless to cry out into the darkness of the pathway we have entered. We must either go forward till the victory is won or retire as deserters from the field of battle.

Another great difficulty we all experience is to pursue the fight without hatred. That is a difficulty which we are all faced with at the present time as regards this war. We are fighting to win and we believe that we *shall* win, but, if our cause is a good one, is it necessary to be always repeating tales of German atrocities, and trying to stir up hatred of the enemy? The tales may be true, but, on the other hand, what about the atrocities of which we ourselves are capable? Let us also remember that the Germans are just as certain that God is on their side as we are, and that they are fighting for a holy cause. We have got to combine the power of fighting this fight to a finish to the utmost of our capacity, yet without rousing the spirit of hatred. This is also a difficult lesson for the individual to learn, because when we are fighting our lower selves, the enemy seems to us so contemptible that it fills us with a kind of hatred of ourselves. Yet that is not the best spirit in which the war can be carried on. We must fight until we have won the victory, but through all this fighting let us try to keep out the spirit of hatred because hatred always weakens. The spirit of love has got to conquer, the God within has to rise superior to the lower self. "It is not the devil in man that wins in the long run. The devil in man is terrible, but it is the god in man that gives victory and happiness."

It will help us to understand all these difficulties, of the war outside and the war within, if we realise the great purpose that is being worked out through tribulation and pain. The purpose of this war is the preparation of the world for the coming of the Great Teacher, and each Member of the Order is also being prepared to act as a channel for the Master's Force.

The reason for this fighting of nations and individuals is that all that is likely

to obstruct that Force has to be swept away, and so the fight goes on between the real and the unreal self. The barriers we erect between God and ourselves make it dangerous for Him to pour His Life through us. What is it that causes pain in the physical body but an obstruction to the flow of the blood stream? So also in the spiritual world. The life force of the Spirit of God is only safe for us to receive as we pass it on; if we are striving to keep it and to hold it for ourselves, then there is a danger that it will explode and shatter us. Everything that is selfish, everything that belongs to the lower personality has to go before the Spirit can have free play. Is there anything which seems to be necessary for our personal happiness apart from others, anything which we want to keep for ourselves, be quite sure that in the end it will have to be swept away. Before the light of God can shine through us, everything selfish must be cast aside. Let us look each into our own hearts and see what there is that we feel to be absolutely necessary to our welfare and then know with certain knowledge that we shall have to learn to do without that thing. Thus, if it is our good name that we value more than anything else in the world, we shall have to go through the mill of degradation and obloquy. If wealth seems necessary so that we may be enabled to live our life to the uttermost, then the time will come when we shall have to face poverty. Or, perhaps, instead of wealth or reputation, we cling to friendship; the presence and love of friends means everything to us, yet we must some day reach that stage when we can stand alone without friends. In proof of this, consider the lives of all the great teachers who have trodden the path which is called "the Way of the Cross." Take Mrs. Besant, for example. If you have read that wonderful auto-biography of hers, you will see that everything which she valued in life was in turn sacrificed upon the altar of Truth. I have never read any life that so wonderfully illustrates this as hers, and if you would

understand why she has reached her present stage, why she has become such a great leader of men, why she is loved, trusted and revered by thousands of her followers, read her life and you will understand that it is because she has passed through the fire until the dross of the lower self has been burned away and only the pure gold remains. We shall all have to face the same ordeal in our turn if we would eventually become helpers and healers of humanity. We shall have to

face it alone, knowing the difficulties and trials, yet with the absolute certainty that victory is sure; knowing that some day there will come to us a peace which will not be the peace of capitulation, but the peace that comes when all fights have been fought to a finish and won. When that day comes, we shall enter into "the peace that passeth all understanding," and shall be worthy to stand in the Presence of the Great Peacemaker Himself.

IN THE GARDEN OF THE LORD

COME close, little child, while I tell you the story of the exquisite joy that came to the soul of little blue-flower

In the land of the fairies there lived the soul of a flower. In that glad sweet home of joy it had rested for seven fairy years. Then one day the Queen of Flowers commanded that little soul "Go, take birth in the land of earth, show out there the beauty which here you have learned to feel and know, show forth the divine life within you, and give to the burdened earth the sweet scent of your perfume, and the soft healing colour of your blossom."

Where should the little flower-soul take birth? Where in the dark world should it breathe its message of tender love? Where?

Now in the land of the East, on the southern slopes of the mighty Himalayas, there dwelt a loving Teacher, a Holy Man. There was none greater than He on all the earth. Pure was He as none was pure; tender as none was tender; great as none was great. They spoke of Him in the East by the holy name of Maitreya—"He whose name is kindness." He was the Lord of Compassion.

In that dear Eastern land He dwelt, and His far-seeing eyes looked deeply into the hearts of men.

He who was beauty incarnate loved the beautiful things of the earth. He loved the

flowers. Around His magnificent house He had planned a glorious garden. Come with me, little child, and feel the joy of that wondrous garden. See it now as I hold your hand—colour, colour everywhere, with the great sun beating down as though it has turned its radiance specially upon that sacred spot. A thousand million sparkling stars glitter in the air as the sun plays lightly in the garden. Look! the flowers, the flowers, and their perfumes! Flowers of blue and yellow; flowers of flame and gold, rhododendrons, forget-me-nots, roses, pansies, daffodils, primroses, and the golden lily of Japan. A mighty blaze of colour bathing in the glad sunshine of life spiritual and life physical. Listen, little child, a song of joy is sounding from out that garden, all nature rejoicing in the presence of the Lord. Surely it is the fairest spot on earth.

The Queen of Flowers looked down, and her eyes rested on this beauty. She looked again at the little flower-soul and perceived that it held within it a permanent centre of living life, the promise of a mighty future, and she knew that it would be good that it should be born and live in the garden of the Holy Man.

Bend low, little child, while I tell you the secret of the Queen of Flowers whispered to the fairies who were to guard the building of the form for the little flower-soul to dwell in. She was to be beautiful,

perfect in form, with her scent so sweet that men would pause and ask whence came the delicate perfume. All this, yes, ah! but listen further, she was to be blue, blue as the eyes of the Lord in whose garden she grew. This the Queen told the fairies while the little flower-soul said good-bye to her playmates.

One more fairy year passed by, and into a tiny seed the little flower-soul entered and lived under the dark earth until the fairies called to her to come out and greet the sun. She pushed her little shoot above the ground, and several fairy weeks went by as the fairies watched the building of the little plant and tiny leaves. Then, one day, the soul of the little flower opened and showed itself a sweet scented blue-flower, perfect and wonderful. A violet had bloomed in the garden of the Lord.

Day by day the Lord walked in His garden. Eyes of wondrous tenderness and compassion were His, His hair was a glorious gold. The heart of little blue-flower yearned to the Lord. In the quiet hours of the morning and at the peaceful evening time she learned to listen for His footsteps, whispering sometimes to herself, "He comes."

The flowers loved Him who loved them.

Fairy weeks went by, and little blue-flower waited and watched in silence, deep, deep silence reigned in the heart of the tiny flower. One glad sweet morning He came into His garden, little blue-flower sent forth her delicate perfume in adoration to her Lord, and her heart called to Him as never before. He paused, He smiled a radiant smile, straight to little blue-flower the Master went. She trembled with exquisite joy as He neared, deep in her soul she knew a marvellous happening was nigh. The Lord looked down into the heart of the little flower. She veiled her eyes and bent to the

ground in deep and delicate reverence, then with an aching longing in her heart, she opened herself out to the Lord and looked upward into His eyes. A moment of silence. A low cry of joy. His eyes were violet. Deep, deep violet were His eyes, and little blue-flower was even as they. She was one with her Lord.

The Queen of Flowers smiled in the land where she dwelt.

How long the little violet gazed into those wondrous eyes, whose colour was as hers, I cannot tell. The marvellous influence of the Lord woke a greater power, a deeper perception, in that little permanent centre of living life. Her heart opened to deepest depths, and in flower language she spoke to Him, the Lord "I love Thee, I love Thee, take me to Thee, take to Thy tender heart this little violet, whose colour is as the colour of Thine eyes, take my life into Thine, and let it rest in Thee for ever."

He stooped, and as He touched her she thrilled to His touch; joy was the pain she felt as He cut her gently by the stem. She died for Him, and He took her life into His. The form of little blue-flower died, but there was born that day a deeper life, the soul of little blue-flower had passed to greater things.

O, little blue-flower, what sweet destiny was thine that brought thee thus, to grow in the garden of the Lord.

O, little blue-flower, sweet and beautiful in His presence, marvellous the sunlight of His life. What privilege was thine to bloom in that garden, and to worship with thy sweet scent the Lord whom all earth adore.

O, little blue-flower, in the far distant æons thy soul shall dwell for ever in His presence, thou shalt live,—He a Lord of Universes, thou a living centre of power in His garden of souls made perfect.

EMMA HUNT.

To love is to know the sacrifices which eternity exacts from life.—JOHN OLIVER HOBBS.

Friendship is that by which the world is most blessed and receives most good.—JEREMY TAYLOR.

NOTES AND COMMENTS

A report has recently come in from Major Ramundo Seidl, National Representative of the Order in Brazil. He writes that at the time of his appointment, in September, 1913, there were fifty-seven members in Brazil, affiliated to the French Section. With the appointment of a National Representative these became the nucleus of the Brazilian Section, and their number has been increased by twenty-eight new members during the past year. Three, however, of the original members have died. Thus the total membership, at the time of writing, was eighty-two. There is, in addition to these, one very useful worker, Mr H. E. Tuman, who is affiliated to the English Section.

Four Organising Secretaries have been appointed for North Brazil, Rio Grande do Sul, Rio de Janeiro City, and the remaining States of Brazil respectively. The first of these Secretaries, Señor Don Marcolino de Magalhães, has, writes the National Representative, "proved a real apostle," and all appear to have been active. In Rio de Janeiro meetings are held on the 11th of every month. The *Monthly Review*, *O Theosophista*, kindly lends its pages for Order news. It has recently published a translation of "At the Feet of the Master," by the Head of the Order, and this translation was being turned into Braille, for the use of the blind, at the time of writing. The National Representative mentions that he is encouraging daily meditations among his members, and concludes with a reference to a Roman Catholic priest who, it appears, is vigorously prophesying the second coming of Christ, though with the usual "end of the world" implications.

* * *

Here is a brief account of work in Switzerland, dated June, 1914. Mile. Brandt writes "We close June with 185 members. Our two Local Secretaries, one in Lausanne, one in Neuchâtel, hold regular meetings once a week and are most active in propaganda work, although

the chief activity remains centred in Geneva, where our monthly meetings draw together some fifty to eighty members most willing to open their hearts and minds to the mighty influence of Him who comes. We tried to have also an informal monthly meeting at which administrative points could be discussed and the various activities of the Order studied. We have planned a scheme of work very like that existing in France, and we try not so much to create new forms of activity along social and economic lines as to use forms already existing, into which we can pour the life of the Order. Some members are already working along these lines, and we hope that, as time goes on, the bright life of the Star will be found to be expressing itself in forms which will be useful for the future. As, with the year 1915, our national Theosophical Society moves into new and more spacious headquarters, we shall have at our disposal a large hall for meetings and lectures, and we may rely on these as our best means of propaganda. Our General Secretary (of the Theosophical Society) gave some lectures this Spring on Esoteric Christianity, and she tried to explain to her very large audience the Signs of the Times and of the coming Christ. Opposition was strong. . . . Unfortunately, few of our members speak English and have the benefit of reading the *Herald of the Star*, although some try to learn that language in order to be in harmony and understanding with the beloved Head and all our English brethren. The propaganda work is now in the hands of one of our members who will do his uttermost to work in German Switzerland, where our members are so scarce. Though so small a Section, we are full of life and joy, and work as hard as we can to spread the idea of the Star and to prepare men's hearts for the coming of the Lord of Love."

* * *

The last news from the French Section before the war was very good. The

membership in France amounted, in June, to 1,056. The *Cercle des Activités*, Mme Blech wrote, was then very active "Our last meeting of the Section d'Art was quite splendid, overcrowded and great enthusiasm. It is good to finish the season with a great success. Now the holidays are beginning for three months." Alas! who knew what those three months were to bring forth? The French Section of the Order is now, we hear, very busy with work in connection with the war

* * *

"The idea of a coming World-Teacher," Mrs. Kuylenstierna, National Representative, writes from Sweden, "is not new for many people in this country. I know some who have joined a society which believes in a near coming of the Spirit of the Holy Ghost. They believe in the imminence of great changes, a re-birth of the world in many ways, and hope and wish that the Swedes will strive to take their share in this and be among the leaders in the good work for humanity"

* * *

Dr Mary Rocke, late Organising Secretary for England and Wales, whose splendid work in connection with the Star Shop in London is so well known to all members of the Order, has recently been appointed Organising Secretary for S India, Adyar Centre, whither she departed last summer with our Protector. Dr. Rocke sends me the following prospectus of meditations in connection with the war, which she has recently been organising from Adyar. I print it just as it stands.—

WAR MEDITATION OF GOODWILL.

Held daily, as long as the War shall last, at the Star Office, Adyar, Madras, 4-30 to 4-40 p.m. (England, 11-10 to 11-20 a.m.)

"Each member of the Order has the solemn duty of guarding through this time the channels of goodwill which bind one nation to another, channels now in danger of rupture"

OPENING.

"As members of the Order of the Star in the East we assume our solemn duty of guarding through this time the channels

of goodwill which bind one nation to another."

"We meet as one of the little centres of goodwill which shall not only do their share in minimising the brutality of War, but are powerful instruments in the hands of the Higher Powers, when They shall see fit to use us"

"In each heart is to be kept alive and strong a loving sympathy for those ranged against it through force of nationality"

"We ask that the Divine Will shall find in us clean and deep channels through which It may deign to flow."

MEDITATION

CLOSE WITH THE INVOCATION

O MASTER of the Great White Lodge, Lord of the religions of the world, come down again to the earth that needs Thee and help the nations that are longing for Thy Presence. Speak the Word of Peace, which shall make the peoples to cease from their quarrellings; speak the Word of Brotherhood whereby the warring classes and castes shall know themselves as one. Come with the might of Thy Love, come in the splendour of Thy Power, and save the world which is longing for Thy coming, O Thou Who art the Teacher alike of angels and of men.

MEDITATION.

1. An instant's adjustment to harmony and unity with all members of centre.
2. Homage, and offering of channel to the LORD.
3. Meditate (1) "Endeavour to see, even in the present conflict the working of God's plan for men, so as to co-operate with it more intelligently than would otherwise be possible." (2) "On goodwill towards nations against which for the time being the member's country strives."
4. Helpful thoughts to (a) those involved in the War, (b) Star members concerned, (c) special need of moment.
5. Project thought-form to country for the day "that a Divine Messenger will soon be in our midst, and that in His presence hatreds shall cease—it may be for ever."

SUNDAY—(a) Rulers and all in authority.
(b) Indian Members and country.

MONDAY—(a) Warriors (b) British Members and country

TUESDAY—(a) Women, Children, Aged
(b) Colonial Members and countries.

WEDNESDAY—(a) Wounded, Dying, Red-Cross. (b) German and Austrian Members and countries

THURSDAY—(a) Prisoners, Refugees, Distressed Civilians. (b) French Members and country

FRIDAY—(a) "Dead," Bereaved (b) Belgian Members and country.

SATURDAY—(a) All in fear, torture, suspense All acting heroically. Wounded horses. (b) Russian and Japanese Members and countries Neutral nations.

FRIENDS.

Following Mr. Arundale's suggestion that "groups be organised for collective

meditation," members are invited to co-operate wherever they may be, at this or any other hour in the day, so that by united effort our help may be directed with precision and with strength. Appended is the scheme of meditation in use at The Star Room, 'Adyar. Quotations are from Mr. Arundale's letter to *The Herald of the Star* for August, 1914.

Other suggestions are that whenever our minds revert to the War we add a thought of goodwill. That we think, speak and act goodwill until we become that for which we would fain form a channel. That we cease from criticising our "opponents." That we practise seeing the point of view of other nations. That we direct thoughts of goodwill and strong faith to counteract those of hatred and despair now being generated.

E A W

TO A GREAT ORATOR

LEADER of men, with Thy great
organ voice,
Fearless and Free,
Thou persuadest the strong; the weak
have little choice
But to follow Thee

Successor of Bruno, and that good Joan
of France,
Who life did give—
Disdaining death, and fate, and circumstance—
That Truth might live ,

So Thou, reviled, maltreated, dispossessed,
Wert not afraid ,
But, seeking out the weak and the oppressed,
Did'st lend Thine aid ;

Performing daily, standing there alone,
Thy sacrifice—
While the small of heart looked on, and
cast a stone
At imagined vice

Say what thou wilt—how can we but
admire ?
Moulder of form,
Whose gentlest word can set men's hearts
afire—
Or still the storm !

JASPER SMITH.

THE SHOP OF THE ORDER OF THE STAR IN
THE EAST, 290, Regent Street, having Closed, the
Lending Library has been removed to

18, TAVISTOCK SQUARE, W.C.

It is open on Thursdays from 11—1, and from 2.30—5.30 p.m.
Every other day, except Saturdays and Sundays, from 3—5 p.m.

*Meetings for Enquirers are held at the
same address on Thursdays, from 3—4 p.m.*

Lady Emily Lutyens will be at home at 19, Tavistock Square,
on Thursdays, from 4—5.30 p.m. (commencing January 14th),
and will be very pleased to see any members or their friends.

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THE HERALD OF THE STAR

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February 11th, 1915

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As "The Herald of the Star" proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star of the East, may stand.

The Confession of Faith of a Recruit

*For this war I—though ever hating strife—
Enlist with spirit, mind, and soul, my life
I offer, deeming not the price too high
For the great good we seek No way to die
Could I desire that's better, nor would miss
The chance of "passing" in a cause like this*

*Not in revenge, not for unhallowed gain;
Not that our Land should through another's pain
Reap profit, go I,—that were but to feed
The flames of future envy, hatred, greed!—
But in high surety that the fight we wage
Will, through its motive pure, redeem an age
Grown rank with lust of getting, saturate
With thought ignoble, sordid, obdurate,
An age which boasts the brutish creed that "Might,"
Material power alone, is test of "Right";
And changing cunningly the mineral clod
Into a scythe of Death, makes that its God*

*I go to fight, believing that this war
Will rid the Earth of thoughts and things that bar
Man's upward path, make straight, prepare the way
For nobler issues in the cleaner day
That shall be when—according to its kind—
The holy seed, which in the human mind
In recent past has germed, shall meet our needs,
Fruiting in great-souled projects, selfless deeds,
In deeper justice, opportunity
Of richer life in wide community
Then those high energies, the world now spends
On gun-craft, shall be turned to loftier ends.*

*Motive is all abiding good can rise
Only from acts performed as sacrifice
I join the war at my high soul's command.
Grant that I enter pure in heart and hand!*



IN THE STARLIGHT

BY G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

READERS of "In the Starlight" will have noticed that I have not hesitated to express my opinions freely on many of the burning controversial topics of the time, and, while most may understand the reasons underlying this freedom of expression, some may fear lest I am using the *Herald of the Star* to further special views and attitudes prejudicial to the general interests of our Order. I want, therefore, to try to explain the position I think it my duty to take when writing these pages.

From my point of view, members of our Order have a very clear two-fold duty towards that particular portion of the world in which they live and move and have their being—(1) The duty of harmonising their characters with the tone we may imagine the great World-Teacher likely to set for the world's improvement, (2) the duty of helping to guide their world at its own level and not at theirs. Let us look at these two duties in the light of modern problems and modern conditions. It is obviously impossible for us to imagine exactly the lines along which the World-Teacher will give His teaching, still less may we hope at present to gauge its effect on daily life in the family or in the nation. But we may assert with confidence that the basic quality of His life—for His teaching and His life will be indistinguishable—will be a Love which is Brotherhood. Perhaps that is all we can venture safely to assert, but if the assertion be true, we have to set to work at once to train ourselves to express this quality as best we can and to lay stress on its expression in the world around us. Members of our Order who accept this

general principle should keep their minds fixed on what it means to them and work it out according to their needs and temperaments. They need not worry if some members speak of *the* World-Teacher, while others refer to *a* World-Teacher. They need not worry if some members talk of the Christ, while others assert the coming of the Lord Maitreya. They need not worry if some members are all for ceremonial, while others are all for practical work on the physical plane alone. In our Declaration of Principles we declare the coming of *a* Great World-Teacher, not because He may not be *the* World-Teacher, but because He comes to all men and belongs to all men, and is in whatever form the individual sees Him. If a member insists that He is the Christ and no other, to such a one He *is* the Christ and no other. The member may be right or he may be wrong—it is not for the Order to judge. All of us look for a Mighty Appearance, and it was unworthy of us to start wrangling now as to the respective values of the definite and indefinite articles

* * *

The point I want to make is that this first duty of harmonising our natures to accord somewhat with His is one of the great features of the Order of the Star in the East, and that we are sometimes needlessly afraid of infringing the Order's neutrality. I often receive letters from well-meaning members who ask whether the Head will not be pleased to direct such and such a lecturer to be more careful in what he says. I am told that many of our lecturers entirely forget that the Order only refers to the coming of *a* World-

Teacher, since they speak openly of the coming Christ. On the other hand, I am also told that we must be very careful not to mention the name of the Lord Maitreya in Christian lands "as it will put people off." Now, I am not voicing the views of any one in authority when I say that I am glad that our speakers should express themselves as they feel and modify as much as they like the Declaration of Objects to suit their own beliefs. But—and it is an important "but"—they owe it to members of the Order who do not think as they do carefully to point out that the Order has room for practically every form of expectation, that many are members who do *not* hold their views, and that the Declaration of Principles has been drawn up so as to meet the beliefs of all. This is the kind of neutrality we want, a neutrality of tolerance, not a neutrality of belief. The more our beliefs are vigorous the better for the Order, provided that we gladly give others the same latitude on their lines that we claim for ourselves on ours. Love and Brotherhood are the unifying qualities for which we all, I venture to think, are looking. The Great Expectation in each one of us, which has brought us to membership of an Order uniting all who expect, no matter what the form of the expectation may be to each, is based on our knowledge that the world needs love and brotherhood above all and that only a Mighty One—the embodiment of our Great Expectation—can be these to all the world.

* * *

For this reason I have been endeavouring to lay stress on these two principles during the past few months. As an Order we have nothing to do with partisanship in the present war. As an Order we belong to all nations and to none. As an Order our main duty, from the standpoint of the individual, is to hold up before men's eyes those qualities which we believe will specially prepare us all to be worthy of His gaze. When the war is over I shall be glad to feel that the back numbers of this magazine can be read without bitterness by all classes of members, and while

I have not hesitated to express what I believe to be true, I have tried at the same time to point out the existence of that divinity common to us all which makes us all very much alike. We all make mistakes, we all go wrong, but we share a common future because we share a common past. As members of an Order with such an expectation before it as ours has—as members of an Order which possesses a truth not common to the vast majority of mankind—we must see to it that we are worthy of the advantages conferred upon us, and whatever our duty may be towards the outside world we must long have ceased to hate and to despise if we would be the advance-guard of the army which is marching to welcome Him among His own. I hold that it is not true love which makes excuses for wrong-doing. When wrong has been done let it be acknowledged, and if possible prevented. True love means justice, it means sympathy, and, above all, understanding. We who look for the Lord of Love must seek to show love when the majority fail. By what measure are we nearer to Him than others unless we show understanding when it is difficult to show it and when they fail to show it?

* * *

This brings me to the second part of the two-fold duty about which I wrote in the beginning—the duty of helping to guide that portion of the world in which we live and in which, therefore, we move as His agents, as a testimony to His coming. It is this portion of the duty which most people find it difficult to understand, for it is our habit much more to live for ourselves than for others, and we are more eager that other people should share the joy of our lives than that they should be helped to gain joys appropriate to themselves. Many of our enthusiasts only long that other people should believe as they themselves believe, and are more anxious to increase the membership of the various societies to which they belong than to spread the principles for which their societies exist. We must frankly recognise that we are somewhat in ad-

vance of our time, and that the majority of mankind will not for a long time be helped by those truths which help us. It is much more important, to my thinking, that the world should be helped to live more purely and more self-sacrificingly than that we should endeavour to gain a large membership for our Order. Most people will neither believe that a Great World-Teacher is coming among us nor accept His teaching when He gives it. My own opinion is that, as the special teachings we know under the label "Christianity" were by no means welcomed during the lifetime of the Christ, so such teachings as we may now receive will appeal only to the few, though perhaps abstractly recognised by a much larger number now than before. We shall see the new adaptations of old realities slowly filtering through the appropriate section of mankind, just as Christianity has reached the special section of mankind for whom the Christ intended it. But there will always be sheep of folds other than the one specially established as the Christian fold was established, and not until brotherhood is practised by all will it be universally seen that in reality there is but one fold and one Shepherd. I do not for a moment wish to suggest that membership is unimportant. The more propaganda work we do the better, for our knowledge must go to all whether they be ready to receive it or not. But our knowledge is no true knowledge unless it helps those who reject it as well as those who accept it. Our lives depend as much upon the truths beyond our ken as upon those of which we are conscious, and just as one who knew of the law of gravitation would guide an ignorant child downstairs step by step instead of allowing him to jump from the top, so we who know a little more than many may help to guide them in the light of knowledge with whose existence it would be useless for them to be acquainted.

* * *

It seems to me that one man's meat may be another man's poison. We may know, for example, that in the ideal State

war must be non-existent. But does that mean that under present conditions there should be no war? I join issue here with the Peace Societies and with those who are opposed to the present war on principle. To me their argument runs as follows: "I do not believe in war, therefore war is wrong for all." This may be true, and those who hold this attitude are doubtless right to oppose the war and even to refuse to have anything to do with it. But I cannot help feeling that they do not represent the average *Dharma* of most of a nation's citizens at the present stage of civilisation. Say what one will, and argue as one may, this war has brought out latent qualities in man and in beast which otherwise might have taken ages to force their way to the surface. I touched on these in last month's "Starlight," and my attitude is that we must make use of war as of any other force working in the world. Nine people out of ten, or any other proportion according to taste, are absorbed in this war in one way or another, and to my thinking, since war has its victories no less renowned than peace—a point of view many pacifists overlook, it behoves us to help people to understand how to dominate the war rather than to allow themselves to be possessed by it. I have, therefore, from time to time endeavoured to place before my readers such stand-points as may be in danger of being forgotten, not that we want to be less positive and emphatic, but rather that we should temper our exuberance with justice—the highest type of bravery. Whether I should adopt this attitude towards people not yet members of our Order I do not know. It depends upon the people. But I consider it my duty to suggest what in my understanding distinguishes a Star point of view as to the war from other points of view. And when I say a "Star point of view," let me hasten to add, for fear lest I be accused of introducing the thin edge of the wedge of dogma, that by this expression I mean tolerance of a point of view opposed to our own, and a realisation that when we are

convinced that people are utterly wrong, we are probably under the sway of some little special intolerance of our own. Nobody is ever utterly wrong, at least nobody whom we are likely to come across, at the worst, people are possessed by distortions which have once been the beginnings of truth. And some day the distortion will vanish and that which was its determining truth shall shine forth

* * *

A Star member may be an enthusiast for war or may abhor it. Do not let us, however, have any such ordinary phraseology as, "I cannot imagine how A. X. reconciles his belief in the coming of a Lord of Love with his enthusiasm for the present war." Or, "How can B. Z. fail to realise that this war is part of the preparation for the coming of the Great World-Teacher?" Each Star member is eager to do his best, and he prepares in his own way for the coming. What we do want is to reach the level of being able to possess strong enthusiasms without their usual accompaniment—hatred. At least, Star members ought to acquire this faculty, but I am not prepared to state that we can yet expect the average person not to hate. Ought he to cease from hating? Is not hatred possibly a danger signal for those who have not yet learned at once to distinguish between true and false. Does not the average Englishman hate something German which is not good for his personal and national welfare? Does not the average German hate something English which does not fall within the scope of his individual and national evolution? Each can only avoid what is wrong for him by at present hating it. Stealing is abhorrent to the individual at a certain stage. Later on he never thinks of stealing.

Let me make my point clearer by referring to Mrs. Besant's pronouncements on the war as published in *The Commonweal* and in that admirable daily paper of hers—*New India*. Many friends in England cannot understand how she can possibly write as she does of the Germans and of the German Emperor and of the

war. I am not writing to defend her—she needs no defence from me, but I would let you know how I reconcile my own different standpoints with hers. In the first place, if she condemns the Germans and their Emperor and I do not, the probability is that she sees something that I do not, that she condemns because the occult law condemns them in the sense of declaring them to be on the path which makes for purely material prosperity, and not even for that in the long run. I am at least wise enough to know how much wiser Mrs. Besant is than myself, even on points on which I feel myself specially competent. On the other hand, I may suppose that my view is right for me, right, perhaps, for those who read the *Herald of the Star*, or it may be a point of view which it is my business to develop. "If so, why does she take a different standpoint? Surely she does not hate the Germans or their Emperor? Surely she does not believe that the Germans are guilty of the atrocities as published by Allied newspapers? Why, the Allies are just as bad, only their atrocities are published in Austro-German newspapers and not among the Allies." I have heard these arguments used. Mrs. Besant hates no one, but she knows her duty better than any one, and she does not hesitate to condemn when condemnation is necessary. But she condemns with goodwill, while we, judging from our own level, imagine that, because she condemns, therefore she dislikes or hates. Probably she knows that the Germans do commit atrocities, probably she knows that the German Emperor is not an influence for good. Probably she knows that the Allied Powers must conquer, if the plan which leads to the appearance of the Lord is not to be hindered or delayed. Probably she knows that the Allied Peoples must be stirred to their depths if they are to combat successfully the forces opposed to them. Probably she knows that the spirit of militarism has its special vehicle in Germany, though, as Bernard Shaw has pointed out, it has a form here, too, and she therefore deems it wise to direct people's imaginations against the form of

militarism which has found its principal home in Germany. She does not write her articles to represent her own mental condition, as most of us do, but to guide those of her readers who have sufficient intelligence to know that she can guide. And nothing is more unfortunate than that sensible people often fail to realise that the school teacher adapts his lesson to the mental level of his pupils.

Personally, I am content to go on writing in my own way, watching her point of view and endeavouring to understand it. If people say to me, "But I thought you were a pupil of Mrs Besant. How do you reconcile the opposing points of view? Why do you not change yours?" I must reply that, while I hope Mrs Besant looks on me as one of her pupils, I imagine she prefers me to follow my own conceptions until better ones are explained to me, to keep on my own lines even though hers may be widely apart. Her *Dharma* differs from mine in many ways, and to copy her without understanding is perhaps just at present worse than taking an attitude in apparent opposition to hers. The Masters need many points of view presented to the various grades of the human family, and perhaps They need my presentation as certainly They need hers. All she asks is that I shall remember—being her pupil—that she knows more than I do, and that wisdom on my part consists in trying to see why she acts as she does rather than in rushing to criticise because

her expressed views differ from those I hold

* * *

So much for an explanation of things as I see them. Let me now turn to a matter of business. Readers of the *Herald of the Star* are informed that Mr. E. A. Wodehouse, M.A. (Oxon), has accepted, as from February of this year, the position of sub-Editor of this magazine. I myself represent for the time being Mr. J. Krishnamurti, until he is free to take up the responsible management of his *Herald of the Star*, and am thus a kind of substitute for him, with responsibility for every issue. Mr. Wodehouse will now take charge of much of the work that hitherto Lady Emily Lutyens and I have shared between us, though, of course, I represent Mr. Krishnamurti as final authority. We are very fortunate in securing Mr. Wodehouse's services, for he has very distinguished literary ability, based on a brilliant career at Oxford University, in the course of which he took the Newdigate Prize for Poetry and the Chancellor's Medal for English Essay. In addition, his close personal touch with our Editor will enable him to help to guide the *Herald* on suitable lines. I look for great improvement, both in appearance and in matter, with Mr. Wodehouse in the sub-editorial chair, and I hope that all members of the Order will co-operate with him as far as possible in his plans to give the *Herald* a wide influence and to make it worthy of its mission in the world.

G. S. ARUNDALE.





By ANNIE BESANT.

[Every reader of this magazine will welcome an article from the pen of the Protector of our Order, even though, as in the present instance, it is a reprint. The "Herald of the Star" does not, as a rule, print articles which have appeared elsewhere, but it has been decided to make an exception in the case of articles by Mrs. Besant—first of all, because she is Mrs. Besant, and secondly because, with the vast increase of her Indian work in these days, she has really no time, just at present, to send us original contributions. We have thus to lay hands upon whatever we can get. We hope, in this way, to reprint, from time to time, such of Mrs. Besant's contributions to her Indian papers as may seem to us to be of general interest. The problem of the child criminal, which is the subject of the present article, undoubtedly falls into this category, for it is one which not only India but every civilised country has to face. The attention which it is receiving in so many quarters to-day, and the practical attempts which are being made to meet it in a wise and humane spirit, are among the many signs of that kindlier yet, at the same time, more scientific attitude towards human problems which is preparing the way for the civilisation of to-morrow.]

ONE of the matters in which most progress has been made during recent years is the treatment of children who, for one cause or another, fall into the hands of the police. The day has gone by when they were herded with older criminals, who amused themselves by degrading the young waifs who had come for the first time into conflict with the law. Of old, a boy's first sentence came to be practically his first step on the way which led to the "habitual criminal," a way from which he was little likely to escape. Now, all is changed, and the first stumble is very often the first step to rescue and to better conditions.

The United States of America have led the van of reform in this matter. "Ben Lindsay"—more politely, Judge Benjamin Lindsay, of Denver—has been the inaugurator of the children's courts which have now become the established way of dealing with child delinquents in America. Judge Lindsay sat in an ordinary room, he took the young criminal on his knee, or drew him kindly to his side, and chatted with him; he usually succeeded in winning the boy's confidence, gave him good advice, and tried to find someone to befriend him. The system of "probation" grew up. A sentence was passed,

but was not executed, the boy was handed over to a volunteer guardian of a higher social status, and as long as he behaved well under the supervision of his guardian, the sentence remained a dead letter. The guardian did not take the boy away from his normal surroundings, but he befriended him, found him schooling or employment, took him out with him, and treated him generally as a younger comrade. The system spread, and after a time "probation officers" were appointed, voluntary helpers not being always forthcoming. Miss Bartlett—now Mrs. Bartlett Re, whose books on social problems may be familiar to some of our readers—studied the system carefully in America, and then worked for it in Europe. The Italian Government showed much sympathy with her efforts, and facilitated the establishment of juvenile courts, apart from the ordinary police machinery, and more and more the delinquent child came to be regarded as a human being to be saved instead of as a criminal to be punished.

In America, "Detention Homes" were established, to receive child delinquents, and these were made *homes*, not prisons. It was found that a boy or girl, "put upon honour," would not run away when allowed to go outside the home, and that

they rapidly developed into decent lads and lasses, when they were surrounded with favourable conditions. In 1913, an Act was passed in the State of Vermont, U.S.A., constituting every child under sixteen who came into a juvenile court a ward of that court, a boy to remain a ward until he was twenty-one, a girl normally until she was eighteen. The term "delinquent child" was defined so as to sweep within the net all children under sixteen who violated any law, and also any child "who is incorrigible, or who is a persistent truant from school, or who associates with criminals or reputed criminals, or vicious or immoral persons, or who is growing up in idleness or crime, or who wanders about the streets in the night time, or who frequents, visits, or is found in a disorderly house of ill-fame, saloon, bar room or a place where intoxicating liquors are sold, exchanged or given away, or who patronises, visits, or is found in a gambling house or place where a gambling device is operated, or who uses vile, obscene, vulgar, profane or indecent language, or is guilty of immoral conduct." The Act goes even further, for it asserts that the State should assume the guardianship of a child who is neglected or is in evil surroundings. A child is not to be regarded as a chattel, the property of his parent, but as a trust, and if the trust be not rightly discharged, the State, as the universal parent—like the King as *parens patriæ*—should interfere. So the Act includes a child "who is dependent upon the public for support, or who is homeless, destitute, or abandoned, or who has not proper parental care or guardianship; or who begs or receives alms; or who is found living in a house of ill-fame or with a vicious or disreputable person; or whose home by reason of neglect, cruelty or depravity on the part of its parents, guardian or other person in whose care it may be, is an unfit place for such child, or whose environment is such as to warrant the State, in the interests of the child, in assuming its guardianship."

Any reputable person, who knows of

such a child in the district in which he is living, can petition the court, with an affidavit setting forth the facts, and the court summons the person with whom the child is, or, in default, issues a warrant, it hears and determines the case, placing the child, if necessary, in an institution, or in the care of some reputable citizen, or society. No such child may be sent to prison, unless charged with a crime punishable with death. The final section is noteworthy. "This Act shall be liberally construed to the end that its purposes may be carried out, that the care, custody and discipline of a child shall approximate, as nearly as may be, that which should be given by its parents, and that the restraint of a delinquent child shall tend rather toward his reformation than to his punishment as a criminal."

In 1912, Belgium passed a law establishing juvenile courts, and in 1913 an International Congress was held in Brussels to consider the best methods of dealing with delinquent children. It came out in the discussion of the powers which should be conferred on such courts, that, so far, the children's courts, wherever established, had been a success, stress being laid on their value in treating children individually, and in the absence of the formal procedure of the ordinary court of law. After much discussion, the Congress voted in favour of extending the powers conferred by the Act of 1912.

The second question discussed dealt with the duties of a judge in the juvenile court. Should he supervise the future of the children whom he had committed to the care of a responsible person or should he limit himself to the disposal of the cases? It is fairly obvious that no judge, such as a judge in one of the children's courts in America, say in New York City, could possibly keep an eye on all the young people who are brought before him. A writer in the *Journal of Criminal Law and Criminology* states that in New York City they have forty officers connected with the children's court, as well as a band of volunteer

workers, but that the "number is still far from adequate to meet the real needs" In large cities with slum populations, the number of delinquent children is very great, and a whole organisation of philanthropic workers is necessary to deal with the cases handed over by the judge

One valuable note was struck by the Brussels Congress—the fact that child delinquency is very often closely interwoven with defective health All who know anything of the observations made in school clinics, and by the doctors who now carry out the medical inspection of schools in Great Britain, will be aware that ill-temper, sloth, petulance, sullenness, constantly result from physical deficiencies or disturbances, and that health goes constantly with brightness and good temper The peevish and "naughty" child is constantly the suffering child Slight deafness, slight defects of vision are responsible for much of the apparent dullness and the waywardness of the child, and one of the first enquiries which should be made in the case of every delinquent child would be his careful investigation by a children's doctor

As was pointed out the other day at one of the meetings of the British Association for the Advancement of Science, held this year in Austria, the consensus of scientific opinion holds that nature is "stronger than nurture" Do what we may by

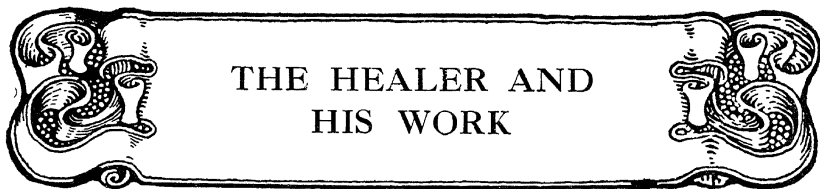
education, training, and environment, the inborn character of the child, the character which he brings with him into the world, is stronger than any influences which can be brought to bear upon it. That this should be so is natural enough for all who believe in re-incarnation as the method of evolution—a view which is steadily gaining ground in the West None the less, education and environment can improve, if they cannot recreate, germs of good can be fostered, germs of evil can be starved The great success of Dr Barnardo's Homes proves that huge numbers of the waifs and strays of the slum population of London are not "born bad," and can be trained into decent citizens There is a residuum of congenital criminals, but the proportion is not as large as might be supposed from the criminal statistics dealing with adults Very many children can be saved from degradation, if they are given a chance

In India, practically nothing has been done in the way of helping the delinquent children A small boy is placed in the dock of a police court, charged with some petty offence, the magistrate orders him to be whipped, he goes out crying, presumably is whipped, and is turned loose again No one has any responsibility for him, he begs, steals, loaf, and becomes a hopeless wastrel Here is one of the many problems which India has to resolve.

ANNIE BESANT.

(Reprinted from the "Leader," of Allahabad)

[In justification of our remark above, that our Protector has nowadays no time to send us original contributions, it may interest some of our readers to know that Mrs Besant is now editing no less than four periodicals in India, besides having a controlling interest in a fifth The periodicals alluded to are two monthlies, "The Theosophist" and "The Adyar Bulletin", one weekly, "The Commonweal", and one daily, "New India", while the paper in which she has a controlling interest is the "Leader," of Allahabad, from which the above article is taken That her editing really means something is shown by the fact that "The Commonweal," for example, which she herself founded, has grown within a year or two to be quite the most widely influential organ of educated Indian opinion, having a circulation extending over the whole country, while "New India," in her hands, has, within six or seven months only, raised its circulation from 1,400 to 10,000 All this work, it must be remembered, has had to be accomplished in addition to incessant labours of other kinds—constant lectures, delivered to all kinds of audiences, organisation work for various bodies, e.g., the Theosophical Educational Trust, the Hindu University Scheme, the Young Men's Indian Association, etc., a host of activities connected with the Theosophical Society, of which she is President, and a very large correspondence And yet, somehow, she manages to get through it all with that calm, unhurried perfection of detail which is the marvel of all who know her Truly of her may it be said, in the words of the ancient Scripture, "Yoga is skill in action"]



THE HEALER AND HIS WORK

[Among the many signs to-day of the weakening of materialism and the growth of a more spiritual view of Man and his possibilities must be reckoned the increasing belief in, and interest in, function of the higher part of Man's nature—the intellectual and spiritual part—in the healing of disease. The development of this subject, both on its theoretical and practical sides, is incontestably one of the movements which “belong to the future” and so are worthy of attention and study. The present article seems to us very valuable, as bringing together, in a small space, a number of the most important principles which have to be remembered in connection with all spiritual healing; and particularly because it shows the reader with admirable clearness how high the ideal of the true Healer along these lines must necessarily be].

ALL true healing results from the application of perfectly natural laws, and there are many subtle forces in nature which may be taken advantage of, and pressed into service, by man

As long as people defy the laws of nature, healing methods are necessary, and the highest form of these is Spiritual Healing, in which the healer merely acts as a channel through which the Divine Force may flow

One of the commonest errors into which people fall concerning spiritual healing is that it is to be studied and practised solely for the purpose of curing physical ailments. Now, no doctor or healer of any experience will deny that suffering is undoubtedly a consequence of error, it is evident, therefore, that it is utterly useless to seek to cure the ills of the body without first removing the defect in the mental or moral condition of the patient. The cure of disease, to be permanent, must come by the alteration of the life, this means not only a change of thought—though that is certainly a step in the right direction—but also a change of habit. This is simply common-sense. Thus the healer's work lies largely in directing the patient to right ways of thinking and living, until the new life flows with intensity and strength throughout both mind and body.

True healing, therefore, means to attain to a living realisation of the words: “In

Him we live and move and have our being,” to love more, and to enter into that peace “which passeth all understanding” It does *not* mean the giving of one's own health and strength to the sufferer, without return, but should be mutually helpful and renewing to both healer and patient

No one need fear to try this method of healing, provided he sets about it in the right spirit—the chief qualifications being “the motive of pure, unselfish service, a clean soul, and unlimited compassion”

The Master's command “Be ye perfect,” is the ideal you should ever set before you if you would become a healer—perfect according to your knowledge, be perfect in your resolves, your intentions, your motives “Be ye perfect even as your Father which is in heaven is perfect” —because you have in you the possibilities of perfection, because you are in the image and likeness of the all-perfect One

Perfection does not mean transcending the law of growth. It cannot be attained in a single life, but your mistakes will teach you wisdom. Never be discouraged because of failures, but keep before you the perfect ideal of the Master who “went about doing good,” and do not forget “how far high failure overleaps the bounds of low success” Perfect physical health is the ultimate or final consequence on earth of perfect thought, in a degree compatible with present attainments.

If you would truly serve humanity by becoming a channel for the Divine Healing Force, you must keep your body—the temple of the Holy Spirit—clean and pure, abstaining from all flesh food, drugs, and alcohol, even as you must keep your mental and astral bodies free from all impure thoughts and desires.

When you are about to give treatment, you must free your mind from all outside disturbances, and bring yourself to that state of calm, quiet peace in which you realise your unity with the Divine. It is often helpful to both patient and healer to use certain ideal suggestions or passages from Scripture to hold the thought in the right direction when entering the Silence, but it should be remembered that the work or thought is not of importance, but the living essence thereby suggested.

When you have realised the Omnipresent Spirit, and are calm, peaceful, and master of yourself, turn to your patient, and in the same gentle, yet strong and stimulating spirit, envelop him with an atmosphere so powerful that no inharmonious condition of mind or body can long withstand it.

Healers must, to a certain extent, follow their own method of procedure in healing, some place their hands upon the patient, or use gentle stroking movements, others prefer not to touch him at all—in this you must be guided by your own intuition and the temperament of your patient, remembering, however, that, if you lay your hands upon him when giving treatment, you should be very sure that you are yourself in perfect physical health, as otherwise you are liable to pass on your own inharmonious conditions to your patient, and thus do more harm than good.

When you have finished a treatment, it is well to take a few deep breaths in the fresh air, or by an open window, lest you should, unconsciously, have allowed yourself to be depleted of vitality by your patient, and if you have touched him when giving the treatment, do not forget to wash your hands, as otherwise you are liable to take on his physical conditions. If these

simple precautions are taken, no harm can result to you.

When giving treatment always remember that you are but the channel for the inflow of the Healing Power. Directly you begin to think *you* are healing, just that moment do you hinder the flow of the Power. Fix your mind on the Infinite Spirit, Whose instrument you are, and you will find with your recognition of your unity with the Divine life will come a strength and power before unknown, and the more you practise the stronger will be the flow of Healing through you.

When you have done all that you can to help another, the time will come when your work is no longer effectual, and the evolving soul must take up the work for itself. The secret of spiritual healing thus becomes the secret of living the spiritual life, and the highest healing is the supreme triumph of love. It is the dawning of the new life of the soul, the true realisation of the God within us, as expressed so beautifully by James Rhoades, in his poem "Out of The Silence"

"I, God, enfold thee like an atmosphere.
Thou to thyself were never yet more near.
Think not to shun Me, whither would'st thou fly?
Nor go not hence to seek Me: I am here

I am thy Dawn, from darkness to release.
I am the Deep, wherein thy sorrows cease:
Be still! be still! and know that I am God.
Acquaint thyself with Me, and be at peace!"

DOROTHY L. PRATT.

The Divinely-given Art of Healing

Ἰὸ μὲν μέγιστον, εἰ τις ἐς νόσον πέσῃ.
οὐκ ἦν ἀλέξῃ· οὐδέ, οὔτε βρώσιμον,
οὐ χρυστόν, οὔτε πιστόν, ἀλλὰ φαρμάκιον
χρεῖα κατεσκέλλοντο, πρὶν γ' ἐγὼ σφίωι
ἔδειξα κράσεις ἡπίων ἀκασμάτων,
αἷς τὰς ἀπάσας ἐξυμύονται νόσους.

AESCHYLUS. *Prometheus* 476-483.



AN INTRODUCTION TO THE STUDY OF THEOSOPHY.—I.



By F. S. SNELL.

[Although, as is well known, many members of the Order of the Star in the East are also Fellows of the Theosophical Society, neither the Order itself nor the "Herald of the Star" has any official connection with Theosophy. At the same time it is the duty of the Order, in view of its special function and mission, to keep itself informed as to all thought movements of our time which it considers to be in the direction of the liberalising, clarifying, and systematising of our spiritual thought; and this is a duty which is shared by the "Herald of the Star." Among such movements the Theosophical movement is unquestionably one; and it is, therefore, with much pleasure that we are able to put before our readers what seems to us to be a very able and original presentation of the general Theosophical position.]

CERTAIN great problems have engaged the attention of mankind for many thousands of years. For example, what is man? Is he, as some believe, a highly complex material organism, whose consciousness is, once and for all, entirely extinguished at death, or is he, as the mystics and prophets of all ages have testified, an immortal spirit? Again, is the universe the result of the interplay of unconscious forces which go crashing and clanging on automatically, age after age, with no particular object, or has the universe, like man, an immortal soul of its own? If so, what is the origin and destiny of man's immortal soul, what is its relation to the great over-soul of the universe, and why is man compelled to toil and suffer amid "the changes and chances of this mortal life"? In short, what is the meaning and purpose of human existence?

To find an answer to such questions as these—an answer which shall satisfy head and heart alike—is the desire of every seeker for truth. To many of us this quest is of great practical importance, for without a satisfactory theory of things we feel a lack of any central and fixed purpose in our lives. We cannot concentrate our energies upon any material project as an end in itself, for "the worldly hope men set their hearts upon turns ashes (or it prospers), and anon, like snow upon the desert's dusty face lighting a little hour or two, is gone."

Especially in times of bereavement or other great trouble, these grim, unanswered questions loom unpleasantly large upon the mental horizon, clamouring for solution "What does it all mean?" "What is it all for?" is the despairing cry of many a sufferer.

Some are convinced that no solution will ever be forthcoming. They argue that, as man is and ever must be limited to his reason and his five senses as means of acquiring knowledge, these matters must always remain unknown and unknowable. This has led men to try to make the best of a rather hopeless situation by asserting that these problems are after all of no great practical importance. They claim that quite a sufficient incentive to lead a moral and self-sacrificing life can be obtained apart from a belief in either God or immortality.

This is certainly not true for all men. A belief in immortality is most valuable. It is said by some that only the selfish and cowardly desire the preservation of their consciousness and fear its destruction. This is wrong, for if the selfish dread their own extinction, how much more does the unselfish man mourn the annihilation of all the millions of his brothers and sisters in all ages, past, present and future? This accounts for the fact that those who cherish most closely the hope of immortality are usually among the best and noblest men and women.

What sort of encouragement is it to

the man who believes that virtue is its own reward, to feel that after he has spent a toilsome lifetime in the patient cultivation of those qualities in which he is deficient, death will deprive him of his hard-earned treasure, and also of all possibility of regaining it? Many believe that, if only they were sure that the universe is not a "fortuitous concourse of atoms," but a magnificent enterprise, carried out by sublime and beneficent intelligences for the sure accomplishment of some glorious purpose, they could gladly devote all their lives to the helping forward of this enterprise, and so concentrate all their energies into one burning focus by the power of a great impersonal enthusiasm. For true and perfect happiness can be obtained in this way only. Because of the apparent lack of such a purpose, many are dismayed at the prospect of immortality. To an immortal being, a thousand years are but as yesterday, and in the long run he must become tired of, and dissatisfied with all temporary occupations—even with so magnificent a scheme as the building of a Utopia upon earth, for that must come to an end when the planet is destroyed, and what is there to do then?

But what shall we do, it may be asked, when the purpose of the *universe* is fulfilled? If it be never fulfilled, then it is a wild goose chase; if, on the other hand, it is to be finished one day, then it is a project as temporary as any other, and not worthy of the attention of an immortal being.

Your true believer escapes from this dilemma by affirming that the purpose of our universe is not an end in itself, but subserves some mightier purpose on a yet more magnificent scale, this mightier purpose subserving another yet higher—and so on, *ad infinitum*. The true believer in God (for all this is what we really mean by belief in God) does not fear that he will ever, as an immortal soul, find himself weeping for more worlds to conquer, like Alexander the Great.

Everyone who sets out upon the quest for truth is led to do so by some such reflections as these. There are many kinds

of truth-seekers. They may be classified roughly as follows—

(1) Those who will believe nothing unless they can prove it by means of their own personal observation and experiment.

(2) Those who will believe nothing unless they can satisfy themselves, by careful study and reflection, that it has been proved by the personal observation and experiment of others who are as reliable investigators as themselves, if not more so.

(3) Those who do not demand rigid proof of the ideas they take up, but prefer to adopt them provisionally as working hypotheses, to be afterwards discarded if disproved by any new facts which may come to light, or if superseded by more satisfactory theories. Thus, when a theory works very satisfactorily indeed, and accounts for thousands of otherwise inexplicable facts—solving in this way hundreds of otherwise insoluble puzzles—it becomes practically proved, and as real to those who hold it as any facts can be.

(4) Those who use their intellect mainly for the purpose of grasping ideas, judging of their truth not so much by intellectual means as by intuition, or by an appeal to their own innate notions as to what is or is not true.

(5) To these might be added a fifth class, namely, those who have already adopted some system of beliefs and do not wish to abandon it, but are somewhat troubled by certain defects in this system, and are looking for a few ideas suitable for patching it up, as it were.

Theosophical teachings, as a coherent body of ideas, have this unique advantage—that they can greatly help *all* these different classes of truth-seekers.

It is important to distinguish between Theosophy (a word meaning divine wisdom) and Theosophical teachings. Theosophical teachings are often referred to as "Theosophy," but we should always remember that when we call Theosophical teachings "divine wisdom," we are really expressing our own opinion about them, and not stating that which everyone acknowledges to be a fact.

Those who are looking for facts cannot afford to ignore theories. They must study the work of other investigators and test the results for themselves. If one sets out to build the temple of truth with solid facts for stones, one cannot do without scaffolding. Every sound theory is, as it were, a scaffold-pole. A theory is to be judged by two things—by its consistency with known facts and with other more firmly-established theories, and by its power of co-ordinating facts and relating them one to another. If there are two alternative theories, both of which answer these tests equally well, we must judge by intuition. Sometimes, indeed, an intuition may prove to be correct, even though the evidence at first appears to be against it, and some have a sufficiently firm faith in their intuitions to trust them in the face of a very strong opposing evidence.

When a really useful theory is found, there is sometimes a temptation to rest content with it, and to give up the search for new facts. But we must bear in mind that a theory is at best only a temporary makeshift; we are really looking for facts, and if a theory hinders us instead of helping to bring new facts to light (which is its proper function), it is worse than useless. A fact which directly contradicts all our most cherished beliefs and upsets our most firmly established theories, is the most valuable kind of fact—for it brings us a step nearer truth. As often as we come across a new opinion which we feel will bring us nearer the truth, let us adopt it, even though our fellow-men may consider us fickle for repeatedly changing our views.

All these ways of approaching the great problems of existence really fall under two headings—the intellectual and the emotional. Each starts with its own peculiar assumptions, each has its own especial dangers.

The intellectual seeker begins by assuming ideas such as that of the "uniformity of nature" and the "ultimate intelligibility of the universe." To find out whether or not love and peace lie at

the heart of things is one of the main objects of this enquiry, and he must not begin by assuming it. He must put all emotions on one side, and examine the facts with impartiality. This is not easy, it is all too easy to deceive oneself. The materialistic thinkers of the nineteenth century are a case in point. With splendid courage they faced one great body of facts seeming to point to materialism, and refused to be blinded to those facts by their desire for God and for immortality. But, though they were successful in putting aside this group of emotions, they unconsciously fell under the influence of another group of a different order. They were dazzled by the magnificent achievements of modern science, and filled with disgust at the hypocrisy and superstition which had overlaid the religion of their day. These emotions prevented their recognising another important body of facts pointing to a more spiritual view of the universe. Only a few brave spirits, with keener discrimination than the general body of their contemporaries, devoted themselves to the study of these obscure phenomena, thus bringing down upon themselves a storm of ridicule and hostility from the general public as well as from the more orthodox scientists. But now their labours are bearing fruit, and psychical research is beginning to be considered a useful and necessary branch of science.

This should be a valuable lesson to all who are interested in these subjects. If we are to forge ahead of our time, we must inevitably adopt ideas which the majority of people will consider absurd or dangerous. If this were not already obvious, it would be proved by the number of instances to be found in history—instances in which men now recognised as great pioneer thinkers have been ridiculed by their contemporaries.

"Your fathers slew the prophets and ye build their sepulchres" is a saying true in every age and for every race. And yet many use popular notions *as a standard by which to judge new ideas*, if they agree with the popular view, they are true; if not, they are false. It is not seen that

this implies that the man-in-the-street is in some way omniscient

Let us now consider a few points concerning the intuitional method of seeking truth. The assumption underlying this method is that the truth or falsity of an idea *can* be judged by an appeal to the intuition, or to one's highest and noblest emotions. Intellect cannot, however, be entirely dispensed with. We must be sure that we have clearly understood an idea or a group of ideas before we judge it. Take, for instance, the theory of reincarnation. Some say this cannot be reconciled with the justice of God, for is it just to punish men for deeds done in some former existence with which they have no conscious identity? How, they say, can such punishment possess educative value if the man does not know for what he is being punished?

We cannot here consider the doctrine of reincarnation in detail, nevertheless, the above argument is based upon a misunderstanding of reincarnation—at any rate as the idea is presented in Theosophical teachings—and it will serve as an instance of the way in which mistakes can be made by an over-hasty judgment passed after an insufficient study of the subject.

Another great danger to those who follow this method is that of mistaking prejudice for intuition. Nothing is more surprising than the way in which some personal like or dislike will masquerade as a noble and impersonal ideal. Thus, it is fair enough to argue (if proceeding on these lines) that the doctrine of eternal damnation must be false, as no just God would countenance such a thing, but there are some who say (for example) that there cannot be any truth in the theory of spirit-communications, because the souls of our dear departed friends would never condescend to such triviality as table-rapping. Now, whatever may be the correct explanation of spiritualistic phenomena, this is a good example of the misuse of the intuitional method of seeking truth. One might as well speak of the shocking irreverence of announcing the

death of a king by the trivial method of rapping with a telegraph-key. Those who argue in this manner are making their appeal, not to any lofty ideal, but to the limitations of their own minds. Great thinkers see nothing trivial in any natural phenomenon. Even the falling of an apple had a deep significance for Newton, it suggested to him the great law of gravitation which he was the first to formulate.

So much for how we should search for truth. Let us now apply these methods to the study of Theosophy. Before we can appreciate Theosophical teachings, we must have arrived at certain general conclusions, or, at any rate, we must be prepared to admit them provisionally for the sake of argument. These conclusions are as follows —

(1) A number of phenomena are daily taking place which cannot be accounted for by any laws of nature which orthodox science has discovered.

(2) These phenomena point to the existence around us of an unseen world, full of life and activity, and constantly interacting with the material world.

(3) This unseen world is no shadowy dreamland under the miraculous control of divine caprice, but a region of nature as yet undiscovered by science, a region wherein the same things always happen under the same conditions and every cause produces its due effect, just as in the material world.

(4) Certain human beings possess partially-developed faculties, probably latent in all of us, which, if they could be fully developed, would bring us into direct touch with this unseen realm and enable us to observe all that goes on there, just as by means of our physical senses we know what is happening around us in the material world.

(5) A detailed knowledge of this unseen world, could we but obtain it, would throw an invaluable and altogether new light upon the great problems of human life which we are seeking to solve.

Now some will be ready to accept these conclusions, others not. Those who can-

not are not yet ready to receive the message of Theosophy, for it will seem to them but a mass of childish superstition, or a collection of fantastic and incredible ideas gathered from folk-lore and the religious traditions of uncivilised races, woven together by the liberal and ingenious use of a fertile imagination, and given a pseudo-scientific appearance. There is, however, one way in which the most hardened sceptic may convince himself of the truth of these preliminary ideas—that is by a patient, impartial and thorough study of the phenomena of spiritualism and psychical research—if necessary, by personal investigation and experiment.

Much has already been said about the necessity for avoiding any kind of bias in these studies, but this subject of psychical research is so overlaid with prejudice, under the influence of which it is so fatally easy to fall, that it may be well to consider one typical instance of this before we turn our attention to the actual teachings of Theosophy. Sceptics argue quite fairly that when a number of credulous people attend a *seance* and sit for hours in the dark in a state of expectant attention, they are more than likely to become the victims of fraud and illusion, and to imagine that they see things which are not really there. No doubt this occurs—but if this argument holds good, it is equally fair to argue that when a sceptic, strongly inclined to the belief that all spiritualistic phenomena are the result of fraud, goes to a *seance* fully expecting to discover trickery, he is likely to succumb to his own hallucination, and to think that he sees trickery where there is none. Most people do not see this side of the case. This is but one instance among many of the way in which students of psychical research are apt to allow themselves to reason on one side only.

Let us now see what follows from the five general conclusions to which we have referred. The first point that strikes us is that if these things be true, then many things which the ancients believed, and which we have always dubbed “super-

stition,” may have a great deal more truth in them than we at first supposed. Take, for instance, the belief in “fairies.” In old English folk-lore, the fairies are said to be irresponsible, frolicsome creatures who have the power of moving physical objects, and so either helping mankind in a friendly manner or playing practical jokes. Now, any who have studied the work of Dr. Maxwell, Professor Lombroso and others, will remember that sometimes at spiritualistic *seances*, invisible agencies, believed by several prominent investigators to be distinct entities and not part of the conscious or sub-conscious minds of those present, occasionally manifest themselves and, by means of some strange force as yet unrecognised by science, produce physical effects—such as moving articles of furniture, slapping the sitters and pulling at their clothes. Codes of signals can be arranged and conversations held with these intelligences, and the belief that in this way communication with departed spirits can be carried on is widespread. Though in many cases this seems the simplest explanation of the facts, many are puzzled by the frivolity and irresponsibility exhibited, and are loth to believe that after death the human soul can degenerate in such a manner. May it not be that our simple-minded ancestor were right after all, and that certain races of invisible beings really exist, call them “fairies” or “spirits” as we will?

Again, for example, consider the phenomenon of “levitation.” It is recorded of S. Francis of Assisi that sometimes when deep in devotional meditation he was miraculously raised from the ground and would remain poised in mid-air. We do not intend to liken S. Francis to a modern “medium”—good and honest men and women though they often are, what we are concerned with for the moment is the physical fact of levitation. There seems strong evidence that it sometimes happens to-day. If that is so, why should it not have happened then? And if S. Francis were really levitated, then those who placed the fact upon record

were probably sane and sensible human beings like ourselves, and not fanatical enthusiasts liable to all sorts of hysterical illusions.

These two instances show what a great difference must be made in our way of treating historical narratives if we accept the conclusions to which psychical research leads us. It matters little whether we continue to affirm that miracles are impossible, and that levitation therefore cannot be a miraculous event, or whether we still regard it and other phenomena as miracles, and say that miracles are the results of the working of obscure and little understood natural laws, and not instances of divine interference with the laws of nature, as was formerly supposed. Whichever way we express it, the conclusion reached is the same—certain things we believed to be impossible really take place, and those who testified to them of old were not necessarily over-imaginative or under-educated.

Our attitude towards the ideas of those past thinkers who took a spiritual view of the universe must also change, for in the light of these new facts we are no longer bound to suppose either that they based their theories upon unreliable statements, or that they abandoned themselves so completely to abstract speculation that they lost touch with the realities of life.

Arising directly out of the points just dealt with is the question whether we, in the twentieth century, are the first to have taken up psychical research in a methodical and scientific manner. It would be surprising if we were, for, as has been truly said, psychical research is, without exception, the most important inquiry ever undertaken by man. At first sight, the obvious answer to this question is that either the problem has never been seriously attacked before, or else that all previous efforts have been fruitless, for if any certain knowledge upon such important matters had been gained, it would have been made common property and preserved as a precious heritage. But we shall endeavour to show that if any knowledge of the kind had ever been

obtained, there is every chance of its having been subsequently lost—and, further, that there are several reasons why such knowledge would not have been made public, but would have been jealously guarded by a few.

The first point to note is that before the invention of printing, railways and steamships, very little *knowledge of any kind* had a fair chance of becoming public property. The favoured few—generally the priestly class—had almost the entire monopoly of learning. Then, as regards the preservation of such knowledge, we know how many times in the past elaborate and refined civilisations have been overthrown by the rush of barbarian races, and how many libraries were destroyed on these occasions. Christianity in its earlier days had also a tendency to iconoclasm; we read in the "Acts of the Apostles" that those who had "rare and curious works" were prompted by their enthusiasm for the new faith to burn them in the market-place. Indeed, Christianity, or rather the abuse of it, made it almost impossible until the Renaissance for any kind of knowledge to be preserved. In the Middle Ages, Europe was under the entire domination of the Christian Church—which, in the days of its blindness and superstition, crushed out systematically all attempts at scientific research, whether directed towards purely physical matters or spiritual problems. Therefore science of all kinds was forced into underground channels during this period. Hence the secrecy of most mediæval societies, many of which were directly concerned with occult science (as is evident when the remains of their records are studied in the light of Theosophy). We see then, that there are several reasons why occult knowledge, if it ever existed in the past, might well have become lost.

But by far the most important reason for the secrecy of occult knowledge has not yet been mentioned. It lies in the very nature of this knowledge. In physical science, no one can possibly have any interest in keeping a discovery secret. The actual details of a manufacturing

process may indeed for a time be "trade secrets," but even then the main result of the process is common knowledge. If a man discovers an alloy which can be worked into metal filaments for electric lamps, thereby saving half the current, it is to his own interest as well as to that of others that he shall give his discovery to the world. The astronomer who discovers a new planet would lose the chance of a great reputation if he kept it secret, while if he publishes his knowledge it is re-investigated by others and in this way the progress of science is hastened. But consider the kind of knowledge which really important discovery in occult science would confer. Take, for example, the phenomenon which Frederick Myers called "psychic invasion." Instances are known in which, during sleep or trance, psychic *something*—a sort of ethereal double of the man—leaves the body and travels to a distance, sometimes becoming sufficiently materialised to be visible and to produce physical effects, such as speech, or the movement of objects from place to place. On awaking from trance after the return of the "double," the person sometimes remembers what the double has been doing, as one remembers a dream, and this phenomenon is occasionally produced when a strong desire to accomplish some task or perform some mission has been in the person's mind before falling asleep.

Now, suppose someone discovered the laws and conditions governing this phenomenon, so that he could produce it at will in his own case and control its manifestation. It is obvious that so long as this knowledge did not become general, it would give him great power and unique advantage over his fellow-men, enabling him to enrich himself at their expense to any extent he pleased, and to commit crimes without the smallest possibility of detection. The selfish and unscrupulous

man would therefore certainly keep his knowledge secret, for his power would lie in the fact that he knew what others did not. But so also would the unselfish and public-spirited discoverer. For, although public safety might *ultimately* lie in making the secrets of occultism common property, this stage would not be reached without first entering a dangerous transition-period during which society would almost certainly be wrecked. For a little knowledge is a dangerous thing, and the means to restrict and safeguard the practice of such things as "psychic invasion" might not be discovered until too late.

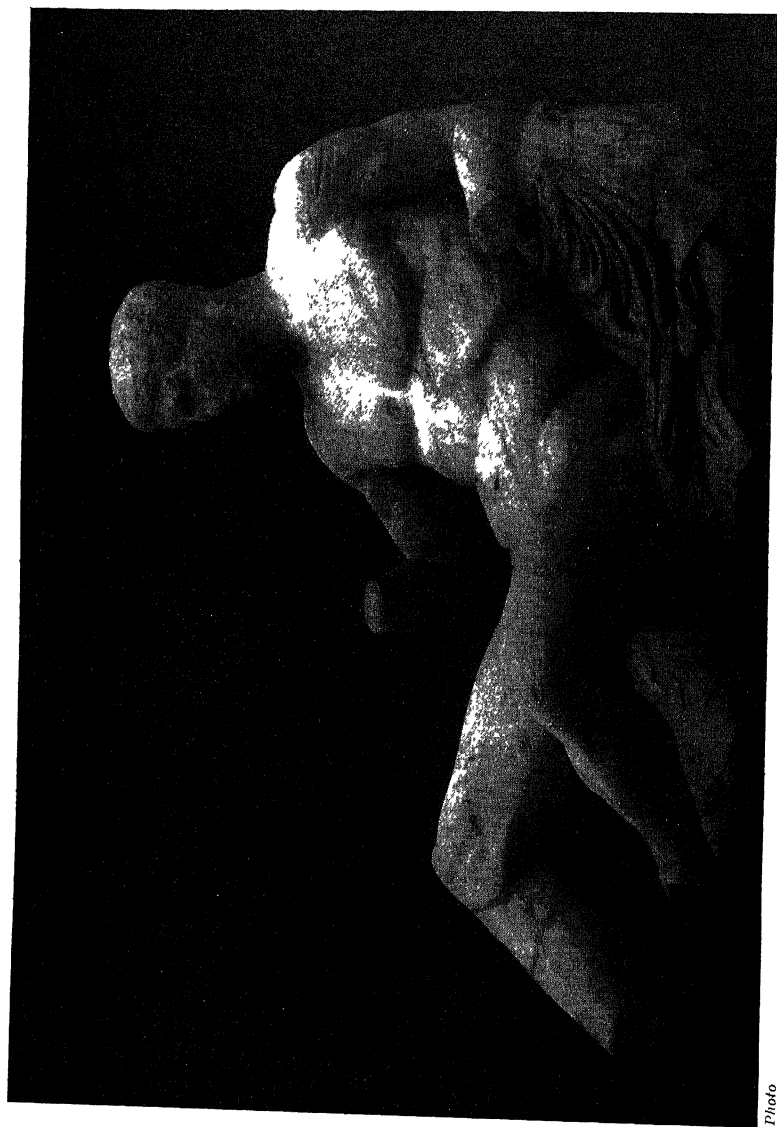
Another fact which would increase their danger is that in most cases the power to control occult forces is a special function of the human organism, and depends upon the efforts of the man to develop within himself those latent faculties to which we have already referred, and whilst the efforts of some to do this produce remarkable results in a few months or years, others may labour in vain for a life-time. Hence occult powers, even if the secret of their development became generally known, would remain for a very long time a dangerous monopoly of the few.

We see, then, that those who make discoveries in occult science would *in any case* be likely to keep them secret.

Thus, there are no *a priori* reasons why the ancients should not have taken up the investigation of these problems and have made as much or more progress in them as we have in our day in physical science. Now, for purposes which will appear later, let us assume for the moment that this actually happened—that at some remote period in the past, certain men took up the investigation of these problems and made great progress therein. Let us now follow out some of the probable consequences of this supposition.

F S SNELL

(To be continued)

*Photo*

THESEUS (or DIONYSUS?)
From the Pediment of the Parthenon at Athens, now amongst the Elgin Marbles in London

Byrne & Spottiswoode
Probably by Phidias.



STRENGTH AS PORTRAYED IN SCULPTURE



By E A WODEHOUSE

IT is sometimes interesting to trace the same idea, or quality, through a number of works of art, and to see how it is modified and tempered by the genius of the artist, the spirit of his age, or the character of the subject portrayed, while yet remaining recognisably itself. One is reminded of Plato's doctrine that every conception exists, in its own non-mortal world, as a pure Idea, and that the various manifestations of it in the lower world of matter are only imperfect copies of that one Ideal Reality. A single Idea may thus enter into a myriad different form; and yet retain its own transcendental identity unimpaired.

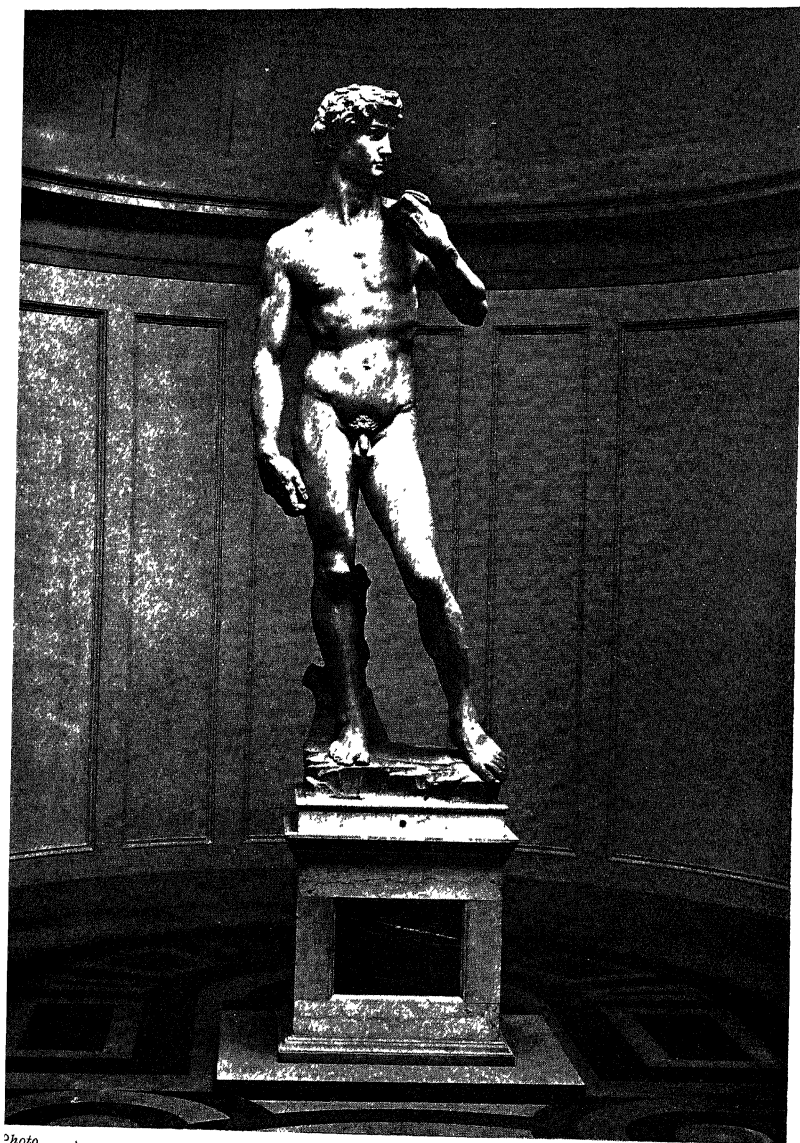
Let us, in the present instance, form in our minds an ideal conception of Strength, and then let us imagine it descending from its own supernal world and informing the five pieces of sculpture of which the photographs are here given—namely, the David and the Moses of Michelangelo, the reclining Theseus (or Dionysus, as it is sometimes called) from the pediment of the Parthenon, Rodin's statue, *Le Penseur*, and the anonymous portrait-bust of Julius Caesar. All of these world-famous works of art embody, of course, many other ideas, or qualities, than those of strength, but the quality of strength is certainly one which is eminently shown forth by each of them and which may thus be considered, from the Platonic point of view, as a single Idea variously manifested through these five very different forms, without losing its own identity.

And how different are its manifestations!

We see in the David a budding strength, both of character and physique, the strength of adolescence. The physical build is slight, but it is very strong, and the slowness is one which, we feel, will rapidly fill out and harden. The tree is

a sapling yet, but it will one day grow into an oak. The same vigorous immaturity, if one may call it so, shows in the inner character, too. The whole figure breathes assurance and defiance, not without a certain youthful arrogance. There is little here of the "sweet singer of Israel"; it is the youth of fierce mettle, the slayer of Goliath, whom Michelangelo has depicted. I know of no word which would seem to hit off the effect of the particular quality of strength, both of body and soul, exhibited here, better than the Latin word *crudus*, with its various associations of idea.

In the mighty figure of Moses, to which we next turn, there is no immaturity. All is majesty, maturity, completeness. Strength, which somehow connotes an idea of effort, is here transmuted into Power, wherein all effort has been transcended. I know of no figure, in the history of plastic art, which realises more fully than Michelangelo's Moses the conception of the ideal Lawgiver, the Manu, the true *ἀναξ ἀνδρῶν*. It is not alone the heroically moulded form which, in this respect, satisfies the imagination, it is the heroic grandeur of soul which shines through it. One feels, as one gazes on this mighty presence, that "the soul of it is Power"—Power calm, self-conscious and self-contained. And yet the reader will detect here, also, a touch of the same alertness and defiance which we saw in the David. Perhaps we may read in it something of the character of the sculptor. There is something leonine in the quick turn of the head, something, too, of defiant protection in the way in which the great sinewy hand rests on the Tables of the Law. Both the David and the Moses are, in a certain sense, "aggressive." We feel that both have an air of menace,

*Photo*

DAVID.
By Michelangelo.

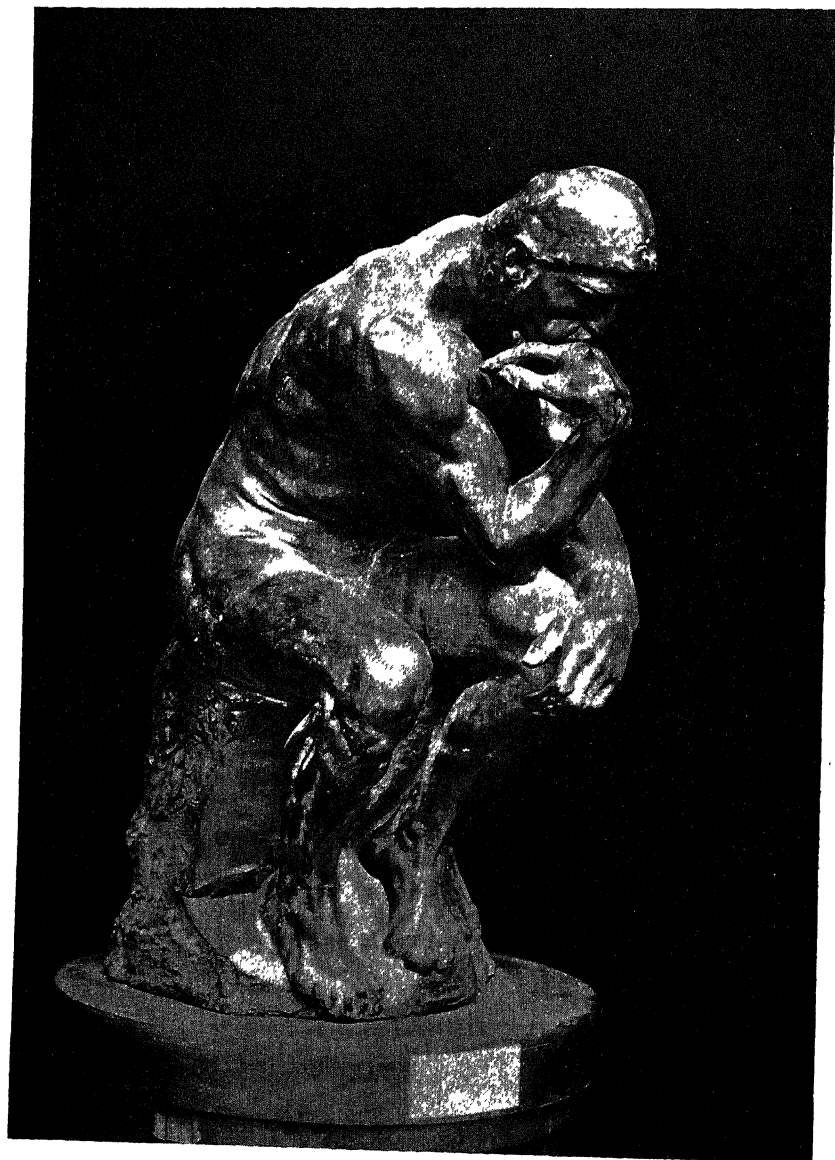
Blogs



Photo

Brog

MOSES
By Michelangelo.



LE PENSEUR
By Auguste Rodin.

of strength only waiting to be roused to swift action.*

We cannot so easily imagine our next figure, the Theseus, roused to swift or sudden action. All action, from such a figure, would flow harmoniously. The strength of the Theseus is not "gathered up," as we feel it to be in the two Michelangelo statues, it is, as it were, slumbering and equally distributed through the whole of that Godlike form. It suggests to the writer's mind the image of a mighty lake in repose. The figure of Theseus might well be named "Strength in Serenity." Almost more than any Greek statue which has come down to us, it gives us that combination of dignity and solidity with a perfectly rounded beauty, which is the supreme achievement of the Hellenic genius both in literature and in art. Nor can I think of any statue in which the modelling is of such finished perfection and yet of so broad a simplicity. Had I to select a single work of art to illustrate the maxim, *ars est celare artem*, I should choose the Theseus. It has all the baffling wonder of an end achieved apparently without means.

What a contrast to the reticence of the Theseus is the great *Penseur* of Rodin! Here the whole human anatomy seems, as it were, to have leapt into self-consciousness. Every muscle and snew has struggled into gigantesque relief. If the strength of the David and the Moses was "gathered up," the strength of Rodin's statue is something more. It is "concentrated," in the strictly literal sense of "drawn to a centre." We can almost see it forcibly drained away from the rest of the mighty frame and centred, with the desperate energy of concentration, at the point just above and between the eyes,

* Those who are interested in the artistic effect of details should cover over the horns on the head of Moses, and note how curiously this changes the character of the figure. The "horns," of course, are not really horns, they are meant to symbolise the flame of divine inspiration.

where it becomes a fierce engine thrusting and boring for an outlet. The Thought which has given its name to this figure of The Thinker is not lofty or abstract Thought. It is rather the primal brute energy of Thought moulding Matter to its will. Its whole character is elemental. One is reminded of Virgil's phrase, *mens agitat molem*, or of the lines in Shelley's *Adonais* which speak of that "plastic stress" which

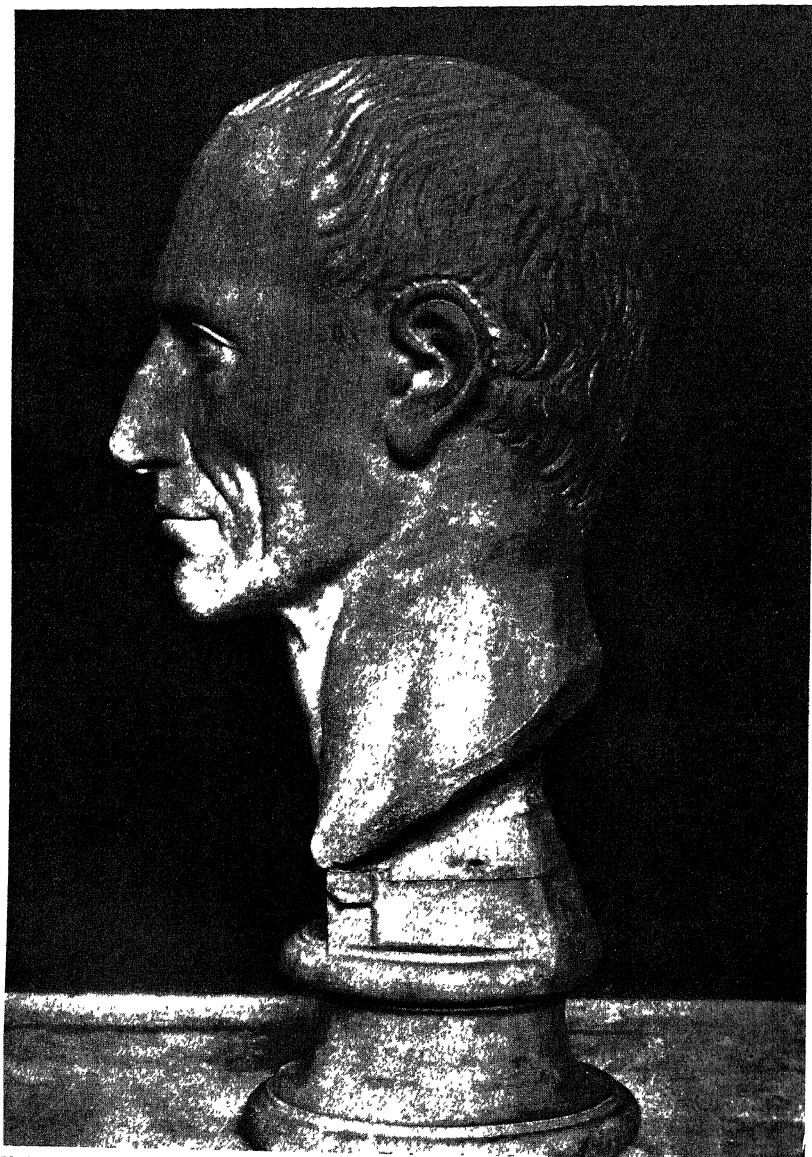
Sweeps through the dull dense world, compelling there
All new successions to the forms they wear,
Torturing the unwilling dross that checks its flight
To its own likeness, as each mass may bear

One can imagine a no meaner function for the Thought of Rodin's *Penseur*. The sheer strength of it demands unwilling dross to torture, we feel that that vast energy must expend itself on cosmic masses. It is world-shaping, demurgic.

World-shaping, in another sense, are the strength and wisdom which look forth from under the calm brow of Julius Cæsar. This picture differs from all the others, in that it is a reproduction of the portrait of an actual man, and perhaps the noblest tribute to the great man, whom it represents, is to be found in the fact that his portrait bust can appear in such company without suffering by contrast. Here, too, is strength in the highest degree, the strength of a will tempered like fine steel, backed by the profoundest sagacity and knowledge of the world. The deep-set penetrating eye, the intellectual brow, the air of appraisement and consideration marking the man who weighs all men and all things and is master of all—all these make us feel that this bust is a life-like portrait of the mighty genius who is the secular bridge between the ancient and the modern world, and the founder of modern Europe.

The noblest man
That ever lived in the tide of times

E. A. WODEHOUSE.

*Photo**W. A. Mansell & Co.*

C. JULIUS CÆSAR.
An Anonymous Portrait Bust in the British Museum.

MASKOJ

[We wish that we had more space for Esperanto contributions. As it is, we can only pay our tribute to a great movement by the inclusion of a short article from time to time.]

OKAZIS ĉiuvespere maskbalo. Granda ĉambrego lumiĝis per lustroj ĉe la krepusko, ĉio brilis. Venas muziko, parfumoj kaj procesio de homaj figuroj. Iom post iom ĉio pli kaj pli brilas kaj la figuroj grupe kaj duope sin turnas sur la vitreca planko.

Tie vidiĝas junulo feliĉe valsanta laŭ la ĝojo de la vivo. Nenia timo, nenia estonta zorgo minacas al li, tradancas li la horojn dum ĉio kaj ĉiuj ridetas al li.

Ankaŭ junulino moviĝas laŭ la bela muziko, en ŝia koro estas printempo, kie floras revoj pri la noblaj kavaliroj atendantaj ŝin en la estonteco.

Jen estas plenaĝa virino. Somero floris ĉe ŝi kaj venas la aŭtuno, en kiu ŝi komencas timi pro sia aspekto. Ŝi nun pli zorge vestas sin, pli ornamas sin por daŭre plaĉi al sia edzo. Ŝi jam ne povas esti tiom senzorga pri la vestoj kiom ŝi estis dum sia juneco.

Jen estas viro sata de vivo, tamen ne kontenta. Skeptike li alrigardas ĉion kaj ĉiujn, la vivo ĉagrenis lin, li senluzuĝis. Por li la mondo estas plena de egoistoj kaj amantoj aŭ "duegoistoj," kiel li nomas ilin.

Ĵaluzulo ankaŭ sin movas, kiu vidas sian amatinon dancanta kun aliuulo. Maldolĉa estas la vivo por li. Tamen li devas danci, ĉiuj ĉe la maskbalo devas danci. En lia kapo svarmas venenaj pensoj. Li koleras kontraŭ aliuloj—multaj aliuloj.

Jen estas solulo, kiu serĉas amikon, sed ne trovas. Li dancadas, parolas kaj samtempe serĉadas. Malgraŭ siaj ridetoj li sentas sin tiom soleca en tiu amaso, kio en dezerto.

Nia surtera vivo similas al vespero ĉe

maskbalo. Ĉiu maskbala dancado mal-similas la aliajn rilate al la spertoj. Jen venas feliĉa vespero, jen venas paca, kaj jen alproksimiĝas malĝoja. Ĉiu vespero estas instrua. Ni tradancas balvesperon, en kiu ni renkontas multajn homojn, multajn maskulojn. Niajn vivojn tute simile ni trapasas ankaŭ renkontante multajn homojn, multajn "personojn." Ĉiu persono estas maskulo. La vorto "persono" unue latine signifis maskon, kiun uzas aktoro. Ĉiuj ni en la surtera vivo estas nur "persono" aŭ maskulo. Nia masko estas nia fizika korpo. Kiam ni mortas, ni deprenas la maskon, kaj unu la alian vidas tia, kiaj ni vere estas. En la surtera vivo ni nur "ekzistas," latine ex sisto, en la surtera vivo ni estas "ekster" la reala vivo, ni portas maskon—la fizikan korpon. Ni estas nur personoj, latine persona, kaj ni nur ekzistas.

Kiam ĉiu surtera vivo finiĝas la "personoj" forĵetas la maskon kaj sin trovas ekstere de la nerealo. Tiam la amantoj vidas sian amon en ĝia vera lumo, tiam la plenaĝuloj fariĝas junaj; tiam la skeptikulo, kiu antaŭe ne komprenis, nun komprenas, tiam la ĵaluzulo vidas, ke lia ĵaluzo estas nur memamo, kaj tiam la solulo trovas siajn amikojn.

Kiam ni forĵetas la personecajn maskojn kaj ĉesante "ekzisti," tiam ĉio klangas, ĉio estas reala.

Nia surtera vivo similas al maskbalo; ĉiu vespero similas al unu surtera vivo. Nia postmorta vivo estas kvazaŭ tago post balo, ĝi estas pli longa, pli reala pli bela ol la maskdancado.

H. B. H.

THE RATIONALE OF THE ORDER OF THE STAR IN THE EAST

II.

By THE GENERAL SECRETARY

[The aim of this series of articles is to present, as briefly as possible, some of the purely intellectual reasons (as distinguished from reasons of any other kind) which have led, in the case of many who are now members of the Order of the Star in the East, to a belief that the time is near at hand for the appearance of a great Spiritual Teacher for the blessing and helping of the world.]

I

"HOW can there be another great Spiritual Teacher? There is only one Teacher, and He has already come and gone." "What is the need for fresh spiritual teaching? We have already all the teaching that we require" In how many minds will not one, or both, of these objections arise, when they hear for the first time of the belief that the time is near for the coming of a great Teacher and Prophet into the world?

It is clearly impossible to discuss such a belief without raising fundamental questions—questions about spiritual truth, about the relations between the Religions, and about the place and function of great Teachers in the world. Let us, therefore, first of all, do what we can very briefly to clear the ground of these.

There are two broad theories about these matters —(a) One, which places no limits upon the resources of spiritual truth or upon the variety of its possible presentations, nor any limits, save those of human capacity, upon the possibility of its reception by the human mind and soul, and which regards the whole place and function of Great Teachers, and of the various presentations of spiritual truth which we speak of as religions, as subordinate to a great process of spiritual evolution which stretches from the immemorial past forward into the infinite future. (b) The other, which imposes—both as regards the resources and the presentations of spiritual truth—restric-

tions of a special kind, and which would, in contradistinction to the evolutionary view, place the zenith of spiritual revelation not in the future but in the past.

It need hardly be said that it is with the former view that those who believe in the possibility of the further appearances of Great Teachers amongst men, and of further revelations of God to Man through these Agents, associate themselves. The view is, indeed, logically necessary to their belief. Before going on, however, to explain their positive opinions in this connection, it will perhaps be simpler to give their reasons for dissociating themselves from the second of the two views mentioned above.

The view in question takes two familiar forms —(1) In the first, it *draws a circle round* a certain special presentation of spiritual truth and claims that only within that circle is truth to be found, (2) in the second, it *draws a line across in front of* such a presentation and declares that the last word in spiritual matters has been said and that there can be no advance beyond this line. It will be seen that these two forms correspond broadly to the two questions asked at the beginning of this chapter. The two spring from much the same attitude of mind and would probably be found co-existing in one and the same individual, but, from the strictly logical standpoint, there is a certain difference between them, and their respective implications, and for this reason they require separate treatment.

In the first case, what is claimed, strictly speaking, is that a particular set of people, or a particular institution, possess as their monopoly the whole of the spiritual truth available at any given time. But it is not necessarily denied that there may not be further acquisitions of truth, as time goes on, within the confines of that magic circle. Theoretically there is still room left for progressive development; but it must be within the prescribed area. In the second case, the claim which is made is that beyond a certain formulation of truth, given out in the past, there cannot, at any time in the future, be an advance. That formulation represents, as it stands, the sum total of the spiritual truth, either existing in the universe, or at least available to Man. But it does not, strictly speaking, deny (although, in actual life, many of the holders of it would undoubtedly deny) that of this sum-total some part, at least, may be shared by human beings outside the privileged fold. To put the distinction simply—the first person says “My Religion is the only true one, all the rest are false. But I do not say that, within the limits of my Church and Faith, there may not be an ever-widening knowledge and realisation of spiritual things to be gained by those who are worthy.” The second person says “The spiritual knowledge which has been already vouchsafed to the world represents a high water mark. It is the utmost that we shall ever possess; the utmost, moreover, that we need. I am ready to admit that what there is of it may be already, or may become, the common property of the whole world, all that I say is that it marks a point beyond which we shall not advance, the final revelation of God to Man.” This, I think, makes clear the difference between the two claims, and shows why they require to be dealt with separately.

II

THERE will probably be some of my readers who will hold that propositions of this kind do not need an answer. But such readers must remember that the

two propositions just indicated represent broadly the attitude of a large section—perhaps of a majority—of religious people in every part of the world. I do not say that this attitude is, in every such case, fully self-conscious, or that the person concerned would be prepared to defend intellectually the philosophy involved in it. But I do say that, if one were to take the average member of any one of the great Religions of the world and analyse his mental attitude towards his Faith, one would find that it amounted very much to that of the two views under discussion. No matter what his Religion, one would find, at the back of his brain, some kind of conviction lurking that it, of all Religions, is the true one, and that beyond it it will be impossible to go. Very few religious people, in other words, would be prepared to admit that another Faith shares the truth equally with their own, or that the Religion to which they belong is ever likely, in the future, to be superseded.

The attitude, one can see at once, is a perfectly natural one; and it is precisely because it is so common and so natural that it becomes necessary to notice it and the propositions which it involves, and to answer these not by a mere repudiatory dismissal but by giving specific reasons for our disagreement with them. For the whole difficulty of the case is this—that the belief in the near coming of a Great Teacher, which many of us hold on intellectual grounds—having come to it through a general conception of the method and purpose of the spiritual evolution of mankind, and through a study of tendencies and of the working of history—is, nevertheless, one which demands, as its logical foundation, certain specifically religious postulates. We cannot talk about Great Teachers at all (in the sense in which these words are ordinarily understood) unless we have, first of all, implicitly accepted certain great preliminary postulates, the postulates, for example (a) of the existence of God, (b) of the existence of Beings, human or superhuman, qualified to be Teachers of the kind we mean, (c) of the existence of

some kind of Divine supervision over human life, manifesting itself through such Great Ones, and (d) consequently, of the existence of a Divine Purpose, to which the outer history of man and of the world must be considered as in some way subordinate. These are necessary postulates, being preconditions of the whole belief, and, as I have said, they are religious postulates. It becomes, therefore, very important that a belief, which is so closely bound up with general religious thought, should be carefully disentangled from any elements in that thought which the holders of the belief would reject, more particularly because, unless these elements be distinctly disavowed, they will be naturally attributed to it. And that is why it is imperative, in order that the true nature of our position should be understood, to clear the ground by giving exact reasons for our dissociation from two quite common views in connection with religion, which, perhaps, an ordinary rationalistic thinker might not deem it necessary to notice. Having so much in common with the Religions, it becomes important to show in what elements of popular religious thought the belief, which we hold, does not share.

Let us, therefore, consider the two views, above referred to, separately

III

THE claim of any single Faith, or any single body of people, to a monopoly of spiritual truth would be questioned by those whose views I am endeavouring to set forth (in future, since I associate myself with them, I shall speak of them as "we") on the following general grounds.

I. It is impossible to reconcile such a claim with the integrity of the Divine Justice, since the existence of such a privileged circle of people must always raise the question of that other, presumably less fortunate, section of humanity which is for various reasons left outside. Thus, in the case of a Religion—established at a certain time and including within its confines a particular geographical area or a particular portion of the

population of the globe—we have to account for all the countless millions of human beings who were born, lived, and died before the date of this revelation, and for all those other millions as well, who, though existing since that date, have yet been placed by Nature outside its reach and scope. If we say that the revelation is only for the more advanced, and not for the less advanced peoples of the world, we have still to account for the fairness of these differences in degree of advancement. If, however, we seek to explain the latter by some kind of large evolutionary scheme, then our hypothesis will necessarily carry with it the possibility of further reaches of human evolution, as yet unrevealed, involving, in their turn, still wider revelations of spiritual verities than any which we at present possess, and thus refuting the exclusive claim from which we started. The difficulty in squaring a claim of this kind with any kind of principle or method in God's dealings with the world has, indeed, always been a puzzle for theologians and others, whose business it is to reduce the facts of the spiritual life to order. Either the problem is left in discreet silence, or, in order to cut the knot, some kind of special selection is invented—such, for example, as we find in the various theories of "predestination." It is almost unnecessary to remark that none of these theories really solve the difficulty, since the reason for such a separating off of the elect from the non-elect is either arbitrary or "unknown", and it is precisely in the reason that the justice or injustice of the choice must be sought. We hold that a claim, which involves so serious a disturbance of natural order as the jeopardising of the conception of Divine Justice, must have something wrong about it somewhere, and we consider that the price asked for its acceptance is far too heavy to pay.

II. Support is given to this refusal by the fact (which has already been hinted at in an earlier place) that the claim to a monopoly of truth is made not in one quarter alone, but in many different

quarters simultaneously. Although the great Religions of the world differ from one another in the loudness and insistence in which they severally make this claim, yet in all of them there will be found innumerable persons who make it in some degree or another. And the claim is not confined to the great Religions. It is made, as a rule, by each of the host of sects and communities into which those Religions are subdivided, and perhaps the rival claims of these smaller bodies are fiercer and more vociferous than those of the larger, for the simple reason that the latter find fewer occasions on which they can speak with one voice. The natural conclusion, therefore, which the observation of these facts would seem to force upon us, is that the impulse which prompts the claim is one which has its origin not in the nature of the Religion, Faith, or Sect, as such, but in the nature of Man. Nor, we think, need we look very far for a human impulse strong enough and general enough to account for such a claim. That natural human egotism, which makes for separateness, which likes to grasp for itself and to feel itself superior to others—may, we fancy, be operative in the sphere of religion just as vigorously as in any other sphere. Possibly, indeed, in the case of religion there are even stronger temptations for it to assert itself, in consideration of the importance of the thing in which a monopoly is claimed. Nor can we be blind to the fact that the class by which such a claim is, as a rule, pre-eminently fostered is the class which has (or thinks it has) everything to gain by the widespread belief in its claim and everything to lose by its denial.

III Were the theoretical objections to the claim not enough, there is, in addition to them, the extremely significant practical objection that little but misery and suffering has followed the making of this claim, wherever this particular claim has been made, throughout the history of the world. Were the question to be raised, indeed, as to what single thing has caused the most unhappiness to mankind, there are many students of history who would

answer that the most prolific cause of human unhappiness through the ages has been precisely this claim, on the part of a particular section of humanity, to a monopoly of spiritual truth. It is this claim which lit the fires of the Inquisition, which has been responsible for torture and bloodshed and ruthless inhumanity in land after land and in century after century, and which even now, when its physical manifestations have been checked by the growth of public opinion, is still the parent of some of the ugliest qualities possible to human nature. The *odium theologicum* is proverbially the bitterest of hatreds, the jealousy of rival sects is the fiercest of jealousies. No qualities are more unspiritual, in their very essence, than the arrogant intolerance, the lack of intellectual charity, and the complete inability to enter into another's mind and soul, which are the natural psychological accompaniments of a claim of this kind. And those who would apply the practical test—who would adopt the criterion so often recommended in the gospels and judge the tree by its fruits—must necessarily take these facts into account. They cannot but conclude that a claim which, wherever it has been made, has brought untold misery in its train, and which, at its very touch, seems somehow to harden and coarsen human nature—crushing in it those finer and tenderer elements which may be grouped together under the name of compassion—cannot be a true claim nor one in harmony with the facts of the spiritual life.

IV It should be noted, in this connection, that the same condemnation holds good, though perhaps in a less striking degree, even where the claim is made from what we should normally call "good" motives. It may be safely conjectured that the majority of persons who hold that the particular Faith or Sect, into which the accident of birth has brought them, possess a monopoly of spiritual truth, do so in a rather vague way, chiefly through custom, and because they have been taught to do so, together with an indistinct feeling that it

is wrong to think in any other way. A smaller number, however, may do so out of what they genuinely conceive to be loyalty, either to the Founder of their Religion or to the Religion itself. It being their idea that one way in which they can do honour both to the Founder and to the Faith will be by maintaining that outside the teachings of the former, as embodied in the latter, there exists no spiritual truth in the world. The motive here is commendable enough and no one will think of condemning it, for loyalty is a beautiful quality. But we have nevertheless to observe that, no matter how praiseworthy the motive, the logical implications remain the same; nor is the situation changed if, as often happens, the person concerned be too ignorant or too cloudy in mind to perceive them. The claim made for the Faith in question still necessitates the attributing of injustice or capricious partiality to God, in the case of anything like persecution or cruelty, undertaken by more vigorous or more interested exponents of the same point of view, it implies at least a general sympathy with these and a conviction of the justice of their cause; while, with however little conscious acrimony the exclusive view may be held, it is still, in the general attitude which it involves towards the whole of mankind outside the privileged circle, hopelessly arrogant, coldly uncharitable and pharisaically self-complacent. The holder of a view ought not, we think, to be allowed to escape entirely from the obloquy of his view, simply because he is not intellectually awake enough to perceive it for himself. And consequently we cannot excuse the claim which we are considering simply because it is made, in a great many cases, by quite good and kindly people from virtuous motives, and without being aware of all that it logically involves.

V. Turning from the ethical aspects of the case, we may note that a closer study of the various Religions of the world seems to reveal not the patent and striking difference between any one Faith and all the rest, which an exclusive claim on

behalf of that Faith would lead us to expect, but, on the contrary, a quite remarkable similarity. It is discovered by the fair-minded student that the highest ethical teachings of all the great Religions are practically the same, and that the Founders of Religions have held up the same great ideals of life. It is true that we notice a difference of emphasis sometimes as well as a difference in the idiom of expression. Every Religion seems to have its own particular dominant note. It may even be said, within limits, to appeal to a different type or temperament, or to be suited, in some of its more detailed regulations, for particular social or climatic conditions. Thus, for example, while Buddhism might be said to make peculiarly an intellectual appeal, the appeal of Christianity might be spoken of as eminently devotional, and so forth. Similarly, the regulations for the dress and mode of life of Buddhist monks might justly be thought to be specially applicable to Oriental rather than Western countries, while some of the social ordinances of Islam might be regarded as designed for a condition of society very different from that obtaining in the West. Such differences are admitted, and they are, indeed, intellectually necessary to balance the deeper unity which the study of Comparative Religion indubitably reveals, for they make possible for us that conception of a single underlying Truth, adapted to meet the multitude of varying conditions in this highly complex world of ours, which to many of us appears to be the only hypothesis capable of systematising and co-ordinating the spiritual life of the world. Be that as it may, the astonishing unanimity of the great Religions in their highest ideals of life, the persistent re-echoing of the same sentiments in far distant times and in far distant parts of the world, even the universality of representative religious symbols, are facts by this time established amongst students, and they go far toward showing how little internal evidence there is, in the Religions themselves, for an exclusive claim on the part of any of their number.

One word of warning is needed here. An attempt is very often made to support such a claim by appealing to the highest expressions of the Faith, for which the claim is made, and setting against these the lowest expressions—obviously the distortions and corruptions—of the Faith which is to be discredited. It should be remembered that there is no Religion in the world, in the case of which this method will not, logically, cut both ways. The only fair way of appraising the Religions is to take the highest, noblest and purest expressions of each. We cannot but feel, indeed we know, that, if this be done, there will be little evidence remaining in favour of any kind of monopoly in spiritual things.

VI One more point may be briefly touched upon in conclusion, and that is the essential nature of Truth itself. It is our opinion that to limit the possibilities of

Truth by confining it to a particular body of people, conditioned in an infinity of ways and encumbered by every possible mode of relativity, is to degrade Truth. That any such attempt should be made in days when we are beginning to realise something of the grand immensity of the universe in which our globe is but an infinitesimal speck of dust, is only another instance of the extraordinary difficulty which the human mind experiences in adjusting certain of its concepts to an expanding Reality. Some centuries have elapsed since the geocentric theory was finally abandoned in astronomy. But how many of us are still geocentric in religion!

We have now to consider the second proposition—namely, that any particular body of spiritual teaching can be the final revelation for humanity.

(To be continued.)

GROW UP BEFORE HIM AS A TENDER PLANT.

*The chestnut tree has lit her lamps
To burn an incense faint and sweet,
And all over the sanctuary
The earth has spread a vesture meet
And beautiful—so beautiful,
So clean, and green, and neat.*

*The hawthorn hedge with frosted bough
A censer swings on high,
To sanctify for holy use
All living creatures nigh,
So cheerfully—so cheerfully
They walk and run and fly*

*The daisy clasped her treasure close
Until the Presence came,
Then yielded it in ecstasy
Unto the Altar flame,
And everywhere—and everywhere
Do golden hearts the same.*

*For every sweet and simple thing
That lives upon the sod,
And every form of growing Life
Aspiring from the clod,
Is offering an offering
Acceptable to God.*

PEACE

I pray the prayer that the Easterns do
 May the Peace of Allah abide with you—
 Wherever you stay, wherever you go,
 May the beautiful palms of Allah grow

Through the days of labour and nights of rest
 The Love of Good Allah make you blest—
 So I touch my heart, as the Easterns do
 May the Peace of Allah abide with you !

THERE was once a dear old monk
 who was approached during a time
 of stress and questioned as to what
 blessing he would ask for his people

"Let our maidens be brave and our
 young men pure," he said

"But surely, Father," returned one
 standing near, "you mean, let our young
 men be brave and our maidens pure?"

"Nay," he replied, "for Nature hath
 made them so already"

And so, at the present time, it is not
 those on the battlefield who need to pray
 for high courage and that peace "which
 passeth understanding," but those who
 remain at home

The great cycles of Nature roll on to
 their appointed ends, vast cataclysms
 presage great events, and as the ending
 of a small year sets its seal upon that of a
 greater one, we set ourselves to prepare
 for that which is to come. But though
 our Time may be but a tapestry woven
 across the knees of the gods, we cannot
 leave our work to them. For we are the
 human gods of our little planet, and,
 though the Sun himself may ripen our
 corn at the harvest time, it depends upon
 us whether it shall be gathered in or
 devoured by the birds of the air, trampled
 under foot by beasts, or destroyed by the
 overflowing of waters

The man who truly loves humanity
 cannot help but love their life—their
 hopes and fears and all the dear human
 things associated with them. Pious horror
 is for the small of fear. For such as
 love their fellows, the old battles, the old
 exultations, the old despair, the old joys
 and sorrows are sacred. This is neces-
 sarily so, for real "tolerance"—that is to
 say, universal love—is a positive thing, a

flaming reality, not a mere sickly, non-
 committal recognition that those who
 disagree with us are probably right
 according to their lights. It does not
 matter whether they are right or not, they
 may "follow wandering fires"—never-
 theless, they are our brothers and sisters.

Sir Bedivere, the last of Arthur's
 knights, was sad and lonely when his
 comrades had all laid down their swords
 and the last fights were fought. Hence-
 forth it was a small world in which he
 had to wander, for him the gates of
 glory seemed closed. But what if he had
 not accquitted himself nobly in those
 last battles?

"They also serve who only stand and
 wait"—physically, yes, spiritually, no.
 People are saying that this may be the
 last great war. The time will come when
 we shall look back to it with a little pain
 as we now look back to Babylon. But how
 shall we have borne ourselves in the strife?

In the days of Babylon we strove for
 power. To-day we strive for peace. And
 this last great battle is being fought, not
 only in France and Belgium, but all over
 the world. Only *we* shall be able to say
 what part we took in it.

Are we, then, at peace—with ourselves
 and with those around us?

One day we shall regret the Old Year—for
 moments when we have been stirred deeply
 always become endeared to our hearts by
 the wonderful magic of Time. But if we
 would have our regrets sweet rather than
 bitter—inspiring rather than haunting—
 let us begin the New Year with the spirit
 of peace and the breath of a New Age in
 our hearts—judging none, but with greet-
 ings for all—so that when those who are
 away come back to us, now or in the
 future, they shall find awaiting them that
 city of which the Good Grey Poet wrote --

"I dreamed in a dream I saw a city in-
 vincible to the attacks of the whole
 of the rest of the earth,
 I dreamed that it was the new city of
 Friends"

JASPER SMITH.

A WORKER FOR PEACE

[The fact that the world to-day is at war in no way discredits those idealists who have spent their energies in the cause of Peace. May it not be, rather, that the great upheaval which we are now witnessing is only the device of the World-Spirit for bringing to practical fruition that dream of a universal and lasting Peace, for which such men and women have long been labouring? And if this consummation, which so many are expecting to-day, be achieved, there is no doubt that it will have been made possible, in the first instance, by the efforts of those pioneer-workers who, through times of difficulty, of ridicule and of opposition, have resolutely proclaimed the ideal of Peace. For to them is principally due the gradual building up of that body of thought which, we have every reason to believe, will become practically operative in the general settlement after the war. The photograph which appears below is that of the veteran Danish worker for Peace, Fredrik Bajer, a man of European reputation and one of the most distinguished names in the history of the movement.]

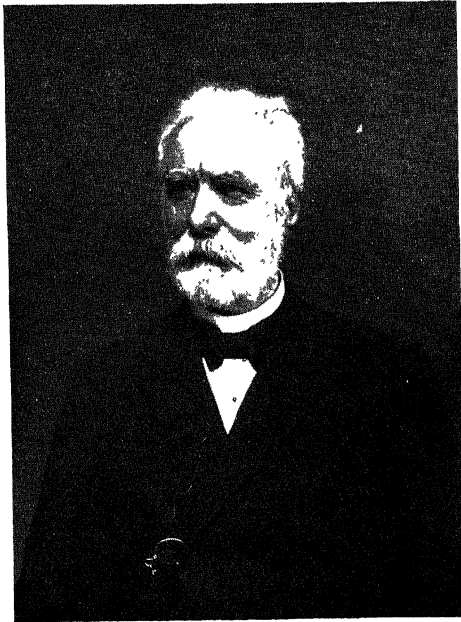
HERR FREDRIK BAJER, whose portrait appears on this page, was born in Nastved, Denmark, on April 21st, 1837, his father being the Rev. Pastor Bajer. He studied at the Sarg Academy, and became a lieutenant of cavalry in 1856, and in 1864 took part in the war against Prussia and Austria. He was a member of the Danish Rigsdag, or Parliament, from 1891-1907. He founded the Peace Society, and was President of this from 1884-1892. He is also President of the World's Peace Bureau in Berne, and a member of the Inter-Parliamentary League and the

Parliamentary Alliance. In 1908 he was honoured by the award of the Nobel Peace Prize. In all, he has been a member and

leader of thirteen Peace Congresses and of thirteen Inter-Parliamentary Conferences.

Herr Bajer is the author and editor of an enormous literature, consisting, for the most part, of pamphlets and of articles for the Press on the subject of peace and the promotion of international arbitration.

With his wife he founded, in 1871, the Dansk Kvindesamfund, and he has the distinction of having been the first person to speak in the Danish Parliament in favour of votes for women.



Photo

Julie Boldsen

HERR FREDRIK BAJER.

WOMEN AND WAR

By FLORENCE M. BRADFORD

[Could women, if admitted to the counsels of the nations, stop War? The present article considers the question in terms of the correspondence between the dualism of the sexes and that of the constructive and destructive life-forces in Nature.]

WHEN men make war it would seem that there always arises in some minds the question "Could women stop it?" Ruskin held the opinion that women could easily stop war did they seriously desire its cessation. Only three days ago, I was almost startled by hearing a similar opinion expressed by a man whose environment would seem anything but congenial to this view. It was in an atmosphere of official militarism that I heard the question "Why don't the women stop this war?" A friend at my side replied "If they had been allowed their rightful place in the councils of the European nations, this war would have been impossible." At this time it is surely interesting to consider the two points raised. whether women could prevent the occurrence of a war, and whether they could stop one already begun.

Is woman, in so far as she differs from man, biologically or ideally against war? Biologically, woman is the life-bearer, the life-moulder. Her physical body is said to have an anabolic tendency as against the katabolic tendency in man. A considerable amount of her time is spent in protecting and training the slowly maturing organisms that she has brought into the world. She is a conservator of energy, a preparer of foods, a fashioner of garments, a maker, ruler and organiser of homes. She is rarely a huntress, a slayer of animals, a shooter of birds, rarely a commercial schemer. Few of her undertakings seek her own personal aggrandisement. She is more often the "power behind" which makes it possible for another to excel.

Ideally, she projects mental pictures of perfect men and women for her sons and daughters to call to life, and to incarnate.

Therefore, the conception of war is a contradiction of all her instincts, her ideals and her activities. War comes as a menace to God's image which she has held sacred, which she has tried to keep unsmirched in her children.

The destruction of field-produce, the waste of millions of money, the violent slaying and ruthless maiming of men, the shelling of homes and ejection of children and infants, the pestilence and famine, and nameless brutalities that follow in war's wake, all these are severally opposed to the life-work and aims of women.

And what can she gain? What are women's prizes in war? Little in the war of ribbons and decorations. What she may win in this kind, she wins as a healer, a surgeon, a nurse, a mender of broken bodies, not as a wage of war. Here, as elsewhere, she turns to upbuilding and consoling, to restoring and conserving, to staunching the ebbing stream of violated life.

Man, on the contrary, finds in war an outlet for his katabolic tendencies; some pleasure, also, doubtless in the vista of possible promotion, possible honours and decorations. But, especially, do dash, danger, the excitement of planning strategic successes, and the great elemental fierce pleasure of fighting, fling a glory of shrieking colours over this diabolic work of destruction. To be esteemed a hero in fighting is still an ideal of many men. It is easy to realise the wild extremes of thought which will seem

plausible to unbalanced masculinism, when one recalls the terrible saying of Napoleon "Woman's fruit is food for the cannon"

The value of human life diminishes in direct ratio as the selfish personal ambition swells. Doubtless, when a war has once begun men join in it, for numerous reasons, of higher or lower quality, according to the degree of their evolution at the time.

But militarism is the human expression of wholesale destructiveness, the inversion of the great evolving cosmic process, and it inevitably moves along the way of self-gratification, the way of personal ambition, of the aggrandisement of the lower, the animal soul. England, in the present European conflagration, claims to be making war against militarism. That is in a sense true, but, more correctly, England is a less self-conscious military power warring against an acutely self-conscious and aggressive militarism. If there had been no preponderance of destructiveness in the *ideals* of England, this country *could* not have become involved in the present war.

But is militarism entirely indefensible?

Is not some form of destructiveness necessary to all living, progressing nations? Is there nothing worthless, no waste matter needing to be destroyed? Were the nations of this planet perfect, all would agree that war would automatically become extinct as the Dodo. But the nations of the world are obviously imperfect. There are imperfections in laws, in commercial systems, in the understanding of sex, of crime, of disease, in fact, of the great mystery of Life, as a whole. There are, indeed, many blots on the present page of our civilisation. But does

war wipe these out? If it seem for a time to obliterate other black spots in the writings of humanity, surely that is because it envelopes them all in one huge blackness. War merely arms destructiveness, authorises wholesale murder. "How can Satan cast out Satan?" The tendency, already too active, in individual nations is directed against itself. "*Hatred ceaseth not by hatred at any time*"

Yet a destructive, eliminative force is certainly necessary to all living organisms, individual or national. But it must be used in close and constant interaction with the contrary force. It is necessary "to a vital organism to die daily", a molecular dying, not a molar one, is desirable.

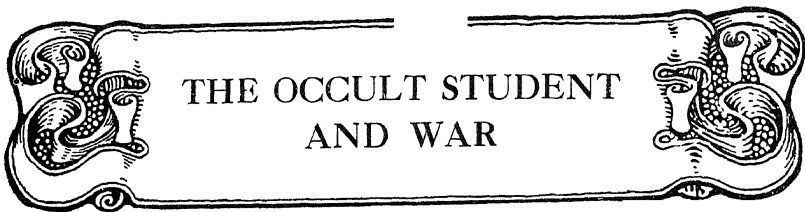
We have these two forces, a constructive force, or the one life-force used constructively, and a destructive force or the same life-force used destructively. In a whole, sane, happy man or woman these two tendencies are balanced.

Until a man has found the hidden woman in himself he lacks inspiration, creative power. Until a woman has found the man of herself she is ineffective on the physical plane of action. What is true of the individual human being is true of the nation.

Comparatively few men have found the constructive power of their own natures. Therefore this tendency has little sway in international questions. In the woman of to-day this direction of the force is predominant in consciousness, therefore women are urgently needed in the councils of the nations. Were this reform instituted, wars would become impossible.

FLORENCE M. BRADFORD





THE OCCULT STUDENT AND WAR

BY ANNIE BESANT

[We are permitted by Mrs. Besant to print the following brief extract from an E.S. address given by herself at the time of the South African War. Although several years have passed since the address was delivered, yet the circumstances through which the world is now passing make what she said then once more appropriate. The passage will be interesting to many of our readers as indicating the difference between the occult attitude and what may be called the ordinary attitude towards the phenomenon of War.]

July 22nd, 1900

THE wise man grieves neither for the living nor the dead. Why should you grieve over the changing forms? They are not worthy of grief. The real life does not change.

Apply that in life. That which changes is not the life and there is no reason to grieve over its disappearance. Neither should we be dismayed by changes in the world without, by wars in South Africa and massacres in China. We, who have been taught a little of the purpose that lies behind the outer forms, should be equally willing to accept peace or war, right or wrong. This does not mean that we are not to distinguish right from wrong, the undeveloped blur this teaching by their unclear thought. We must not confuse right with wrong. For example, the massacres in China *are wrong*. The men who do these murders *are wrong*, so that if it fall within our duty, within the scope of our work as a nation, to be an instrument of the law, in bringing about the result of the wrong doing (in other words, by what would be called the punishment of the wrong-doing), we must do that work, but not excitedly, not with passion, not with indignant feeling against these brethren of ours, who, in ignorance, have done evilly. Try to keep an absolutely calm balance of mind, endeavouring to look from the standpoint of both sides and avoiding all extreme views, or angry feelings. You do not need to justify wrong, or to confuse right and wrong, but you should, as Theosophists, abstain from

adding to the evil feelings around you and try to form a calm centre of equilibrium which would greatly influence the course of events. Those who by act or word do anything to add to the violence of feeling are not worthy to be called Theosophists. It is not a question of distinguishing between right and wrong. You do not think massacres right, nor do you get confused as to the position of those who are to work out a certain result. You will see it to be right to bring about the punishment of wrong-doing, not to be confused as to Dharma.

But it should not be possible for you to be led away by wild excitement and passion which entirely fails to recognise the truth of the other side. A student should be a centre of right judgment, not led away by impulse. He should be able to see that both sides are wanted for the evolution of the race.

In the next few years there will be occurrences that will shake the minds of men yet more and more. It is for the members of this school to form a steady point of right vision, if this school can remain steady, can look with clear eyes, they may form the steady point which may help to determine the attitude of the race. We must remember that though wrong is wrong as regards individuals, both wrong and right are needed for evolution. What we call wrong is only the force working against evolution—a force which is absolutely necessary to establish, or strengthen, that which is

already gained, by affording the resistance which makes the forward movement possible.

The forces which appear to be against evolution assist the forces to be brought out of the Higher Self, and progress depends on this assistance. Therefore, in the course of the evolution of the individual, those are chosen as vehicles of the forces of resistance whose progress depends upon the lessons to be learned through punishment and retribution. For there are some who will not learn otherwise.

When it is needful that the race should be thus tested, prior to taking a step onwards, such souls are incarnated, as ministers of the law, as need the lesson of the result of serious wrong-doing. They incarnate as forces against evolution, and do according to their nature. Thus working as they have chosen, they reap the result, and from the result they learn their lesson. If you understand this you cannot be angry with anyone. You may strive against them, you may even strike away the form that hinders, but you will keep your mental balance and give to society that steady centre around which these forces may sway backwards and forwards, so that, being so steadied, a step forward may be taken.

You, as students of the occult forces, will do no good in society if you do not help to modify those forces all through. There must be no passion, no fanaticism, but a steady, calm view of the situation that sees all round, and, without raising antagonism, gently suggests the other side—looking for the good, seeing excuses for the action of each and thus explaining each to the other and serving as an illuminating influence in the darkness which surrounds us. See the errors on both sides, see the causes at work, not failing to condemn sin, not failing to see faults on the side of those who represent the onward force. See the good in both, see the harm in both, explain, so far as in you lies, to our own time, to our own society, the nature of the forces at work. Do this patiently and temperately, making no passionate protest against the

false view. For this reason you were, last summer, taught somewhat of the nature of war; so that, when turmoil came in your own time and nation, you should be wiser than those who shout in the streets. That teaching was fruitless unless you are able to forget the outer side; more than fruitless if you join those who shout for one side or the other.

In the days that are coming there will be more trouble. Apply your knowledge to public affairs, and remain calm and firm.

It is not right that this little body of students which includes both the East and the West should fail to preserve a steady, composed judgment of events. They should present to the society around them a little clearer light than they find there. The next year or two are pregnant with great issues for mankind.

ANNIE BESANT

Gudakesha, conqueror of his foes, having thus addressed Hrshikesha, and said to Govinda, "I will not fight!" became silent

Then Hrshikesha, smiling, as it were, O Bhârata, spake these words to him, despondent, in the midst of the two armies

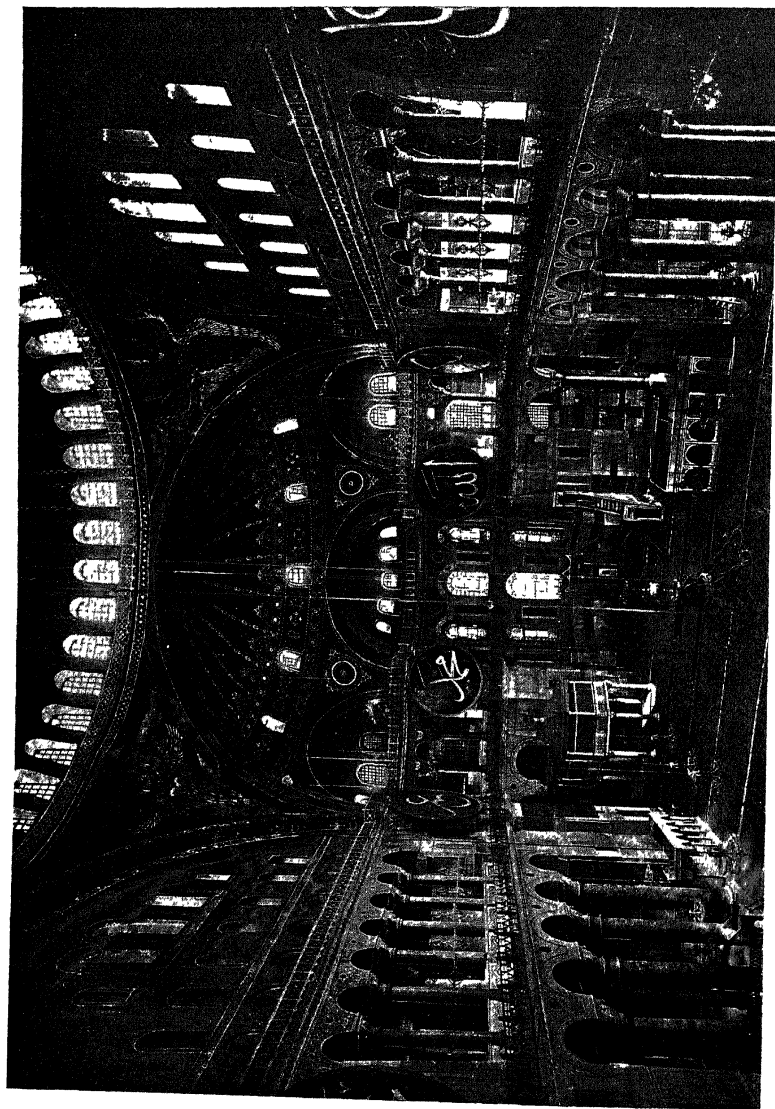
The Blessed Lord said

Thou grieveest for those that should not be grieved for, yet speakest words of wisdom. The wise grieve neither for the living nor for the dead.

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter.

As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body, the steadfast one grieveeth not thereat.

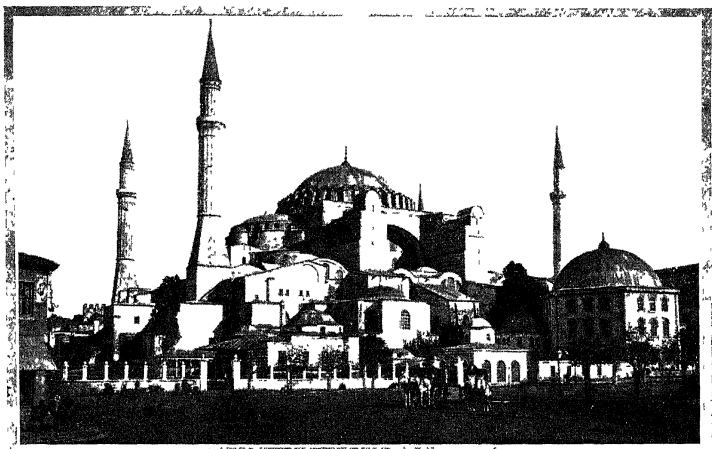
FROM THE BHAGAVAD-GITA.



MOSQUE OF S. SOPHIA Interior

THE MOSQUE OF S. SOPHIA AT CONSTANTINOPLE

[Ever since the capture of Constantinople by the Turks in the year 1453, the eyes of Christendom—and particularly of the Orthodox, or Greek, Church—have been wistfully turned towards this celebrated building, once the central shrine of that Church, but, with the foundation of the Ottoman Empire in Europe, converted into a Mohammedan mosque. The conflict of Russia and Turkey in the present war has raised the question in a peculiarly vivid form: To whom will this great temple belong next year? Which is to possess it, the Crescent or the Cross?]



S. SOPHIA Exterior.

THE Mosque of S. Sophia is the oldest building, definitely built as a Christian church*, in Europe, having been erected by the Emperor Justinian between the years 532-537 A D. The architects were Anthemius of Tralles and Isidorus of Miletus, but we are told that the Emperor himself took the keenest personal interest in the work, spending hours daily superintending it. The great feature of the building is its vast dome, the largest in the world, which is 107 ft in diameter, resting on four great arches. The original dome fell in 555 A D, in consequence of an earthquake. The new dome, which is that still existing, was made higher and had forty windows in it. The material of the building is brick, coated to a great height with thin slabs of precious marble. The walls and the vault are mosaiced on a gold ground, but these mosaics were covered over with stucco by the Turks, as

they represented Christian subjects. During the restoration of the Mosque by Fossari, in 1847-8, the stucco was removed and plaster substituted; but the precaution was taken of covering the mosaics with matting before the plaster was put on. The columns of the ground floor are of porphyry (eight of them, according to tradition, from the Temple of the Sun at Baalbek), those of the upper storey are of *verde antique*, possibly from the famous Temple of Diana at Ephesus. The measurements of the building are—length, 260 ft; width, 238 ft; height to apex of dome, 175 ft. The entrance vestibule is 240 ft long. Some idea of the magnificence of the interior may be gathered from the photograph on the opposite page. The exterior has little architectural beauty, but is most impressive. The minarets were added by the Turks.

*The Pantheon, in Rome, which is five centuries older, and is now used as a church, was, of course, originally the tomb of Agrippa.



A GREAT ADVENTURE : AN ADDRESS TO BOYS AND GIRLS



[Many of the most active disciples of the Great Teacher, when He comes, will, one imagines, be found amongst those who are now children. Even now, all over the world, children are coming into incarnation, or are already growing up, who are destined to play their part in the great Drama. To some of these the address, which appears here, speaks of the life for the Star as a high and heroic Adventure and tells of the great qualities which that Adventure needs.]

I DARE say many of you have seen that wonderful play in the theatre, called "Peter Pan, or the Boy who Wouldn't Grow Up," and I expect those of you who have seen it will remember the part where Peter, stranded on a rock in the midst of the sea, and thinking himself about to die, exclaims, "To die, oh what a Great Adventure that would be!" *He* was not afraid to die, because he looked upon Death as a great adventure, a journey into an unknown land, and those of you who are fond of tales of explorers will know what excitement there is about going out to find an unknown country.

Now, you know that once upon a time a Great Teacher lived and taught in Palestine, and so wonderful was His Life and Work that to-day thousands of people, who are known as Christians, think with the greatest reverence of the Christ, and look upon Him as sent by God to found the religion of Christianity and to lead men nearer to their Father "which is in Heaven." And so, also, in all the great religions of the world, people look back to the time when a Great Teacher lived on the earth, One who founded the religion to which they belong. But to-day, instead of looking backwards so much, we are all beginning to look forward to the time when the Great Teacher will be amongst us again, teaching and healing, and some of us are beginning to look upon *Life*, and not only Death, as a "Great Adventure", and, like Peter Pan, we are refusing to grow up, for as He told us when He was here last, we must become "as little children" if we would know Him; and we believe that life is very

wonderful just now and that there is nothing too good to be true, even for us!

Those of us who are launching out into this Great Adventure under the Coming Teacher have banded ourselves into an Order, called the Order of the Star in the East, and we each wear a silver star. You know how proud you are when you hear that one of your country's explorers has planted the flag of his nation in some strange land where no one has ever been before. Through all sorts of perils and dangers he has carried this flag, and when sometimes he felt that he would have to give up the quest, he has thought of the flag, and that thought has inspired him to go on, or die in the attempt to reach the end of his journey, for the honour of his country was at stake.

Well, in just the same way we wear the star, because in this Adventure upon which we have embarked we may meet with many unknown trials, and the star is to remind us that we are to be brave in spite of all difficulties, and to have faith in the Great Leader who will soon be amongst us to put Himself at the head of the Order. He will lead the people of the world into a beautiful country where everyone will live better lives than they have ever been able to live before. And if you boys and girls would like to have the chance of taking part in this glorious Adventure, then you must, like Peter Pan, be brave and true.

Now, when Sir Ernest Shackleton sailed away to find the South Pole, he did not take away with him a lot of useless things, but only what he knew would be absolutely necessary for his expedition to those terribly cold regions, just so much,

and no more. And if you want to join in this Adventure under our Great Leader, you must leave behind you quite a lot of things that would only be in the way, because they break the law of love, and, at the same time, take care that you have everything that is really wanted for the success of our journey. Above all, for any adventure (and especially for the Great Adventure) you want Courage. Without that, it's no use starting at all. And so, in the Adventure of the Star, you will also want lots of courage, the sort of courage that will help you to be gentle when you feel angry, that will make you patient in the face of difficulty, and steadfast and true to your Leader when things begin to look dark and stormy—the courage that will enable you to “look kindly, gently, tolerantly upon all, upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Mohammedan.” For the Great Teacher is not going to start on His travels in order to gain anything that will benefit Himself. No, He is going to show us all the way to the Land of Service, where people will find their greatest happiness in helping each other. And if we haven't the courage to set about learning the lesson of Service now, and of

how not to be always asking for things for ourselves, we shall never be ready for Him when He comes to see if we are prepared to start on the Great Quest.

If you look upon life as a Great Adventure, you will find plenty of opportunities of displaying courage, for the courage of Love we must have, if we wish to be enrolled to serve Him. One of His greatest servants has written a splendid book called “At the Feet of the Master,” which is full of hints on how to develop this quality of courage in the service of Love, and some days perhaps we will have a chat about the book and see what we can learn to do “In His Name.”

But just now, I only want you to see how wonderful Life is at this present moment, and how much jollier everything becomes when we look upon it as the Great Adventure, under the leadership of One who is the finest Leader we could possibly wish for. But remember that the Adventure will mean that you must travel far, far away from your small little self, out into the land where people think of themselves last and others first, because He is there, and where He is, life is always beautiful and glad.

BASIL P. HOWELL

Be proud to belong to the movement—it is the most august thing in the world. Once you have become a worker on God's side, there can be no more “promotion” for you in one sense. You can only learn to do your work more and more perfectly, and over larger and larger areas of life. But there is no “higher” work for you: the only degrees, which measure height, are those which mark the completeness of the self-surrender with which you devote yourself to the work. There is an immortal way of doing the meanest things.

* * *

The sign of all nobility is punctiliousness. Be punctilious. Be delicate in conscience where others are blunt and careless. The grace of nobility is punctiliousness so

“finished” that it works automatically at every moment of time. Apply this to duties, and you will see what the true grace of the noble character is.

* * *

Your worth is not estimated by what you can do separately, but by your capacity for living a stirring, common life along with others. Get the sense of the movement for, as soon as you do so, you will unlock forces which are at present shut up. Be humble, do not (even in subconscious thought) strain for a position which is not yours. Learn to find your satisfaction in another way. Realise the sense of joyous companionship in working for those whom you acknowledge to be greater.

FROM A STUDENT'S NOTES

THE PLACE OF CLEAR VISION

AS year by year, life after life, we pass along the Pilgrim's Way towards Purgation, Illumination, Union, there come to us times of exceeding wonder, when with child-like hearts we ascend with God to the place of Clear Vision.

This Place is known to those of all creeds, to aspirants of all ages, of every clime, to Eastern Yogi, to Western Monk. Nor is it confined to the Religious Life, but comes to all who are in the world yet not of it—to rich and poor alike, to every soul seeking God's Kingdom by whatever means, through whatever form, along whatever road the Indwelling One would lead him.

Some may experience it as the Mount of Transfiguration, others as the evening Walk to Emmaus. To some, it may be a night spent alone in Gethsemane, or the descent upon them of the Paraclete.

According to the strength of our sight does the Vision unfold before us. There are those who are able but to receive a partial glimpse, so long have their eyes been sealed that they can only behold, as it were, "men, as trees, walking." To some a radiant star appears beckoning them to Bethlehem, where abides their new-born King. To those who unwearyingly have striven after Truth, a distant portal reveals itself amid the darkness, while from within a voice cries "Knock and it shall be opened unto you!" To many who have sought their Lord in the sepulchre, He shows Himself in the light of Eternal Resurrection. And it is in the Place of Clear Vision that many an one, stricken with grief, overwhelmed by some crushing sorrow, is bathed in God's boundless Love, until his pain is healed, his faith restored, and his heart that of a little child.

The Compassionate One ever watches for souls who are ready and willing to ascend thither. It may be during an illness, some spell of bitter suffering, a time devoted to a brother's service, or perchance during the Spirit's night, as the gloom closes about us and we think ourselves alone, that we shall awaken in the Place of Clear Vision. Only God can take us there, only He knows when the journey may best be taken.

There are many in the world who have seen but the lesser Light, and therefore fear that which is brighter. These dwell enraptured at the radiance, the beauty of their own Vision, and because they themselves are unable as yet to bear the exceeding Brightness of that which lies beyond, they seek in loving ignorance to limit the sight of those who have seen still further.

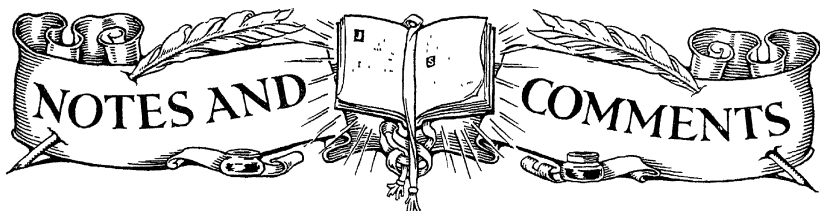
But all Visions alike come from the Compassionate One, and He gives to each what each most needs and can best receive. Be our Vision what it may, it is God's Gift to us to hold fast for ever, no matter how others may criticise or condemn.

The wonder of our sojourn with Him can never leave us. Perchance a day may come when we shall deem it strange that our eyes are no longer dazzled by the Glory, and shall vainly fear that all the best in our life has been taken away.

"Not so," will cry to us the Ever-Soaring One within, "Thou thyself art become that Light, therefore its Splendour cannot dazzle thee!"

May our groping souls turn ever towards the Place of Clear Vision, and thus enfolded in its luminous, guiding rays may earth's night become for us the Spirit's noon-tide.

P. V. C.



THIS MAGAZINE

A plain talk about its problems and what must be done to meet them.

In our November issue, it will be remembered, there appeared a letter from Lady Emily Lutyens, addressed to all Star members in her section, in which each member was asked whether he, or she, wished to subscribe to the *Herald*. A coupon was enclosed for signature, containing the following three alternative clauses —

- 1 I promise to take a yearly subscription for myself
- 2 I promise to take additional subscriptions, to be distributed from the Central Office to those who cannot afford to pay
- 3 I am unable to afford a subscription, but should be glad to receive a free copy

This coupon was sent out to every member of the Star in England and Wales. I am now able to give Lady Emily's report of the result of this appeal. The National Representative writes. —

I received 229 answers to the letter I sent out. It will be seen that this is a *very* small number out of our total membership, which is 2,054. Many members have, no doubt, renewed their subscriptions without notifying me, but I may say that it would have been a very great convenience to me if they could also have filled in the form, as the whole purpose of the scheme is to be sure that every member of the Order in England receives a copy of the *Herald*, and I cannot accomplish this unless members will take a little trouble in the matter themselves.

Of those who have replied, 174 have promised to take subscriptions for themselves, 159 extra subscriptions have been promised, and of this number 50 have been given by a kind friend who, though not actually a member of the Order, is in great sympathy with it, and also a subscriber to the *Herald*. 58 members ask for free copies, so that at the present we have about 100 additional copies to distribute. As soon as I have made quite sure that every mem-

ber is receiving a copy, additional ones may be used by local Secretaries for distribution.

EMILY LUTYENS.

* * *

Although this is a matter which primarily concerns the English Section, yet the reasons which prompted the sending of the letter referred to are of general interest to readers of the *Herald* and concern its present position and plans. They may therefore be given here. The *Herald of the Star* has recently completed its first year of existence, in its enlarged form, and during that year much experience has necessarily been gained. It was found, amongst other things, that the style and scale of the magazine, as published during 1914, were really beyond our means. I have not the exact figures, but I am told that the loss on each copy produced last year amounted to 2½d, the total loss on each issue being very large. This obviously could not go on; and it was decided that steps should be taken at least to cover expenses on each issue. In order to make up so large a deficit, somewhat drastic measures became necessary. The size of the magazine was reduced from 64 pages to 48, a less expensive paper was ordered, and it was agreed that, after April next, the price per copy should be raised to 8d and the annual subscription to 7s 6d.

* * *

As may be imagined, these changes were made with great reluctance, and only

* Lady Emily Lutyens' offer of free copies refers, of course, to members of the English Section only.

under the stress of necessity. It was also thoroughly understood by those responsible for them that they were temporary and conditional—the condition being a better financial situation. As soon as our finances are better established, we shall certainly return to our sixty-four pages, a more expensive paper, and our ordinary price. But, until that condition is fulfilled, it would be the very worst possible policy to continue to lose large sums of money on each issue, for that simply means eating up our rather scanty capital. The question therefore arises, with much practical force: How are we going to improve our position? It is possible that we may receive donations. But we cannot count upon this. *There is only one really sound way, and that is to increase our circulation*—and this for two reasons—(1) because an increased circulation means obviously an increased income, (2) because the possibility of obtaining advertisements depends entirely upon circulation, and advertisements, as every journalist knows, are the one great ultimate mainstay of every periodical.

The increase of its circulation is, therefore, a piece of work to which all those who are responsible for the *Herald of the Star* will have to devote considerable energy during the coming year or two, for it is the sole means of establishing the magazine upon a sound financial basis. And in thinking over this question, and how and where to begin, it has naturally struck them that, before they begin to consider a larger circulation amongst the general public, their first care should be to see whether the *Herald* is circulating as it should do among those who are actually members of the Order of the Star in the East. At present, the mere numbers of its circulation show that this is not the case. The proportion of subscribers to the *Herald* to the total membership of the Order is roughly about one in eight. This could undoubtedly be improved, and it will be the first task of the staff of the

Herald to work for such an improvement and to ask for the co-operation of members in this work

† * *

There are two points to remember.

(1) In many of the Sections of the Order a considerable proportion of the members do not read English. Hence our circulation cannot be large in those Sections. (2) Even in the English-speaking Sections there are many members who are unable to afford a subscription, and this difficulty will, of course, be increased by the recent raising of the price. Obviously little can be done in connection with the first difficulty. In connection with the second there is, however, one way in which the difficulty might be met, and that is by those who can afford to do so, paying an extra subscription, or extra subscriptions, in order that copies may thus be provided for the poorer members. It was in order to find out who were the poorer members, in need of free copies, and who were the richer members, willing to take extra subscriptions, that the letter, above referred to, was sent out by the English National Representative to her Section. It will thus be seen that much of the purpose of the letter has been balked by members neglecting to answer it. What are needed are the figures, and these can only be of use if they stand for the whole of the Section. It ought to be possible, by the co-operation of the whole Section, to arrange that before long every member* receives a copy of the *Herald* each month, either at his own expense or through one of the extra subscriptions provided by those who are better able to afford them, and this will be the goal towards which we shall steadily work. We hope, too, to have the same plan adopted in the other English-speaking Sections, our ultimate aim being that, *so far as is reasonably possible, every member of the English-speaking Sections of the Order shall become a subscriber, either in his own person or by proxy, to the magazine*. Letters have already been sent to the National Representatives of Australia, New Zealand, and

* A family would, of course, count as a unit

the United States, and to the Organising Secretary (S division) of India, asking them to co-operate in this attempt, the method suggested in all cases being the same—namely, the inviting of extra subscriptions from the better-to-do members, and the ascertaining of the names of those poorer members who would like to receive a free copy. At the same time, of course, the increase of the circulation of the *Herald* amongst the general public is receiving attention, but the other is our first task

* * *

Having stated what our plan is, I should like to ask the help and goodwill of members with regard to two difficulties—incidental to the present phase of things—which will undoubtedly be felt. The first is with regard to the raising of the price of the magazine. I have tried to explain the reasons why this was done, and have shown that it was both inevitable under the circumstances and most reluctantly carried out. It would be pleasant for those who are responsible for the *Herald*, and would make their work easier, if members everywhere would co-operate to the extent of recognising these facts and, frankly, making the best of them. The change is naturally an unwelcome one to all concerned, but it is one which the financial position of the *Herald* renders quite necessary as a temporary measure. We simply cannot afford to go on losing money on every issue, and the steps which have been taken to remedy matters are steps which are imperative if we wish to keep the *Herald* in existence. The truly helpful attitude, therefore, under the circumstances, will be, not to send in letters of protest, but to work as hard as possible to reduce the time during which the increase of price will remain necessary, and this can be done by joining us in our effort, during the year which is before us, to secure that every member of the Section to which one may happen to belong receives a copy. There is one more point to bear in mind and that is that the new prices do not begin till April, and that, so far as annual subscriptions are concerned,

the whole difficulty may be avoided by subscribing before that month. If, as is conceivable, by the end of the year our position is sufficiently improved to render possible a return to the original prices, then, for the annual subscriber who sends in his subscription before April, the difficulty in question will not have existed.

* * *

The second difficulty, referred to above, is to be found in the idea, which may be present in the minds of some members, that to receive a free copy is equivalent to accepting charity. I hope that members may be persuaded not to allow this difficulty to stand in their way. The extra subscriptions are paid in to the *Herald* Office, and the copies are sent out from there, so that the whole transaction, so far as the recipient is concerned, is impersonal. In the second place, it is the *Herald* itself, rather than the member concerned, which receives the financial benefit. The *Herald* needs these extra subscriptions, and its reason for asking for them, and arranging for them, is its own financial advantage. From the point of view of the particular problem which it has to meet, it is quite irrelevant to it whether the poorer members of any Section receive, or do not receive, copies, so long as it receives the subscription itself. I put the matter crudely, in order that the point may be taken. Whether or no the members of the various Sections receive, or do not receive, copies of the *Herald* is, however, a very important matter from another point of view—the point of view, namely, of the cause for which we are all working and of the Order to which we belong. Every member should, if possible, keep in touch with the *Herald*, because in that way he keeps more fully in touch with the movement than he would do without it. It is one of the links which unite us together. It is something which we all share. And a great deal which is written in it, from month to month—for example, the extremely important and valuable “Starlight” notes contributed by Mr. Arundale—is written with the direct intention of addressing

members of the Order throughout the world, and one cannot but believe that to miss, let us say, six months "Starlight" would make quite a considerable difference to a member's efficiency in the Order and in his inner attitude towards the work. For the sake, therefore, both of the *Herald* and of the Order, it is very important that there should be as many subscriptions to the magazine as possible, and I can only conclude by asking all those who may have felt any reluctance to accept a free copy, to make this little sacrifice and to forego a very natural and intelligible feeling of delinquency in order to help the work. For, in work like ours, there are many ways of helping. Propaganda work is only one of many kinds. To be considerate, not to raise unnecessary difficulties, to be willing to put up with temporary inconveniences for the sake of the work, not to be censorious, to co-operate—all these are Star work, and perhaps they are, in some ways, the most difficult and the most valuable work of all.

E. A. W.

* * *

I append the following Report of the Order in the United States and Canada, which I have just received:—

	<i>No. of Members.</i>	<i>No. of Centres</i>
U.S.A. ...	3,746	56
Canada ..	236	4
Total .	3,982	60

The opening of 1915 finds us in America learning, for the first time since the Order was organised over here, to know ourselves! By this I mean that we have now come to a point where we know our true working basis—our strong and weak places, our workers and those on whom we cannot depend, our most effective methods. To take a general glance at our affairs, we might find discouraging, as we see how few, comparatively, are those who are working to carry the Order on into the future; how many are merely lying as dead weight on our shoulders. But, on the other hand, we may be glad to feel that at last we are moving forward in our normal grooves.

During the first few years of our work, members rushed into the Order and out again, started all sorts of impossible schemes of action, and, becoming tired of them, did nothing. Now, however, we find that a goodly group of workers

are going steadily forward in spite of all obstacles, that another larger group will lend a friendly hand on special occasions, and others who are not doing the work are standing by and telling us how badly the work is being done. A truly healthy and normal state of affairs!

If we glance at our separate activities we find the same kind of average. Of our sixty groups, forty are doing splendid work, four or five are struggling for existence, the others are doing a little but not taking advantage of all opportunities. There is also a nice promise of new Centres. A fair army of isolated members is also alert, as we can see from the steady request for propaganda supplies that comes into our office. Of our Organising Secretaries, Mr Cooper is out lecturing, Dr Lindberg is struggling with his joys and sorrows in Kansas City (mostly with sorrows of an obstreperous Star in the East press, though Dr Lindberg will never give us the satisfaction of owning up to any difficulties, he is most discouragingly cheerful!), Mr Kunz and Mr Schneider are not able to give us much direct assistance just now, the one being in Ceylon, the other busy with new duties. I, myself, have recently spent several months visiting what Star Centres I could reach.

The new departures which are now occupying all efforts that can be spared from regular work are a little bungalow cottage at Krotana which we are trying to coax into a headquarters and social centre for the Servants of the Star, and the plans for a Conference and booth at the Exposition which is to be held in San Francisco this year. The war is affecting us, too, stirring some to action, hindering others.

A couple of incidents may be of interest. — One of our new members is a young Indian boy, who tells us he heard Mrs Besant lecture when he was at school in India. His friend, who called with him, knew Alcyone's parents and had seen Alcyone. It seems to have been this slight link that brought the two boys in touch with our Star member through whom one of them joined the Order. It is rather rarely that we find, in America, Indians who are in sympathy with Mrs Besant's work. All too many who come here from India fall into company with revolutionists who are much opposed to her. Another incident is of a psychic nature, unimportant as such, yet conveying a meaning possibly, at least, if we may judge by its impression on the one whom it came. She was attending a Star meeting of only members. They were meeting under adverse circumstances, although intent on doing their best for the work, but were rather discouraged. But suddenly our member saw in the air, over the heads of all, a large golden circle which seemed to communicate by threads of light with each member in the room. And from this symbol she felt the message addressed to the meeting, "You all think yourselves so small, but in reality you are very great."

MARJORIE TUTTLE



THE LAST SUPPER.

By B. Polenoff.

THE HERALD OF THE STAR

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As "The Herald of the Star" proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star of the East, may stand.

Two Sonnets

Cosmic Love.

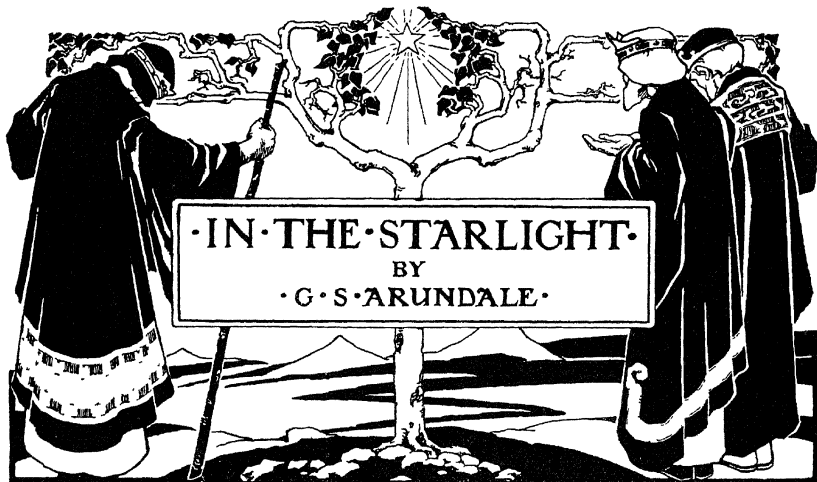
*My earnest love is man and all the world,
Each vale, each height, the far horizon's sweep ;
All denizens of air and of the deep ,
Each flower oped, each blossom yet unfurled ,
And every beast within a cavern curled
We are all babes born of one love, who sleep
Upon one mother's breast. Whilome we leap
In fleeting sunshine . whilome our beings are whirled
To that sweet sleep which all earth's children need.
The ageing mother needs must lose her child,
And he must find environment more meet,
Some other fields, some other sights to feed
The growing vision, vistas fair and aisled
Leading to that great state when we are made complete.*

G R. GILLET

Looking Eastward.

*To-night the moon rose red, as though she drew
Her heavy skirts, ensanguin'd, through the haze
Breathed like a curse from stricken Belgian ways
And desolate fields deep-drench'd in bloody dew ,
And then, at length, breasting the steeper blue,
Clear'd into silver, till she seem'd to blaze
With light distill'd from all the starry rays,
Lustrous as they. And I, beholding, knew,
It shall be so when this great War is done.
The New Age dawns in blood , upon our night
Red-orb'd through mists it riseth. Yet anon
It too shall win the heavens and, silver-bright,
Fed by the fire of starry souls, mount on
To its high noon of pure and stainless light.*

E A. W



[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

A LETTER from a French friend reveals to me the fact that all unconsciously my monthly musings in these columns have given rise to much irritation on the part of some of our earnest colleagues across the Channel. I am told that over in France they are face to face with the actual horrors of war, and know of ghastly atrocities which would make me blush to call the Germans friends if only I could realise the fiendishness of it all. Far away from all the turmoil, they say, and lulled into ignorance by the placid stolidity of my village home, I take what are, to me, no doubt, high spiritual attitudes, but they are attitudes for which those who have to bear the burden have no use at all.

Now, I wish at once to observe that I fully sympathise with all who are in the midst of the evil karma which the war metes out to so many. I am fully aware that most terrible deeds have been perpetrated by human beings who have, for the time, entirely lost touch with their higher selves. My heart aches for the women and young girls whose purity has been attacked—I refuse to say violated—by creatures whom one would call animals were it not an insult to the innocence of

these lower creatures. I know of homes desecrated, of men and women rendered hopelessly insane through misery and bodily hurt, of many who have become totally blind or who have lost the use of all their limbs and are helpless cripples. In an instant, from fresh vigorous manhood to complete dependence!

* * *

I know how bravely France is bearing all that her karma has laid upon her, and I am human enough, I hope, to know that the awfulness of it all means bitterness and righteous anger. Who am I to say that I should not under similar circumstances, if my dear ones had been molested, if my own family were broken up and outraged, be among those who could see but one end—the utter stamping out of enemies who had dared to besmirch the sanctuary of my women and the soil of my beloved country? I do not know what the individual *dharma* of Frenchmen may be—this may be their line of co-operation with the Divine plan. I am prepared to believe it is. But my own intuition tells me that I am far away from all the whirlpool of passion in order that I may represent a standpoint which needs, perhaps, as much emphasis as all the others—the

standpoint of comparative detachment from the individual nation, combined with insistence on the fact that a great World-Teacher will soon come, and will come the sooner the less we generate hatred now I do not wish to suggest that we must not hate. My French friends would point with outstretched finger at their wrongs, and cry. "Are we to *love* those who do these things to our dear ones?" I do not ask them either to hate or to love, for I cannot judge of the strength of their souls when faced by the terrible ordeals through which for months they have been passing. But I must write and write and write again from the standpoint I believe to have been entrusted to me, and because I am living in a remote and somnolent village, because I have not been put to the test, therefore I am still able to proclaim a truth—I do not say *the* truth—which needs all the more proclaiming, in that it is so easy just now to forget it.

I am accused^{*} of calling the Germans "friends," but I refuse to damn a race either because it is temporarily insane or because its honour has been dragged into the mire by the dregs of its population. There are many years yet before we may hope to welcome the Great World-Teacher among us, and in those years there will be time, perhaps, even for the dishonoured dregs to learn the road to His Feet. It is not my business to make entry to that glorious road more difficult for them than it will undoubtedly be. The wrath of those whom they have insulted is rightly their burden, and one would have to be a Super-man to look on an atrocity and not to vow retribution upon the offender. But this is not my work at present. Rather, do I conceive it to be my duty to preserve to the utmost any small channels there may be between ourselves and Him for Whom we look. Members of the Order of His Star and members of the Theosophical Society are undoubted channels between our Greater Brethren and the world at large, and the war is as nothing compared with the miracle of humble men and women acting to-day as

channels for Their blessing. To fight may be part of Their message, but to hate can never be, and so, though hatred may be unavoidable, I will rather lay stress on the love that makes us all one family than uphold aspects temporarily inevitable, but, thank God, impermanent. Therefore, do I call the Germans "friends," and therefore have I written as I have written, month by month, within these pages. The *Herald of the Star* casts upon the present the shadow, should we not rather say "the brilliance," of coming events, and in my own poor way I strive to present to my readers some aspects of the future which might so easily be forgotten now. The future belongs to the present, just as the past is dwelling in the present now, and those who are living sufficiently detached from the whirl of actualities may rightly draw, even out of the actual, elements which would seem to belong only to the future. Coming events cast their shadows back into the present time. But existing events have in them fore-shadowings of the future, and it behoves some of us to mark the identity of the shadow which is cast by the future with the shadow thrown forward by the present. This is what I have been endeavouring to do, while fully conceding to others the rôle of being in the daylight of the present and far from the shadowland in which present and future meet, and which, for the time, is my abiding place.

I am very glad^{*} that the suggestions I made in these columns with regard to the spreading of the truths of Karma and Reincarnation have been warmly welcomed. The Propaganda Committee of the Theosophical Society in England and Wales has decided to take the subject in hand, so that after Easter a vigorous effort may be made to acquaint the general public with two truths which would help them greatly in solving many of the complex problems with which they are confronted. The war would be much more widely understood were people to realise it both as a Karmic effect, and therefore as a clearance of debt before making a fresh start, and as a mere in-

cident in one of the innumerable lives through which the soul proceeds on its way to self-consciousness

Meetings will be held all over the country between Easter and Whitsuntide, and arrangements are being made with the Theosophical Publishing Society for the issue of a series of Threepenny Booklets based on these truths and including the most appropriate passages from the writings of Mrs Besant and Mr C W. Leadbeater. In addition, it is hoped to publish a few suitable leaflets and pamphlets, but the difficulty of finding writers to deal with the subjects clearly and forcibly may stand in the way of the realisation of this hope for some time. It is hardly understood how arduous a task is the preparation of a leaflet for wide distribution. Ideas which would not help creep in so easily, and a line of argument suitable to A may entirely put B off. However, we shall see what can be done, and if any one feels his pen itching to get to paper, I suggest "Karma and Reincarnation as factors in the solution of modern problems" as a somewhat cumbersome title, but one under which a small book might be written of a most valuable kind.

The Editor of the *Herald* ^{* * *} desires me to refer to Mr C W Leadbeater's birthday on February 17th last, and to express on his behalf the feelings of deep gratitude and affection which Mr Leadbeater gains from all who have had the privilege of knowing him and of learning from him. Mr. Leadbeater is all the more remarkable in that he causes people continually to remind themselves that, to use one of his phrases, "they must mean business," and from the very outset he makes it clearly understood that those who desire psychic powers, or who wish to make progress for self-gratification, will find not the smallest encouragement from him. He reduces life to simplicities and apparently trivial details, and expects his pupils to realise that the Master's service consists in doing whatever comes to hand, that progress is surer if they just do the little things that from time to time need to be done, than if they concentrated on some kind of super-

meditation in the effort to shoot themselves to the goal without traversing the intermediate stages. People in the immediate vicinity of C. W. L., as we all call him, are often, to all intents and purposes, apparently doing nothing in particular, or are absorbingly occupied in small domestic details. Some, perhaps, are typewriting, others are shorthanding his replies to letters. No outward meditations, or long hours of study, but simple useful work that helps on the cause. And, now and then C W L. will lie outstretched on his sofa and say a few words, give a little chat, the hearing of which is worth a year's meditation or study. But, then, his hearers are all people who have done something in life for the Star or for Theosophy, have already toiled in the outer world, and have been led to him for that tone of the inner life which he is so specially qualified to give. What they do does not much matter. They had better be employed, that is all, and because they have learned some of life's lessons they are thankful for anything which keeps them near him. And while they are about him, he pours his blessing on them and when the time comes for them to leave him they wake to the fact that his presence is indeed a benediction. So we bow in homage to him and thank him for all he is to us.

A friend has ^{* * *} sent me a remarkable cutting from the *Morning Post*, dated February 10th. A series of letters had been appearing in that journal under the heading, "The Duty of Anglo-Germans," and in a letter from Dr H M Hain, the following passage occurs

"Some years ago, when a missionary student, I paid a visit to a good Lutheran pastor of my native town. We had a long conversation about English Church life and its great charitable institutions, etc. When I said good-bye to him he wished me God's blessing, adding 'Remember, my son, if Christ comes again, it will not be Germany, nor Italy, it will be England where He will first set his foot.'"

I should be interested to know on what line of argument he bases his belief that

the Christ would first set His foot on English soil, and how he comes to the thought of Christ's second coming at all, especially in this very definite way. Personally, my own prediction would be in favour of the East from which all great spiritual teaching has sprung, and when I give myself up to the joys of dreamland I imagine the Great World-Teacher appearing first, say, in India, drawing the world's attention to Himself by His life and work, and then travelling throughout the world bringing new life to those who have the ears to hear. I have often stopped in front of the Albert Hall, watching Him, in imagination, drive up to the entrance, crowded with an awestruck public, and, passing to the platform, stand facing a hushed and quivering multitude. It gives me a peculiar glow to feel that He will be in the world, living in familiar places, speaking my own language, standing on familiar platforms. Spiritual perfection in our modern homely setting! One often thinks how much easier it would be to approach the Christ life under the conditions that obtained in ancient Palestine! So much less temptation, so much less whirl and competition and self-seeking! And now we shall see that external conditions make no difference, that it is possible to live the Christ life now as it was lived then, and we shall be told how to adapt the ancient truths to the setting of modern life. What a future we have before us! How wonderful to be a young child when He is in our midst and to receive the special tenderness He bestows on all who are young. What a memory to hand on to that child's children. I think I specially envy the young parents, now perhaps Servants of the Star, who will have the inestimable joy and privilege of bringing their young ones to receive His blessing, for it is a happier thing that one's children should be honoured than that one should be honoured oneself. Many of us, I trust, will receive His blessing. How many will win His blessing for their little ones?

* * *

I wish to draw special attention to the

effort being made by the Servants of the Star Order to give their members some definite training so that they may be better fitted for the work that lies in front of them. In a letter to one of the London Secretaries, printed in this number, I have outlined what in my opinion is the line along which Servants of the Star should work, and some of us are now engaged in preparing a series of instructions for the study of the members. We must gather as many young people as possible into the direct service of the Star, and part of the Order of the Star propaganda should consist in helping to organise centres of young people for the service of the coming Lord. A centre thus formed by an elder should at once be brought into touch with the junior Order so that it may take its place in the general organisation. As soon as the monthly instructions are in regular working order, Servants of the Star should endeavour to gather round them young people who are not yet members and read to them suitable portions from the instructions themselves. An older friend might be asked to hold a fortnightly class at which the instructions could form a basis for talk and discussion. There are so many organisations for social service that Servants of the Star would probably be well advised to confine their membership duties to training along lines hitherto more or less unprovided for, keeping in touch with whatever outside organisations they already belong to and serving in these in the spirit of the Star. Later on, when the Order becomes stronger, it may take up external activities of its own, and even now this may be possible on a small scale. In the meantime, let our young people assimilate the spirit of the future as foreshadowed in the truths which are beginning to dawn upon our hearts and minds. May I draw attention to an article I have written for a new young people's quarterly—to appear, I think, in April—entitled "Truths for the Young," as indicating the special lines along which some of us think young people need guidance?

G. S. ARUNDALE.



AN INTRODUCTION TO THE STUDY OF THEOSOPHY.—II.



By F. S. SNELL.

[In the first instalment of this article, which was published last month, Mr. Snell dealt generally with the principles which should govern the search for truth and with the application of these principles to the attitude in which we should approach the study of Theosophy. He pointed out how great is the change which must logically come over many of our customary judgments about the world and its possibilities, if we accept the results of modern scientific Psychical Research, and he showed how these results have gone far to re-establish many older authorities whom nineteenth-century materialism had tended to discredit. He further explained the reasons arising out of the character of European history, as well as out of the nature of Occultism itself, why occult studies have hitherto been kept secret. He now passes on to discuss the general methods by which these older students of Occultism may be conceived to have developed their latent powers.]

AS has already been pointed out, no substantial progress in occult science can be made without the development and perfection of certain abnormal powers of observation which are probably latent in all of us, and with which, in a more or less undeveloped form, some people are already gifted. By what general methods, then, may we expect that these hypothetical investigators of old developed their latent powers?

This depends upon whether these powers are vestigial or rudimentary, *i.e.*, whether they are the last lingering traces of a long-forgotten past, or the promise of a wonderful future. Among psychical researchers, opinions are divided upon this point. There are some who treat "mediumship" and other allied conditions as pathological; but the majority, like Dr. J. Maxwell, see in clairvoyants and others the forerunners of a type which will one day become general. As a matter of fact, both are right according to the theory of clairvoyance set forth in Theosophical teachings, which states that there are certain varieties of clairvoyance, etc., which are relics of a past and lower stage of evolution, and are found among the least finely-organised types of men and women, but that, on the other hand, there are other kinds of psychic development which occur here and there among people whose nervous systems are highly spe-

cialised and delicately balanced, and whose natures are refined and highly-strung, showing artistic ability and great imaginative power. Of the two kinds, neither seems to be under the control of the person possessing it, but in the case of the rudimentary kind this must be due to insufficient development. The other kind appears to be akin to the semi-conscious, instinctive psychic impressions sometimes felt by animals.

Whatever may be the actual method of procedure in developing, training and controlling what one might call the "higher psychism," it most probably involves the hastening of the whole evolution of the individual, so that in his own person he passes rapidly through the whole series of changes, bodily, mental and spiritual, which the race is to undergo during several millennia to come, in the normal course of evolution—for we have no reason to believe that the process of evolution, as traced by Darwin and others, is not still going on. Now, this must mean an *all-round* development, and not merely the training of occult powers—for the forcing of evolutionary changes in the individual must be a fairly dangerous process in any case, and if done in a one-sided manner it would almost certainly defeat its own object. It must involve the training of both soul and body, the soul, because occult powers are concerned

with the invisible worlds which are the soul's true habitat, the body, because during physical life the consciousness is conditioned by the physical brain and nervous system, which must be further developed if they are to respond to new impressions, and also because it is known that the mysterious force which produces many occult phenomena resides in the human organism

What, then, are the characteristics of the "super-man," the type of humanity which we may expect nature to produce many thousands of years hence? The two most prominent which suggest themselves are self-control—the most perfect control of thought, word and deed, so that man is no longer a prey to his emotions, appetites and passions, and can "keep his head" in any circumstances—and unselfishness, the quality which makes a man surrender his own personal wishes in the interests of the commonweal. These are the two characteristics which make most for the preservation of the race

We should expect, then, to find that the greatest progress in the development of occult senses and powers involves also the development to an extraordinary degree of self-control and altruism. But self-control alone is compatible with the most complete selfishness, if any occult powers are to be obtained along this path, it must be, nevertheless, a *cul de sac*. For if evolution tended finally to make men more and more selfish, all social instincts would finally disappear, and each man's hand would be against his neighbour. This would mean the destruction of the race. The man who is both self-controlled and altruistic represents a higher stage in evolution than the man who is self-controlled only, and so the greatest occultists must also be the greatest saints

In this connection it is interesting to note, firstly, that the founders of the world's great religions have in almost every case been credited with superphysical powers and faculties, and secondly that in Hindu and Buddhist literature we find it distinctly laid down that such powers can be developed by leading a pure

and blameless life and the long and assiduous practice of a system of bodily and mental training. Hence the various systems of *yoga* (literally, "union") The two chief kinds of *yoga* are *raja yoga* and *hatha yoga*, which aim at developing respectively the higher and lower types of occult powers. *Raja yoga* hastens evolution, while, in *hatha yoga*, control is gradually gained over the sympathetic nervous system and thence over the involuntary muscles, so that the *hatha yogi*, as it were, retraces the evolutionary path of the race and acquires incidentally the lower kinds of clairvoyance which man possessed in the past.

These considerations prove nothing, but in the light of them we see that there is nothing to forbid the supposition that in the past certain individuals may have reached, either naturally or artificially, a sufficiently high level of evolution to give them power to investigate the invisible worlds, and the problems connected with them, with the same accuracy and thoroughness with which physical science explores the material world

We shall now attempt to show that, granting this, there is no reason why they should have been in every case prominent characters in history, or indeed known to the world at all for what they were. Their knowledge would give them such power over others that they might well have made themselves leaders of the race. Under the rule of men devoted entirely to the welfare of the race and imbued with well-nigh superhuman knowledge, wisdom and foresight, free from any taint of personal ambition and selfishness, the earth would have become a paradise. But this has not happened. Why not?

Here we have a question which can be answered fully only in the light of Theosophical teachings. Meanwhile, however, we may observe that since man is apt to be rebellious and to have his own ideas as to what is best for him, such rulers would be compelled to exercise a good deal of autocratic power, checking by force the tendencies of their subjects. Using their insight into character, they

would choose the best possible men as their subordinate officials, using their knowledge of the secrets of nature, they might largely eliminate disease and famine, while war and destitution would be unknown. But would it be well for man to be perpetually nursed by semi-divine rulers? Whatever may be the evils of modern and ancient civilisations, whatever sufferings they may involve, it is obvious to any thoughtful student of history that only by being left to work out his own destiny in his own way can man develop the best that is in him. Whether we are believers in democracy or not, we all agree that it teaches most valuable lessons which could be learnt in no other way. It is very doubtful whether, for instance, the splendid qualities now growing in English and Americans could have sprung up under the influence of even a benevolent and wise autocracy.

The ancient adepts, whose knowledge and insight would give them broad and long-sighted views, would see this, and would prefer to allow man to suffer a little in the present rather than to stunt the growth of his character by taking matters out of his hands. For they would be interested in the welfare of the race as a whole, and not in any one nation or any particular individuals. Consequently, they would not meddle with politics, nor in any way impose their authority upon others.

But would they not always be known amongst us, revered and loved for their wisdom and compassion, the trusted guides and advisers of kings and statesmen? Knowing, as they would, the origin and destiny of the human soul, the purpose of life, the conditions of life after death, and how these are affected by our life here, would they not come forward as the spiritual advisers of mankind, telling us of "the things that belong to our peace," and proving their authority to speak upon such matters by undeniable demonstrations of their powers over natural forces and their insight into human nature?

It would be of little use to them or to us if they did so. For they would not be

appreciated, as history has repeatedly shown. We ridicule and sometimes martyr those who are a hundred years ahead of their time; what would happen to a man born some hundreds of thousands of years ahead of his generation? Men do not like to be told that they must love their enemies and do good to those who "despitefully use them." Nor do they regard exhibitions of occult power as proofs of occult knowledge and consequent authority to speak upon spiritual matters. Even if the "phenomena" given are irrefragable, they will still be regarded by the majority as the results of fraud and hallucination. For these reasons, the adept, when he appeared before men, would bring "not peace, but a sword." He would therefore restrict his appearances as an adept to those occasions when he considered circumstances were sufficiently favourable to make the venture worth while, when he saw that the time was ripe for the setting in motion of a new spiritual impulse for the uplifting of mankind.

For the most part, therefore, he would live in seclusion—not necessarily as a hermit, but keeping his adeptship unknown to others around him—working silently but none the less powerfully for human progress. For much of his work would naturally be in the unseen worlds, whence he could reach the souls of men directly, and so stimulate the spiritual side of their natures, seeking thus to remove the *causes* of human misery rather than to devise temporary alleviations of it.

The very essence of altruism being co-operation and brotherhood, the adepts would be likely to form a secret fraternity. It would not be necessary for them to live together physically, for we must suppose that telepathy is one of the first of the powers which an occultist would learn to control. But they would, nevertheless, band themselves together, the better to carry on their common work of service to humanity, and in order to preserve their knowledge. When they saw among men any who possessed the proper qualifications and showed sufficient promise, they

would accept them as pupils, train their occult faculties and instruct them in occult science, in order that their ranks might be recruited and their knowledge handed on to their successors. If, therefore, there was ever a brotherhood of adepts in the past, it might well have survived to the present day.

It may be asked, what is the use of such speculation, which proves nothing? It is in order that we may reject nothing as absurd or impossible which might, in fact, be worthy of investigation. If a man says that he is Jason, and that he has just returned from the quest of the golden fleece, and expects to be taken seriously and literally, we reject his claim at once, and do not waste time in enquiring whether there be any grounds for it. But if someone says that he has discovered how to manufacture large diamonds, we may think his statement highly improbable, but we should be wise if we enquired into the matter before deciding against it, especially if the man in question be of trustworthy character and a good chemist. This is because there are *a priori* objections to the first statement, while the second is at least theoretically possible.

Now, in the light of all that has been said, it will be seen that the claims put forward in Theosophical teachings, though enormous and startling, are not inherently absurd or impossible, and though they should not be accepted—even as working hypotheses—without persevering study and careful reflection, they should not be rejected at first sight.

The chief of these claims may be stated as follows. *The occult fraternity about which we have been speculating really exists, and its members are human beings living upon earth at the present moment.* The fraternity is known as "The Lodge," or "The Great White Brotherhood," and its members as "the Adepts," or "the Masters of Wisdom and Compassion." They represent a stage in human evolution as far beyond the average man or woman as they in turn are ahead of the higher mammalia. Their knowledge of the deep-

est mysteries of nature, both physical and superphysical, is correspondingly great, and this knowledge in its totality is Theosophy, the "wisdom-religion." It is the body of truths underlying all the great religions of the world and partially revealed in their scriptures.

All the greatest mystics, prophets, seers and spiritual teachers that the world has ever seen belong to or are working in harmony with the Great White Lodge. Masterhood is reached at a certain definite stage of development, marked by the passing of what is called the Asekha Initiation. But evolution does not stop here, and so there are many ranks and grades above the Masters—in fact, they are linked to an endless hierarchy of spiritual intelligences stretching upwards in an unbroken order till, in the words of Huxley, "we reach something practically indistinguishable from omnipotence, omniscience and omnipresence."

The Lodge and its members, individually and collectively, have but one object—to serve humanity, for that is their special work in the management of the cosmic household. Let it be understood that "service to humanity" does not mean giving men and women, either singly or as a whole, what they personally desire for themselves, but rather what is good for the development of their souls in the long run, which is not always the same thing. They work in many ways, for the most part unthanked and unrecognised.

"Of your several questions," one such Master is said to have once written in a letter, "we will first discuss, if you please, the one relating to the presumed failure of the 'Fraternity' to 'leave any mark upon the history of the world.' They ought, you think, to have been able, with their extraordinary advantages, to have 'gathered into their schools a considerable portion of the more enlightened minds of every race.' How do you know they have made no such mark? Are you acquainted with their efforts, successes and failures? Have you any dock at which to arraign them? How could your world collect

proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive world could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have, in different ages, invented theories of the interposition of gods, special providences, fates, the benign or hostile influence of the stars. There never was a time, within or before the so-called historical period, when our predecessors were not moulding events and 'making history', the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral darkness succeed each other as day does night. The major and minor *yugas* must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary personal God, and the universal and immutable laws were but toys to play with, then, indeed, we might have created conditions that would have turned this earth into an arcadia for lofty souls. But, having to deal with an immutable law, being ourselves its creatures, we have had to do what we could, and rest thankful. There have been times when a 'considerable portion of the enlightened minds' were taught in our schools. Such times there were in India, Persia, Egypt, Greece and Rome. But the adept is the efflorescence of his age, and comparatively few ever appear in a single century.

"Can you turn the Ganges or the Bramaputra back to its sources, can

you even dam it so that its piled-up waters will not overflow the banks? No, but you may draw the stream partly into canals, and utilise its hydraulic power for the good of mankind. So we, who cannot stop the world from going in its destined direction, are yet able to divert some part of its energy into useful channels. Think of us as demi-gods, and any explanation will not satisfy you; view us as simple men—perhaps a little wiser as the result of special study—and it ought to answer your objection."

The founder of each great religion is a messenger of the Lodge. Every religion has two sides. There is the exoteric teaching wherein simple moral precepts and some of the main outlines of spiritual truths are presented in a manner suited to the particular race for whose benefit the religion is especially intended, generally in the form of parables, allegories and symbols. There is also the esoteric teaching, in which the principles and details of occult science are more fully and accurately given and much that is hinted at in the exoteric scriptures is expressed plainly and directly. This is intended for the few among the followers of the religion who are ready to become pupils of the Masters and to receive training and instruction at their hands. They are the priests of the religion, and teach from personal knowledge and not merely from belief based on a study of scriptures. They form a sort of nucleus or inner circle within the general religious body, a focus for the spiritual forces working among "them that are without." Thus the priesthood of a religion consist of those who have "added unto faith knowledge," and should be a permanent and recognised school for the practical study of occultism and the training of future adepts.

Most religions are founded upon this general plan, but they all tend to fall into decay and corruption as time goes on, hence the necessity for continually renewing spiritual life in the world by founding new religions. The decay of a religion is partly due to the fact that its leaders, so long as they are initiates of the

White Lodge, never use compulsion, and so there is nothing to prevent the followers of the religion growing rebellious, breaking loose from their leaders, setting up others of their choosing, and carrying on the religion in their own way, with priests who base their teachings upon their own interpretation of the scriptures and upon such misunderstood and misapplied fragments of occult knowledge as may have been preserved. Or the religion may decay simply because, as time goes on, fewer and fewer successful candidates for the priesthood are forthcoming, and so the test for admission has to be lowered repeatedly until at last the light of knowledge fades altogether from among the priests of the religion, and they become blind leaders of the blind, walking, like their followers, by faith and not by sight.

But the Lodge is concerned with many enterprises having the regeneration of mankind as their object, besides the founding of religions. Many well-known movements to-day are originated and helped (directly or indirectly) by the Masters of Wisdom and their disciples. In the last quarter of every century, however, a definite effort is made by the White Lodge to bring spiritual enlightenment to the Western nations. Towards the end of the nineteenth century, the Theosophical movement was initiated by Helena Petrovna Blavatsky, a pupil and messenger of the Lodge. There is a rule which is binding upon all initiates to the effect that no display of occult power be given to others with the object of proving the reality of occult knowledge, or of the initiate's claim to possess it. H. P. Blavatsky's mission was to the Western world of the last century, just at the time when it was most deeply sunk in materialism. She saw that nothing but objective proof would avail to break this, and so applied for and obtained special exemption from this rule for the purposes of her work. If any doubt the wisdom of such a rule, they have only to study the life of "H. P. B.," as she liked to be called. For the phenomena which she produced

as proofs of her authority to teach, and of the reality and authority of her occult superiors, caused a great deal of trouble. To begin with, they shortened her own life and ruined her health, besides bringing down upon her a storm of ridicule, contempt and false accusations from friends and foes alike. They also brought the whole movement which she founded into bad odour, and it would be difficult to estimate the number of people, even at the present day, who are kept from studying Theosophy by the thought, "Oh, the Theosophical Society was founded by Madame Blavatsky, who was proved to be a fraud and a charlatan by the Psychical Research Society." On the other hand, they won the support of many who really needed objective proof of superphysical realities before they could believe in them, and among these have been the staunchest and ablest supporters of the movement. If his heart also is in the right place, there is no better Theosophist than one who has been through the mill of agnosticism and has won his way to the light by scientific evidence.

"Say what you will," once said Madame Blavatsky, "it was upon my phenomena that the Society was founded." And she was right.

There are, of course, "phenomena-hunters," whose one idea is to stand and gaze in amazement and childish curiosity; but these must not be confused with the earnest sceptic. He who demands rigid proof, and, having received it, accepts it, is perfectly right and quite justified from his own point of view, which is a sound and logical one. It would be well if there were more mutual respect and toleration between the mystic, who requires no material proofs, and the scientist: for the scientist is too prone to look upon the mystic as a superstitious person, and the mystic to regard the scientist as a "phenomena-hunter." This most emphatically he is not, for he values the phenomena, not for themselves, but for the precious truths to which they bear witness.

F. S. SNELL.

(To be concluded)



[Mr. W. Loftus Hare is a well-known student of Comparative Religion, and we welcome an article from him on one of the least known, yet most fascinating, bye-ways of his subject.]

THERE are two fundamental assumptions that lie at the base of all Chinese philosophy: (1) that the Universe is a vital organism, a living creature, and (2) that it lives according to law; this law is not conceived as being imposed on the universe as an ordinance which it must obey, but as being the law or will of its being. There follows naturally from these ideas a third: (3) that the Universe is *good*; not as contrasted with evil, but as being itself the exhibition of law on the grandest scale, and therefore necessarily *right*. So far as I know, no Chinese pessimist has challenged the Universe or doubted that it must be regarded as the highest criterion of rightness, consequently there follows the inevitable dependence of ethics upon metaphysics. (4) man must behave as the Universe behaves, he is part of the vital organism and for his own sake had better fall in with its laws.

I believe this statement will cover and unite all Chinese moralists—Taoist, Confucian, Altruist, and Egoist alike, where they begin to differ is in their conception of what the laws of the Universe are, but chiefly and fundamentally, as to how to obey or copy them.

The word "Tao," which has formed the battleground of so many controversies—unnecessarily, as I think—primarily means "way." "T'ien-tao" is Heaven's way, "Shen-tao" is the way of the spirits, and still survives in the Japanese National religion Shinto. Long before Taoism proper, and long after it, the word was

used in the simple sense already proposed; namely, the law, process or order that is that of the Universe, or indeed of any vital form that exhibits law in its operations. But since the Universal Order has the widest sweep of any, and contains them within its own orbit, it is worthy of being exalted in our conception above all others. The Taoists made it the peculiar subject of their contemplation and study and are remarkable not only for the metaphysics which they evolved but for the ethical doctrines they formulated during their brilliant philosophical career.

I think, then, my readers will understand my motive in asking them to connect the idea of *Universal Order* with the word Tao whenever it appears in this article, as it will appear many times, untranslated. Also, as we proceed, the word may gain in richness of content.

It will be necessary to make a brief reference to the orthodox Chinese philosophy out of which, and in a manner, against which Taoism arose. That curious and enigmatical book called the *Yi-king*, is the original literary depository to which all Confucians resort; it is quite clearly one of the probably many books in which ancient Chinese philosophy first was recorded, the *Yi-king* is a document referring primarily to divination; it is a diviner's code, credited with hoary antiquity and authority; and it reveals clearly enough the general principles of a view of life which, even to this day, dominates the Chinese people. Therein is a system of dualism set forth, of

conflict and interaction between Yang and Yin, two opposite principles. It is rightly called the "Book of Changes" because it purports to explain the myriad permutations of the two opposing principles. By a kind of natural alchemy all visible forms are produced by the combination, movement and rest of the original elements. For divining purposes all these changes are set forth by pseudo-algebraical symbols—the *kwa* or hexagrams of the Yi. The appendices to the *Yi-king* display an interesting philosophical phase, their authors appear to be approaching that point at which the two opposing principles Yang and Yin are resolved in *T'ai-chi* "The Great Original." Monism is therefore already in this ancient philosophy; but at this point the tug-of-war between Kung-fu-tze and Lao-tze may be understood to have occurred. Lao, the older sage, concentrating his gaze on the metaphysical aspect of the Universe, saw more clearly than anything else its Tao. Kung, the practical moralist, engaged in discriminating between right and wrong action, turning away from metaphysics, elaborated and enforced the already old system of "propriety and righteousness."

This divergence of aim, interest and temperament increased with the centuries until it became almost a partizan feud. The literature produced by this opposition enables us fortunately the better to understand both schools of philosophy.

Neither Lao-tze himself nor any of his followers claim to be the original teacher of the Tao; on the contrary, they all affirm that it was known by "the ancients" and practiced universally in some far distant golden age. Their whole polemic is directed against the Confucians as belonging to that class of men who have lost the knowledge of the Tao. These Taoist teachers are "voices in the wilderness" urging men to turn away from the artificial to the natural life and—philosophically—from rationalistic dualism to true wisdom and mystical monism. There can be no doubt, despite their flowery language, that they really believed what they said about the ancients who "pos-

sessed the Tao", that is, who lived in perfect accord with the Order of the Universe without any external regulation or volitional morality—even without knowing it! I quote a few passages which will put us in right perspective with this teaching, we must realise that it is a professed revival of something that has been lost, namely, the manner of living according to the Tao.

The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant—*Tao-teh-King* 65 1

The people had their regular and constant nature they wove and made themselves clothes; they tilled the ground and got food, this was their common faculty. They were all one in this, and did not form themselves into separate classes, so were they constituted and left to their natural tendencies. Therefore, in the age of perfect virtue men walked along with slow and grave step on the hills there were no footpaths on the lakes no boats or dams, all creatures lived in companies and the places of their settlement were made close to one another. Birds and beasts multiplied into flocks and herds. In this condition the birds and the beasts might be led about without feeling the constraint; the nest of the magpie might be climbed to and peeped into. Yes, in the age of perfect virtue men lived in common with birds and beasts and were on terms of equality with all creatures as forming one family. . . . Equally without knowledge, they did not leave the path of their natural virtue, equally free from desires, they were in a state of pure simplicity. In that state the nature of the people was what it ought to be—*Chwang-tze* IX 2.

In the age of Perfect Virtue they attached no value to wisdom, nor employed men of ability. Superiors were but as the higher branches of a tree, and the people were like deer of the wild. They were upright and correct without knowing that to be so was Righteousness; they loved one another without knowing that to do so was Benevolence, they were honest and leal-hearted without knowing that it was Loyalty; they fulfilled their engagements without knowing that to do so was Good Faith, in their simple movements they employed the services of one another, without thinking that they were conferring or receiving any gift, therefore their actions left no trace and there was no record of their affairs—*Chwang-tze* XII 13.

The men of old shared the placid tranquillity which belonged to the whole world. At that time the Yin and the Yang were harmonious and still; their resting and movement proceeded without any disturbance; the four seasons had

their definite times ; not a single thing received an injury, and no living being came to a premature end. Men might be possessed of the faculty of knowledge, but they had no occasion for its use. This is what is called the state of Perfect Unity. At this time there was no action on the part of anyone, but a constant manifestation of spontaneity.—*Chwang-tze XVI*
2

Following this attractive picture of the age of Perfect Virtue is a quasi-historical account of the stages through which that age decayed, culminating in the startling declaration, which is the key to the doctrine :

"They left the Tao, and substituted the Good for it, and pursued the course of haphazard Virtue."

The Tao, then, is clearly beyond Good and Evil, beyond the Yang and the Yin, above all volitional morality.

Statements of the kind I have quoted, scattered through the writings of the Taoists, never seem to have been contradicted, and so I imagine they must have represented a general Chinese idea of the most ancient days. But how shall we regard them? Not, I think, as historically accurate, but as written for edification. This "age of perfect virtue" is what the Taoists wanted their contemporaries to go forward to. Its principles are obviously their ideals of a social order produced "by a certain guidance" of the Tao. They want men to live by the Tao; and their symbolical formula is that of the restoration of something that has been lost. While, therefore, we honour these teachers for not pretending to be initiators of the doctrine they cherish, we are not compelled to take precisely their view of its origination; in any case, either as a revival or as a novelty their philosophy must be historically placed in the sixth to the first centuries B.C. The chief exponents are thus related:

B.C.	AUTHOR	WORK.
530	Lao-tze	<i>Tao-teh-King</i> ¹
400	Lieh-tze	<i>Taoist Teachings</i> ²

¹ Translated in the "Sacred Books of the East," vol. 39, by Balfour in "Texts of Taoism"; by Dr. Paul Carns in "The Canon of Reason and Virtue"; and many others.

² Translated by Lionel Giles in "Taoist Teachings" John Murray.

B.C.	AUTHOR.	WORK.
300	Chwang-tze	<i>The Writings of Chwang-tze</i> ¹
230	Han-fei-tze	<i>Essays and Commentary on Lao-tze</i> ²
100 (?)	<i>pseudo-Kwang-yin-tze</i>	²

I now propose to devote the rest of my space to a systematic exposition of Taoism, quoting as often as possible the original words of the sages. I shall divide the subject into several parts, dealing with (1) Metaphysics, (2) Cosmology, (3) Ethics, (4) Sociology, (5) Government, (6) Mysticism.

By means of metaphysics we endeavour to contemplate and express the ultimate nature of reality, we try to penetrate into the very heart of the Universe and its myriad forms. Of physical phenomena we know just what we see and can deduce by reason, of the metaphysical noumena that are the inner sources of what appears, we know very little. The opening chapter of the *Tao-teh-King* deals with the relation of the inner and outer aspects of the Universe, and comprises in its few words an epitome of the whole philosophy. The chapter is aptly called "Tao's embodiment" I quote it in full.

The Tao that can be discussed is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name.

Conceived of as having no name, it is the originator of Heaven and Earth, conceived of as having a name it is the Mother of all things.

Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery, where the Mystery is deepest is the gate of all that is subtle and wonderful.

Always without desire we must be found

If its deep mystery we would sound;

But if desire always within us be,

Its outer fringe is all that we shall see

—*Tao-teh-King I.*

Lao-tze's "proof of the reality of the Tao," as we might express it, is terse indeed. The idea of beauty involves that of ugliness also, goodness that of evil,

¹ Translated by Dr. H. A. Giles; and in the "Sacred Books of the East," vols. 39 and 40.

² Not yet translated into English.

length that of shortness, and so on. In the same way the idea of the "existent" gives birth to that of the "non-existent", in other words, the outer world-order involves and necessitates an inner world-order, which is the Tao. They are identical, however, and it depends upon our condition of sensibility which we see and know.

The Tao is not bright above nor dark beneath. Infinite in operation it is yet without name. Issuing forth into manifestation it returns to itself. This is the appearing of the non-apparent, the Existent form of the non-Existent. This is the unfathomable mystery!—*Tao-teh-King XIV*

Mighty Tao is all pervading. It is simultaneously on this side and on that. All living things subsist from it, and all are its care. It works, it finishes and knows not the name of merit. In love it nurtures all beings and claims no excellence therein. It knows neither ambition nor desire.—*Tao-teh-King XXXIV*

After having grasped as far as we are able the idea of the Tao in its innermost aspect we have to turn our minds to the most difficult theme of its Time and Space relations. Tao is the most remote and the most near, it is the most intangible and the most tangible, how, then, can we fill up the gap between these two extremes? First of all, Chwang-tze tells us in Book XVII., by means of a conversation betwixt the Spirit of the Ocean and the Spirit of the River, that however "great" and however "small" things may be, these terms are merely relative to one another, by comparison with something smaller the small becomes great, by comparison with something greater the great becomes small. Heaven and Earth, on the one hand, and the tip of a hair are placed in the same category as equally important. (Incidentally, it is the same with the noble and the mean, the good and the bad.) Again, the relative subtlety or grossness of form makes no difference, "for the 'subtle' and the 'gross' both presuppose that they have bodily form"; This brings me to the point I want to make clear—the manifested Universe exists in Time and Space. "Where there is bodily form, gross or subtle, there is the possibility of mathematical division and measurement,

and expression in words." "But what cannot be discoursed about in words, and what cannot be reached by discriminating thought, has no qualities of subtlety or grossness." This is, of course, the Tao. I state its metaphysical and physical relation in the formula. The Tao is essentially eternal, non-spacial and immaterial, its manifestations are ever changing, spacial and material.

But in what substance and in what chronological order does it manifest? The answer is given in Taoist cosmogony, a science by which we trace the thread of the energy of the Tao as it passes from its metaphysical aspect to its "ten thousand things" in the physical order. I take leave to doubt whether such a science among Taoists was legitimate, for it partakes too much of "knowledge and speculation" which in other men they condemn. But still, it gives us a concept of the organic and moral unity of all life, which is important, and it stimulates the wish of the Taoist to explore intuitively and mystically, if not by intellection, the subtler material planes of the physical order that are most sensitive—such is the theory—to the operations of the metaphysical or Pure Tao.

The Cosmogony of Lao-tze is not so precise as that of his successors, but it is the basis of their elaboration. In the passage which I now quote it will be noticed that he does *not* distinguish between the metaphysical and the physical.

There was something undefined and incomplete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger of being exhausted. It may be regarded as the Mother of all things. I do not know its name, and I give it the designation of a way or course. It passes on in constant flow. Passing on it becomes remote. Having become remote, it returns.—*Tao-teh-King XXV*

We shall now learn more precisely from Lieh-tze what this "something undefined" is, what is the "course" or evolution through which it passes in its "coming and going"; we shall also learn that Pure Tao stands as an essence,

transcendent above it, but as an energy, immanent in its successive transformations. Lieh-tze repeats what appears in the first Book of the *Tao-teh-King*, namely, that the Unnameable Tao is identical with the Nameable cosmos, the Unknowable Tao is the same as the Knowable world. It was the very nature of the Unnameable that it should evolve a world of names and particulars. Its inherent nature necessitates that it should unfold itself in the realm of the Yin and the Yang. In this way he makes the Yi dualism into a monistic system by giving it a head to its shoulders!

This is the evolution of Tao in Time and Space conditions

There was in the beginning Chaos, an unorganised mass. It was a mingled potentiality of Form, Breath and Substance

A great change took place in it, and there was a Great Starting which is the beginning of *Form*

The Great Starting evolved the Great Beginning which is the inception of *Breath*

The Great Beginning was followed by the Great Blank, which is the first formation of *Substance*. Substance, Breath and Form being all evolved out of the primordial chaotic mass, this material world as it lies before us came into existence — *Lieh-tze I*

Of course this does not tell us much more than the Taoist conception of an orderly and necessary evolution from Chaos to Cosmos. He makes it clear, however, that this is accomplished by "the Solitary Indeterminate," "the Going and Coming," "the Non-Striving" Tao. The Tao is that which creates everlastingly but is not created, which transforms eternally but is not transformed. The forms that come are doomed to go, those that go are sure to come; but the process of Coming-and-Going remains for ever. This is all an elaboration of Lao-tze's brief dicta, already quoted above. I may add, what perhaps is to be expected, that Lieh-tze gives an account (though fantastic almost to the point of absurdity in its details) of the order in which living forms evolved from germs floating in the water—lichens, moss, plants, grubs, insects, moths, birds, trees, animals, and men. "Man then again enters into the great machinery of evolu-

tion from which all things come forth at birth and which they enter at death."

I can assure my readers that though all this abstruse speculation in metaphysics and cosmogony of the Taoists may be difficult to accept, yet it is absolutely necessary to understand its principles if we are to grasp the significance of their Ethic. It is this. Let the Tao work in its own way; let it "come and go," create, transform; do not interfere with, improve or correct what is the Order of the Universe, cease striving and all things will revert to their natural order. In a word, positively, let the Tao take possession of your whole nature, and have no rebellious or fearful attitude with regard to it. Have faith in the Universal Order.

A great deal is said in the literature about the "attributes" or "characteristics" of the Tao, to some of which I have already referred, for ethics there is one outstanding quality of Tao's procedure referred to hundreds of times; it is *Wu-wei*. What do these words mean? "Non-action," "doing nothing," "dumb-inaction" are all very nearly right, but there is a repellent sense about them all. *Wu-wei* is *non-willing*. The Tao, from the remoteness of its metaphysical being to the farthest extreme of its material forms *does not strive*. It has no end to gain. It is gentle in all its operations and produces beautiful and age-long phenomena. All the grand and mysterious operations of nature were pointed to by Lao-tze and his successors as illustrations of the Tao, for instance, water which seeks the lowest place is more powerful than rocks and mountains. Let muddy water be still and it will become clear! This in a metaphorical formula is the ethic of Taoism.

The true men of old knew nothing of the love of life and the fear of death . . . They accepted their life and rejoiced in it, they forgot all fear of death . . . Thus there was in them what is called the want of any mind to resist the Tao, and of all attempts by means of the Human to assist the Heavenly. Such were they who were called the True men — *Chwang-tze VI 2*

In Book XXII. Chwang-tze tells a

parable to this effect Intellect went in search of the Tao and meeting Silent Non-Striving (*Wu Wei Wei*) asked: By what process of *thought* and anxious consideration do we get to know the Tao? Where should we *dwell* and what should we *do* to find our rest in the Tao? From what point should we start and what path should we pursue to make the Tao our own? Wu Wei Wei remained perfectly silent, indicating that there is no answer to these questions, as they are wrongly stated. The Yellow Emperor then attempts to explain the problem.

To exercise no thought and no anxious consideration is the first step towards knowing the Tao; to dwell nowhere and to do nothing is the first step towards resting in the Tao; to start from nowhere and pursue no path is the first step towards making the Tao your own—*Chwang-tze XXII 1*

Does this seem forbidding, impossible, impracticable? Taken out of its archaic literary form it simply means that the order of the Universe can be intuitively perceived, felt and possessed only as we suppress our personal thinking, striving and pursuing. He who practices the Tao daily diminishes his striving—again and again until he arrives at not striving at all. Having arrived at this there is nothing he does not do! Why? Because the Tao is working silently its way through him. Lao-tze said:

Look at the spring, the water of which rises and overflows, so with the perfect man and his virtue, he does not cultivate it, and nothing evades its influence. He is like heaven, which is naturally high, like earth which is naturally solid, like the sun and the moon which shine of themselves, what need is there to cultivate his virtue?—*Chwang-tze XXI 4*

I believe we have in a passage like this—and there are many like it—the key to the philosophy on its ethical side. This spontaneous virtue (so different to the kind inculcated by volitional morality) shining from distant Tao through the actions of him who allows it to do so, illuminates the world. *Tao-teh-King* means "Tao-virtue Book," the book that expounds "tao-teh" as against all the artificial codes of man. In rejecting Confucian morality the Taoists did not go

below it, but soared, as they believed, far *above* all such human controversies and inventions. They were not "immoralists," but super-moralists.

My reader will not think, I hope, that this seemingly mystical doctrine was propounded for a few idle recluses hidden away in the caves, it was seriously offered to all—to Emperor, minister, moralist, fisherman or gardener. The culture of the Tao is in its beginnings small, but in its endings universal; it radiates in all directions.

Whoever develops the Tao in himself will be rooted in virtue. Whoever develops the Tao in his family will cause his virtue to spread. Whoever develops the Tao in his village will increase its prosperity. Whoever develops Tao in the world will make virtue universal. How else should I come to know the laws which govern all things, save thus, that I observe them in myself?—*Tao-teh-King LIV*

Chwang-tze tells of five kinds of people who harbour "ingrained ideas," and practice special methods of their own devising: (1) Scholars, who are always blaming the world and "who stand aloof like withered trees"—pessimists, I should venture to guess. (2) Scholars, who wish to tranquillise the world by discoursing of benevolence, righteousness, loyalty and good faith—Confucians, no doubt. (3) Courtiers, who are always emphasizing ceremonies and rectifying relations between high and low; who wish to strengthen the state and do their utmost to incorporate other states with their own—they are still with us, alas! (4) Simple livers, resorting to marshes and lakes, angling and living at ease, avoiding the society of the world in their desire to live at leisure. (5) Recluses and ascetics, "blowing and breathing," regulating the breath, living like bears in the forest in the hope to attain longevity, to live as long as the Chinese Methuselah! The Tao, declares the philosopher, gives all these good things without resort to special means of striving after them. It confers a lofty character without exalting oneself above others, self-cultivation without "benevolence and righteousness," good government without fame and great services to the state, ease without running

away to the seaside, longevity without occult practice. (See *Chwang-tze*, XV)

I could fill pages with extracts to prove that the Taoists regarded their doctrine as entirely "practical politics." The Chinese will listen to nothing that is not so; the question of Government, therefore, merits special attention, and it will be clearly seen that Taoist policy would tend towards the reduction of governmental function to a minimum, in fact, towards entire cessation. But then, how much better would be a world ruled by spontaneous virtue of the Tao! Did not the old Hebrew prophet declare on God's behalf, "I will write my laws in your hearts", and did not the Christ teach that *within* is the Kingdom of God? Human government is obviously a makeshift—and a very poor one, too. Lao-tze writes:

The man who refrains from active measures should be King. When the actions of people are controlled by prohibitive laws the country becomes more and more impoverished. . . . Therefore the wise man says:

I will design nothing, and the people will be spontaneously rectified. I will keep quiet, and the people will find their rest. I will not exert myself, and the people will come forth. I will discountenance ambition, and the people will revert to their natural simplicity.

The state should be governed as we cook small fish, without much business—*Tao-teh-King* LVII, LX.

I have no space to print the many passages in condemnation of war that can be found in the Taoist writers, but I must do them the justice to say that I have never found any sophists among them who preach both *Wu-wei* and war. War is non-Tao in its acutest form.

I think I can now best serve my readers by explaining the machinery, if so we may call it, by which the Tao is conceived to work in man the marvellous transformations that are claimed for it. Why does the Tao create order in the world if men will but stop meddling? What are its psychological channels? For, even though we do not accept the Chinese explanation we are bound to admit that if the claims made on behalf of the Tao are valid, there must be such channels. We

call to our aid, therefore, Kung-fu-tze, Meng-tze, and Han-fei-tze, the Taoist commentator, between them, I think, we shall learn what, psychologically considered, Virtue is.

Kung-fu-tze, like all Chinese philosophers, believed in the Tao, but his conception of it was not so profound as that of the Taoists. It was no more than *Jên*, the fundamental virtue, but what is that? Sympathy, loving-kindness, friendly feeling or a feeling of human fellowship, it is an inborn feeling in every man's heart awakened when he meets another, it is the foundation of society which would fall to pieces if it were lost and which does, as we now see, threaten to decompose by the universal outbreak of antipathy. *Jên* is like the door that *must* be used to go out of the house, says Kung-fu-tze.

A man who has *Jên* wishing to establish himself will have others established, wishing himself to succeed, will have others succeed—*Analects* VI.

Meng-tze has refuted for ever those explainers-away of morality in the following passage:

Everybody has a feeling for others which he is unable to endure. Suppose a child is at the point of slipping down into a pit. It awakens in the spectator a mingled feeling of apprehension and compassion which urges him to an immediate rescue of the child. This is not because he wants to confer a favour upon its parents, nor because he wishes to be honoured by his friends and fellow-villagers. It is simply because he cannot bear its pitiful screams. Men, who have no feeling of compassion, therefore, are no human beings—*Meng-tze* Book IIa.

Fellow feeling is the highest heavenly honour ever conferred on man. It is the safest abode ever secured for men. There is nothing that could check its course—*Book VII*.

"Fellow-feeling is the norm of the universe. When that norm is lost there ensues lawlessness and discord," says Ch'eng-tze, a Confucian philosopher. I now only have to quote one more passage:

Jên is to love others with gladness of heart, to rejoice when they are blissful, to be grieved when they suffer misery. This is because the heart is unable to refrain from being so affected, and has nothing whatever to do with a desire for compensation—*Han-fei-tze's Commentary on Lao-tze*.

Now, I think we may conclude this discussion in a few words. *Jên* in man is just his share, his participation in the universal *Jên*. The "sympathetic nervous system" of the universe runs with its finest filaments through all sentient creatures. By means of it each one may feel for his fellow. The Confucians were right in basing their morality upon it, but were not the Taoists right in tracing it up to its original source? Thus, for them, there were two reasons why no injury should be done to another creature, first, because it was contrary to *Jên*, secondly, because Tao works and must not be meddled with. "Always there is the Great Executioner, yet men will cut and carve," said Lao-tze. The operations of the Tao in us are the subconscious processes of the circulation, respiration, assimilation—without our volition, in the same way *Jên* appears and works in us spontaneously, uniting and harmonising men.

Before its downfall into quackery and popular superstitions Taoism soared aloft

in mystic flights entirely consistent with what the earlier sages had taught. "Kwan-yin-tze" is the last work from which I shall now quote, and I hope my readers will notice how his metaphysical aspirations extend themselves naturally from what has already been said.

Let my essence be merged in the essence of heaven and earth and all things, as different waters could be combined into one water.

Let my spirit be merged in the spirit of heaven and earth and all things, my animal soul in the animal soul of heaven and earth, my soul be merged into the soul of heaven and earth and all things as all different metals could be melted into one metal.

It is thus that heaven and earth and all things are no more than my essence, my spirit, my animal soul and my soul. There is nothing that dies, there is nothing that is born—*Kwan-yin-tze, Book IV.*

The mystical aspiration in Taoism developed into a definite discipline which was practiced in the early monasteries, and if we may credit what writers have said, provided some remarkable, but not unexpected, mystical experience.

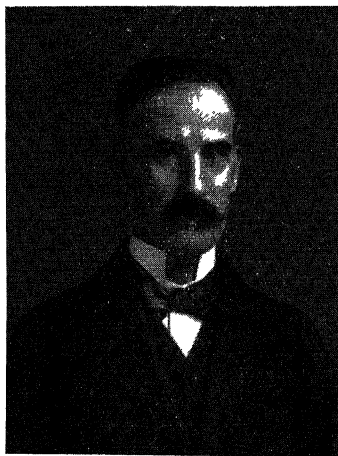
WILLIAM LOFTUS HARE

A FORTHCOMING SERIES OF ARTICLES

We are happy to announce that arrangements have been made for the publication in this Magazine of an important series of articles by Mr W Loftus Hare, entitled "Systems of Meditation," which will begin next month and continue to the end of this year. The series will take the form of a historical sketch of the various systems of contemplation, yoga, prayer, etc., practised through the ages in the different religions of the world and in different schools of spiritual and mystical thought. The following are the titles of the articles: I. Introduc-

tion; Primitive Prayer as Magic II. Hindu Yoga. III. Buddhist Jhana. IV. Greek Contemplation. V. Early Christian Prayer. VI. Catholic Contemplative Prayer. VII. Quietist Doctrine and Practice of Meditation. VIII. German Mysticism. IX. Retrospect and Synthesis.

We are fortunate in being able to secure these articles, as Mr. Hare is a deep student of these matters and writes with authority upon a subject which is of great interest to a rapidly growing number of people.



WILLIAM LOFTUS HARE.

THE RATIONALE OF THE ORDER OF THE STAR IN THE EAST

III.

By THE GENERAL SECRETARY.

[The aim of this series of articles is to present, as briefly as possible, some of the purely intellectual reasons (as distinguished from reasons of any other kind) which have led, in the case of many who are now members of the Order of the Star in the East, to a belief in the near coming of a Great Spiritual Teacher for the blessing and helping of the world.

Last month it was pointed out that there are two common arguments which are used against the possibility of such a Coming: (a) that spiritual truth is the monopoly of a particular Faith or organisation, already in existence, and that it is impossible that this monopoly should, at any time in the future, be infringed; (b) that the highest possible teachings have already been given to us and that we are still far from having realised these in our lives; consequently that the world does not need another Teacher. The first of these arguments was discussed last time; the second is the subject of the present instalment.]

I.

Why Repeated Teaching is Necessary.

THE view which would draw a line across in front of any particular presentation of spiritual truth and maintain that this is the final revelation for humanity, no other being either needed or possible, is usually based upon some such argument as follows

It is held that, when once a set of lofty ideals has been proclaimed—as, for example, by a great spiritual Teacher—there cannot arise the need for any further spiritual revelation until men have learnt to live up to these ideals. If, moreover, the body of spiritual doctrine in question be clearly the highest that could be preached, if the ideals which it holds up are those of a well-nigh unattainable perfection, then it is only a logical extension of the argument to say that there can obviously never again arise the necessity for fresh teaching. Both forms of the argument are extremely common. In the case of members of the Christian Faith they are practically universal. They may be said to constitute the great objection which arises in the average Christian mind, when the idea of another advent of the Christ as a Teacher, or, more generally, the near

coming of some great Teacher, is heard of for the first time. “What is the need,” it is asked, “for the coming of such a Teacher, when we are yet so far from having realised the ideals which were preached two thousand years ago? Nay, what need can there ever be, seeing that the teaching of our Lord represents an unattainable summit of perfection?”

Now, it seems to us that these arguments would be sound enough on one or two conditions.

If, when once a goal had been clearly foreseen, human life were simply a steady and undeviating advance in pursuit of it; if nothing more than the statement of an ideal were needed in order that that ideal should be followed, and if the recognition in the abstract of a noble spiritual philosophy carried with it, as a necessary consequence, the ability, or even the willingness, to apply this philosophy practically to life, then, possibly, once to have learnt the truth, once to have heard the message of the Highest, might be all that mankind required.

But human life and human nature are, unfortunately, neither so simple nor so amenable to rule. We live in a more complex world than this, and the “straight

line " theory of progress, frankly, will not work. We may have what theory we will; we may think of the evolution of humanity as proceeding by cycles, or in an ascending spiral, or as a series of waves ever rising and falling, but we can never claim for mankind that its story is that of an unbroken and undeviating advance towards an ideal of human perfection. There are too many disturbing factors in the way. Let us see what some of these are.

II.

I. The Fact of Change. Whatever we may think of human life, we must at least acknowledge that it is in a process of never-ceasing change. Mankind, as we know it, is ever on the move. Not only is it constantly becoming conscious of new needs, and, for the satisfaction of these, being driven on to fresh experiments and fresh explorations, but, partly as a result of all this ferment and unrest, it is for ever passing into new and untried external conditions. Strange problems gather in its path and demand solution, novel difficulties confront it, and it is for ever being taxed by new calls upon its resources and its powers of adaptation. So persistent indeed is this process of change, operating in every corner of human existence, that as a rule it needs only a few centuries for the world to become, to all intents, a new place. And the transmutation is not merely an outer process. With it goes, as a necessary accompaniment, an inner change. Ideals, ways of looking at things, interests, fears, aspirations—all these undergo a silent transformation and substitution from age to age. Every epoch has its prepossessions, its own normal and characteristic reactions, each speaks its own psychological language, and the sets of values which each constructs for itself are different.

The result of all this is that the riddle of life has continually to be read anew. And, although it may be true that the ideal solution of that riddle may remain the same from age to age—that there is

no human situation so novel or so complex that it may not conceptually be resolved in terms of the loftiest spiritual virtues, such as Love, Compassion, Selflessness—yet it is clear that this is not the real problem before humanity. The immediate concern of human life is, in logical language, with the particular, not with the universal. What it needs for practical purposes is not so much a Science as an Art of living. About ultimate ideals, or about general principles in the abstract, there is seldom much question, the difficulty lies rather in linking on such principles to the problem in hand, briefly, in the application of them to life. And it is here that a real crisis may arise in connection with any spiritual revelation, or body of teaching, handed down from the past. No matter how lofty it may be in its origin, nor how intrinsically pure and noble, there may come times when, for various reasons, the link is lost between it and the concrete, living problems of the age, and these times are naturally most likely to come, when the process of change in the outer circumstances and conditions of life is particularly rapid and widespread. But the emergence of even one problem of the first magnitude will be sometimes sufficient to throw the whole of man's accustomed philosophy out of gear and to deprive his spiritual tradition of its practical guiding value. We need not, indeed, find much difficulty in imagining a condition of things in which the accumulation of new elements in life, and hence of new problems, shall have been so rapid and so overwhelming that the humanity of the time will veritably stagger and reel under the burden, and utterly lose touch with the principles which are theoretically there for its guidance. Every such crisis is a challenge to the accepted spiritual tradition; and it may reach a point of intensity where that tradition is quite unable to cope with it.

II. The Limitations of Human Nature. Another lies in the constitution of human nature itself. Human nature is not the one-pointed, docile, ideally de-

terminated thing which the theory of an unbroken progress, on the basis of a single revelation of truth, would seem to demand. Its adaptation to high ends is by no means frictionless. For man is a battleground, and if there be one principle in him which makes for ideals, there is another which just as naturally makes in the opposite direction; and it is only when the former has achieved a very considerable victory over the latter that any kind of straightforward and consistent quest of the ideal becomes possible, and thus, of course, means a high stage in evolution. In the case of the great mass of mankind it is by no means true to say that to see the highest is to desire to follow it. The pursuit of a spiritual ideal, in any exacting sense, is a task which calls for a self-abnegation for which most human beings are not ready, and for a reinterpretation of values which they are very far from being inclined, or even able, to make. What does this mean? It means that there is constantly at work in the world what may be described as an enormous bias of "anti-ideal" human limitation, seeking to shape the circumstances and conditions of life to its own likeness. And, as things are, this bias is, in a certain sense, stronger than the opposite tendency towards the ideal and, consequently, more likely to get its own way. It is clear that we have here a disturbing factor of the profoundest significance. For the effect of it will be to set up a dualism in life, corresponding to the duality in human nature itself. The voice of the lower self will cry out against the voice of the ideal, and as the former is the nearer, the louder and the more insistent, it will be the more likely to be heard, and thus, only in a different fashion this time, it will be possible for the life of an age to pass out of touch with its spiritual tradition. If there can be times when the mere accumulation of outer problems can shut out the light, so, too, there can be times when human passions and human selfishness have so wrenched and distorted life that a mere appeal to abstract ideals, or to any traditional code of ethics,

will have become purely academic, and when some altogether new force seems to be required, to deal with a malady which the citation of familiar formulæ (possibly because they are familiar, or because they are formulæ) cannot touch.

III. The Growth of Knowledge. In addition to these two kinds of crisis there is a third, which the whole nature of life goes to render of frequent recurrence. That is the intellectual crisis brought about by the acquisition of new knowledge. Man, as he evolves, is continually opening up new avenues of knowledge and experience, and has thus ever to be reshaping his general philosophy of life in order to make room for his stores of fresh facts. This need for the unification of its experience is one of the deepest cravings of human nature, and, consequently, it must fare ill with any body of tradition which for one reason or another resists such synthesis. Now, a spiritual tradition is peculiarly liable to offer such resistance. For one thing, it will have been given to the world in another age, and the form in which it is expressed will have been the form suited to that age. Natural feelings of veneration will have tended to crystallise this form, and this conservative tendency will grow stronger as time goes on. The effect of all this will be to render the task of adaptation and reconciliation particularly difficult. Where, in order to bring about such a synthesis, the utmost breadth and freedom of interpretation are essential, together with a frank discarding of the outer form in order to arrive at the spirit within, any such attempt is sure to be met by the immense weight of opinion which will think it wrong, and even impious, to tamper with the letter of tradition. In any such conflict it is not the new knowledge which will suffer, but the apparently discredited tradition. It is beside the point to maintain, in such a crisis, that the profound spiritual facts of life remain untouched by any additions to the sum of human knowledge, that the criterion of spiritual truth is an inner criterion and

quite independent of ordinary external "tests," or that the ethical side of a religion may be considered quite apart from the intellectual. All this may be true enough in the abstract, but the fact remains that concrete human beings, men and women living in the world, do demand that any presentation of spiritual truth, making a claim upon their assent and allegiance, shall be capable of reconciliation with the highest and most enlightened thought of their time. And, although this demand, possibly owing to the very weight of the accepted spiritual authority, may be slow in making itself heard and felt, yet, sooner or later, it must do so, and when it does, the onus of self-justification must fall upon the spiritual tradition. Sooner or later every religion has to meet this challenge of the intellect, and the crisis, when it occurs, may well be of the most painful kind. Here again the intensity of it will depend upon the rapidity with which the intellectual changes have come about and the character, direction and volume of the new knowledge. But it is quite easy to see that we have here a disturbing factor quite sufficient, like the other two, to create a profound breach between an age and its spiritual tradition, and to render necessary the introduction of some new agency—some authoritative reinterpretation of basic spiritual verities—in order to set things right.

A Recurrent Spiritual Impasse.

There are thus distinguishable—even to a most cursory view—three great elements of disturbance inherent in life itself and in human nature, each one of which is capable, under certain circumstances, of creating what may be called a "spiritual *impasse*"—of rendering impotent, so far as their motive and guiding force is concerned, our past revelations of spiritual truth. The first consists in the throwing up, by the ever restless process of human life, of outer conditions so new, so obscure as to their principle, so overwhelming in their menace, that they seem to fall outside the scope, or at least of the effective

operation, of the familiar precepts of tradition. The second is to be seen in that lower side of human nature which—just as real as the higher side and just as much a factor to be taken into account—tends ever to arrange life to suit itself, to establish its own code of ethics and to organise its own system of values, the concrete result of which is to relegate the precepts of the higher idealism to a more and more remote region and, while perhaps theoretically admitting their beauty and their truth, to disconnect them from the working machinery of life and so to deprive them of practical value. The third of those disturbing elements is to be found in the continual acquisition of new knowledge and in the consequent need for an ever-widening intellectual synthesis, the demand for such synthesis being not only a fundamental demand of human nature, and thus one which imperatively calls for satisfaction, but, as we have seen, one which, for reasons that are inherent in the whole character of a tradition jealously handed down from the past, must always attack any formulated system of spiritual truth on its most vulnerable side.

All these elements of disturbance arise, as has been pointed out, from the nature of the forces at work in life itself. And the very causes which give rise to them in the first instance are such as to render them recurrent. The seething cauldron of change must, of its own inner restlessness, continue to throw up new external problems for man to solve—certainly as difficult, perhaps more difficult, than any which have been thrown up in the past. The lower and less developed side of human nature must persist, until overcome, in its endeavour to impose its own law upon life, and so to create difficult and trying situations, nor, when one such tangle has been resolved, is it unreasonable to suppose that another will soon succeed it—for this getting in and out of difficulties is at least one of the ways by which wisdom is gained in the great school of life. Finally, it is impossible to place limits to the expansion of knowledge.

New knowledge of all kinds must constantly be gained, and with it must come the ever-renewed demand for synthesis. Again and again must the deeper spiritual idealism justify itself, not only in the face of but in terms of the general wisdom of its time.

What does all this involve? The answer is quite simple. Surrounded by his practical problems man needs to be shown how to arrange his life afresh in relation to the external verities of the Spirit. Faced by its lower self—shut out by it, for the time being, from the clear vision—humanity needs to be reminded once more of its own higher possibilities—not in words dulled by custom, but by a new and authoritative utterance which shall stir it to the depths and make all things new. Bewildered by the apparent conflict of knowledge and faith, it needs to have revealed to it that wider Wisdom in which the dualism shall be swallowed up and the two become one. And all this, from the very nature of the case, has, in the long history of mankind, to be done not once but many times.

In a word, the spiritual need of humanity is a recurrent need and arises out of the nature of Man and of Life.

III.

How is this Need to be Met?

There are two possible answers. Assuming the truth of the last spiritual revelation, then the help, the instruction and the regeneration of heart, which are needed, may come through the official custodians of that revelation; or it may come through another channel. The guardians of a past tradition may become the prophets of the future; or, on the other hand, there may be reasons which make it peculiarly difficult for them to do so, and which would lead us to expect help from a different source.

Here, again, one would be quite prepared to admit that in a simpler world, where everything proceeded smoothly and equably in the direction of the ideal,

much might be possible which is, unfortunately, out of the question in our world as it is. And the present is a case in point. If we could but get rid of one or two disturbing elements—if we could lift man's spiritual history right up out of relation to the coarser and grosser facts of life—then it is conceivable that a single spiritual tradition, conserved in a particular institution or organisation, might continue to the end of time, always expanding, perpetually renewing itself, ever adaptable, ever flexible, ever responsive to the needs of the passing age.

But, alas! spiritual traditions and spiritual institutions, like all others, have to face the rude buffets of life and are amenable to its iron laws. They also are subject to "processes," internal and external, and the passage of time and the weakness of human nature do not leave them untouched.

Degeneration in Religion.

We may detect in the history of every Religion—as time passes from the date of its first inauguration—a certain definite process of change—a change, in every case, so silent, so gradual, so regular, that it might be compared to those marvellously regular changes, achieved in apparently haphazard fashion, which make the laws of Comparative Philology among the most certain and unvarying on earth. That change is a change in the relation between the outer form of the Religion and the indwelling Spirit within it.

Every Religion is a combination of an inner Spiritual Life with the form—doctrinal, institutional, sacramental, etc.—through which that life finds expression, and in which it is visibly embodied. And being such a combination of life and form, it is necessarily under the sway of that invariable Law which governs this dualism all through Nature. For, in this connection, it does not matter what kind of form it be. Whether it be the more concrete form which gives expression to the life of a tree, an animal, a human being, or the more abstract form which, none the less truly, gives expression to a truth, an

inspiration, an idea, a system of ideas—precisely the same facts hold good. Every form alike has to pass through the three stages of growth, maturity and decay.

These stages, as has been already said, mark a gradual change in the relation of the form to the life. At first, for a time, the form is malleable and elastic, responding to the pressure from within, and so giving a more or less true expression of the life. This leads up to the culminating point of maturity, where life and form are in equipoise. And, finally, we have the period when the old responsiveness begins to fail. The form becomes rigid, inelastic, unyielding, and, as it does so, it becomes more and more of a prison-house for the urgent life within—until finally the primal demand for space and growth and freedom, which resides in all life, compels the doors to be broken open—and that form, having played its part, is cast aside.

The process is visible in all institutions and, among them, in Religion. Every Religion has its time of youth and growth, when the first inspiration is still fresh, the early ideals unsullied, and the youthful enthusiasm unabated. It has then its period of maturity, of realised splendour and dignity and power. And last of all comes, with the inevitable tread of limping Fate, its period of decay—the time of ossification, of rigidity, of the preponderance of the form over the life. And, when this happens, the symptoms are precisely what we should expect from the nature of the case. The letter takes the place of the spirit, external observances acquire an exaggerated importance; doctrine is esteemed above life; non-essentials are magnified into essentials. At the same time the old inspiration, the old realisation, the warm intensity of the first hand religious life, tend to disappear, and with them tends to disappear also the influence of the Religion, as a moulding force, upon the life of the time. Organised Religion passes from the side of ideas, of progress, of daring adventure for God, on to the

side of established things, respectability, orthodoxy, the *status quo*, and so begins to lose, insensibly, the respect of the Children of Light and to pass out of touch with the great Spirit of Progress at work in the world. Gradually the Religion ceases to have a message for its age. Its voice is dumb in times of difficulty. Its officials are no longer, in the true sense, teachers and leaders. It becomes, in a word, not a strong, life-giving, regenerative force, but something which stands itself in need of life and strength and regeneration. It is no longer the physician, but the sick man.

Such is the decay of a Religion—the decay not of the spirit within, but of the form in which the spirit is clothed, and it is a decay to which every Religion in the world—just because it is in the world—is without exception subject. As the historian Gibbon very truly remarked, we have to consider not only *by* whom, but *to* whom, a Religion is given, and where a Religion, as every Religion must be, is handed over to the custody of ordinary, fallible, human beings, limited in a hundred various ways, we cannot expect it to retain the purity, the largeness of vision, and the intense spiritual life which it had when it came fresh from its Founder. But the cause is really much deeper than this. It is to be found in that fundamental, ever-changing relation of life and form, to which reference has been made, and decay comes, not really through anybody's fault, but by the simple passage of time. All things, said Heraclitus, are in a state of flux; and this is the true and the final explanation of the instability of all institutions, religious as well as secular, in our world.

The fact which we have to face unflinchingly, if we would be honest in thought, is that all this applies just as much to *our* institutions as to everybody else's. It is not legitimate for us to exempt the particular forms, sacred or secular, in which our life is clothed, from the general law of all forms. Knowing the law, and recognising it as law, we must realise that the time must come,

without any shadow of uncertainty, when *our* Religion, *our* polity, all the various orderings and arrangements of *our* life, will disappear like all the rest and pass into the limbo of things forgotten.

IV.

Religions and Civilizations.

One thought may, perhaps, help us to realise this a little more clearly. If we turn to the history of the past, we shall find that the Religions of the world have never come into being, nor existed, as separate things. Looking back on them we see them, in each case, imbedded in a Civilisation, and no historical student, possessed of the true historical sense, will venture to separate the Religion from its larger setting. For the historian a Civilisation, in all its manifold manifestations—spiritual, political, social, artistic, etc.—is ever *one thing*—an organic whole vitally cohering together. It is the expression of a single great wave of life, having about it a certain distinctive quality—a dominant note, an idiom, call it what we will—which, however much it may elude the resources of language, runs nevertheless through all its varied manifestations and makes it clearly recognisable as one. In consequence of this unity, every part of the body is subject to the great cosmic processes which affect the whole. And thus it is that, as Civilisations have decayed, Religions have decayed with them. The great life-wave recedes, and with it the vital force drains out of all the forms, both secular and spiritual, which it had built for its self-expression. Ever interdependent in life, the Religion and the Civilisation, to which it belongs, are equally interdependent in death. When one goes, the other goes with it.

Unless, therefore, we would break the

continuity of history, we must apply the same principle to any Religion which we may happen to be considering. Instead of regarding it as something quite outside the laws of Nature and as unrelated to historical processes, we must regard it as governed by those laws, as inhering in a larger whole, and that whole as perishable. We may not, it is true, be able to obtain that clear and rounded vision, at close quarters, which is possible in the case of the remote past, but at least the inference presses upon us that—just as every Religion in the past has been linked to a Civilisation and, when that Civilisation has disappeared, has perished with it—so is it, in the present also, with all Religions and will be in the future. Civilisations must come and go, and with them Religions will come and go also. Each is for a time only; none is for ever. Our own Religion, like our Civilisation, must, sooner or later, fade and vanish, to be succeeded in the fulness of time by other presentations of the Eternal Truth, imbedded in Civilisations yet unborn.

This is, perhaps, a hard saying. But in all these matters a choice has ultimately to be made between the negation of natural law, and of everything which past experience has to teach, and the facing of uncomfortable facts. That we should like what is ours to be somehow exempt from the operation of the great law of decay and death goes without saying; but we can only do this at an intellectual price which many thoughtful people will be unwilling to pay. It is at any rate a legitimate view—supported by all that history tells us and in harmony with common sense—that what has happened in the past will happen again, and that the mighty laws which govern the world-process know no favourites and no exceptions.

E A WODEHOUSE.

(To be continued)

THE INDIAN WORK OF OUR PROTECTOR

LAST month we promised that we should lay hands on anything from our Protector which happened to come our way, even though it might be a reprint from one of her Indian papers. A recent mail from India has brought in the report of a speech of hers, delivered at the Indian National Congress of December last, as well as an article on "Hinduism and Nationality," recently published in

"New India", and these we are including in the present number. We believe that they will be useful as giving a glimpse of Mrs Besant's political work in India—work to which she is, for special reasons, giving more and more of her time nowadays. Since many people have misunderstood her aims and motives in connection with this work, it may be well to mention here that, from the very first day when Mrs. Besant landed in India in the year 1893, she has been guided by two

great principles with regard to India, both of which she has undeviatingly pursued through all the changing circumstances and fortunes of her Indian career. The first is, that India has a great imperial future, and that her destiny is inextricably linked with that of England, but that the only terms on which she can enter upon that future are those of equality of treatment with the white race. The second is, that she has also a great spiritual

future, but that the essential condition of such greatness lies in the free development of her own indigenous spiritual life. For both these principles she has laboured unceasingly, lifting her voice continually on the one hand, to protest against injustice, arrogance, and colour prejudice, while, on the other hand, working through her lectures and her books, through the educational institu-

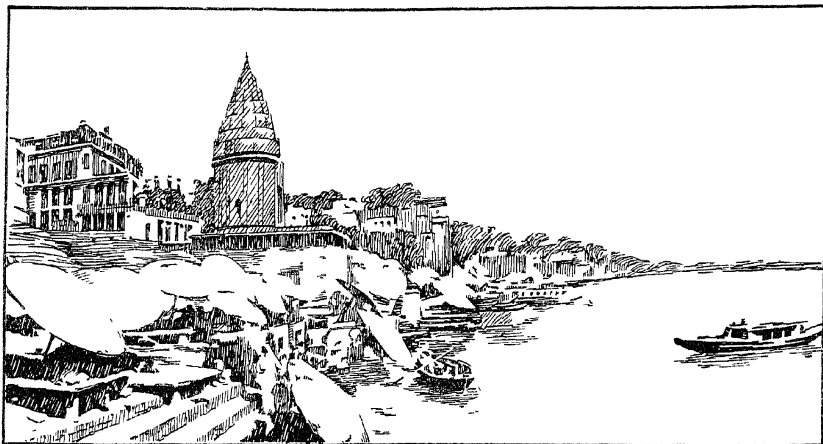
tions she has founded, and latterly through the various periodicals which she owns and edits, to arouse Indians to a sense of the greatness of their ancient spiritual tradition and to the necessity of working out their own salvation through the wise and reasoned adaptation of that tradition to the changed needs of to-day.

All this work has however, for Mrs. Besant, a deeper importance and significance. It is well known that she believes that the Coming Teacher will take an Eastern

body. For her, therefore, the position of the Oriental in the world, the respect in which he is held, his political status, his relation to the white races are all, consequently, matters of the most urgent and vital importance, for they concern the Great Teacher Himself. It is this side of her work in India which links it on to the Star, and to all that the Star means for the world as a whole.



MRS. ANNIE BESANT
Protector of the Order of the Star



HINDUISM AND NATIONALITY

By ANNIE BESANT

IN a friendly leaderette in our admirable contemporary, the *Leader* of Allahabad, attention is called to a phrase of mine in one of my addresses at the Theosophical Convention, lately held at Adyar: "A revival of Hinduism was absolutely necessary for the growth of India as a Nation." The *Leader* asks what was meant by the word "revival," and says—

Does the following subsequent passage in the speech supply the interpretation?—"In India the younger generation were rather inclined to be indifferent to the faith of their fathers and to look to the West rather than to the East for the spring of their national life." It is perfectly true that while "from the West Asia had much to learn in the way of science, in the way of carrying on trade and commerce, etc in the higher regions of metaphysics, philosophy and spirituality the East was ever leading the way."

Yes When I first came to India in 1893, the younger generation, from college students to men who were reaching middle life, were disciples of John Stuart Mill, Huxley, and Spencer, not only in politics and in science, but also in agnosticism. A few, here and there, among the many of the educated whom I met, were profoundly religious, holding a wide and enlightened but deeply spiritual form

of Hinduism, and presenting that great faith in the most attractive of aspects, satisfying the intellect and inspiring the emotions. But the large majority had revolted from the narrow orthodox conceptions, and, in that revolt—as did so many in the West in regard to Christianity—they had thrown aside religion in rejecting theology. It seemed to me then, it seems still, that the revival of the spirit of their splendid faith in that generation, and the inculcation of it in their children, was a necessary preliminary for a vigorous and lofty National life. It was necessary, because, alike in the sublimity of its spirituality and the intellectual splendour of its philosophy, Hinduism stands supreme among the religions of the world. To realise this supremacy was to establish national self-respect, and to see India, in religion and philosophy, as the teacher, not the pupil, of the West. It needed a spiritual impulse to re-awaken the eager self-sacrifice which is the essence of public spirit, and the sense of unity which is the life-blood of a Nation. I believed then, as I believe now, that—

There was no progress possible for any form of human activity if the roots of that activity were not struck deep in the ocean of spiritual

lie There was no possibility of National spirit in the country without self-respect being the very basis of the Nation, and therefore it was necessary to hold up the great ideal of the past India, mighty in knowledge, mighty in intellect, mighty in religion and in physical prosperity

It was necessary, also, as the *Leader* says, to take care that "superstitions that hamper social progress" should not be "bolstered up." Superstitions are as fatal to religion as is scepticism, with the added danger that they foster credulity, while scepticism encourages enquiry and stimulates mental activity. Knowledge, and knowledge only, destroys both, by replacing blind credulity and blind incredulity, alike, by the observation of facts. There are, in all great religions, ceremonies and observances which are based on a knowledge of the laws of nature working in superphysical as well as in physical matter, these were regarded as superstitions in the latter part of the nineteenth century by many scientifically educated men, but the more advanced science of the twentieth century is beginning to adumbrate their value "A little knowledge," as Bacon said, "inclines a man to atheism, but deeper knowledge bringeth him back to religion." Many of us have found that to be true

It was, and is, my belief that Hinduism is the most potent lever for raising India into National Self-Consciousness, it was that belief which made me spend my first few years here chiefly in the effort to arouse Hindus to a recognition of the supreme value of their National religion. The educational propaganda trod closely on the heels of the religious work, the urging of a National education which should recognise religion and morals as an integral part of the teaching of youth. Inevitably with this became interwoven the social question of child-parentage—the premature fatherhood that sapped the health of the schoolboy, the premature motherhood that imposed *pardah* on the girl-child, and removed her from school before the most precious years for education had begun. But these child-marriages were no part of the older Hindu

religion in the days of its virility, Damayanti was no child when she loved Nala, Savitri was no child when she went forth from her father's house, found and pledged her maiden faith to Satyavan, and held to her word against parents and Narada.

Hinduism, beyond all other faiths, has encouraged intellectual effort, intellectual research, and intellectual freedom. The only authority recognised by it is the authority of Wisdom, and that convinces the reason, it does not trample on it. The six great Darshanas* are the proofs of Hinduism's intellectual liberty.

The main defect of Hinduism in modern days is its loss of virility, of independence of judgment, of following conscience despite even venerable authority, as did Bali. Hinduism was, and in its fulness is, a most manly faith, but it has been too much regarded as a religion of Sannyasins only. The other side of it needs to be emphasised, the threefold object of the life of the ordinary man, Dharma, Kama and Artha.

The civilisation and culture of India must be mainly based on Hinduism in the future as in the past, a Hinduism enlightened, progressive, virile, keeping touch with the past, but advancing boldly into the future, and discarding all that is outworn and useless. Hinduism is peculiarly fitted to shape and colour the National future, for it is non-aggressive as regards other religions, it makes no converts, it assails no beliefs, it is as tolerant and patient as the earth. "Man-kund comes to Me along many roads. By whatever road a man comes to Me, on that road do I welcome him, for all roads are Mine." So spake Shri Krishna. It is all-embracing in its reverence for spiritual greatness, it honours the Pariah Saint, and places flowers on the tomb of the Muhammadan Fakir. It has no

* The six great representative schools of Hindu philosophy, ranging from an uncompromising materialism up to the loftiest spiritual Monism, all equally recognised as belonging to Hinduism and having a place within its fold.

quarrel with any other religion, it asks only to be unmolested in the practice of its own.

In political matters, religious differences have no place. The citizen, as citizen, is all that the State should know. Favouritism of one creed by the State is ever a source of civic trouble, and all the devices current here to thwart and frustrate the National will—appointed members, separate electorates, and the rest—are all anathema to the free citizen. A method for the representation of minorities should be studied with the help of English thinkers, if needed, but it should be based on political, not religious, differences. Hindus and Muhammadans must be only Indians to the State. In their respective religions they have an equal right to

freedom, to protection by the law. We who regard Hinduism as the greatest of living faiths, as the mother of all Aryan religions, we ask for it no privileges—it can hold its own, where the State does not preferentiate against it. We know that, by its own inherent strength, it will do more than any other religion can do, to strengthen Indian Nationality. For it is of India, in India, it looks not outside India for its sources of inspiration. Its sacred Scriptures are indigenous; its sacred language has come down from time immemorial, it treasures the traditions of the past, it is throbbing with the hopes of the future. Our National cry is couched in its ancient tongue: VANDE MATARAM.

ANNIE BESANT

(From *New India*)

Such is the religion founded in immemorial antiquity, that has come down from the Rishas. Such ought to be your religion, heirs of the past, descendants of those mighty ones! Just in so far as you live it, in so far as you really Their heirs. Just in so far as this is dear to you, and practised by you, are you learning the lesson of evolution as it was taught by Them, and given to the people They instructed; just so far as you profiting by opportunities greater than those offered to any other nation, opportunities that, wasted, will be bewailed by you under less favorable conditions in many a life to come.

ANNIE BESANT

(Concluding words of a lecture on Hinduism delivered at Adyar in 1896.)

TO A B

*Great Teacher loved! whose books are silken skeins
From which full strongly is my duty knit;
Whose spoken words are pure prismatic stains
That tint my soul and shew the form of it,
Oh weaver of fine souls for future life!
I oft with word would thank you, but I see
The way to thank is entrance in the strife
To do the world's work in the lives to be.*

*Weave on, dear lady, for your silks are those
That bind the rose's perfume to the rose.*

H. B. H.

PREPARATION IN INDIA

BY HELEN HORNE.

[A note from Adyar]

WHILE the Star Order, the main stream of preparation for the World-Teacher's advent, flows steadily on its way, other channels of preparation are flowing beside it. Indeed, at a time like the present, when things are hastening to a great climax, and floods of spiritual life are ready to pour over the world for its cleansing and preparation, it is hardly likely that any good, pure, honest channel made by men, whether made in knowledge or ignorance, will remain unused.

Notable among the movements in India, initiated long before the Star Order, yet directly "preparing the way" by seeking to educate, unify, and uplift India, and so bring her into line, educationally and politically, with more forward nations, is the New India Movement, that finds its voice in the National Congress.

The Congress is, first of all, a political movement. It was founded in 1885, as an annual gathering of exponents of advanced National thought, from all parts of the country; but has now attained the higher status of an organised association with a definite constitution, and a fairly recognised relation to the Government. In the Session of December 1914, an attempt was made to improve and modify its methods of work. Its aim is twofold: first, to give expression to public opinion; second, to mould, enlighten and organise this public opinion, so that it may become a power with which the Government will have to reckon.

The Congress met in Madras this year, and there was an unusually large gathering. The four subjects on the programme for consideration were—

1. India's Position in the British Colonies.

2. India's Literary Status.

3. India's Industrial Development in view of the disintegration of the industrial life of Austria and Germany owing to the War.

4. A further advance in the direction of Self-Government

Sir S. Subramania Aiyar, ex-Judge, gave the "Welcome" address, taking as his subject, "India's Destiny in the Near Future."

The Presidential address was given by Mr. Bhupendranath Basu, who had just returned from England, being there when the Viceroy sent his famous message assuring the loyal and unswerving support of India to the Suzerain's country in the present crisis. Coming straight from Congress work in England, he naturally made that work one of his topics. He regretted that the attitude of educated India in the present crisis had been interpreted in some quarters to mean that India had no grievances. The Presidential speech was calculated to remove that impression.

In the evening, Mrs. Anne Besant delivered a public Lecture in the Congress Hall, under the auspices of the Congress, taking as her subject, "Methods of Political Work."

Sitting in Madras, simultaneously with the National Congress, were the Indian Industrial Conference, the Educational Conference, and at Adyar, the Conventions of the Theosophical Society and the Order of the Star in the East. Thus Madras was the centre, for a few days, in which five great movements met and concentrated their thoughts on their future work; all, whether consciously or unconsciously, helping in the great work of preparation for the Coming of The Teacher.

HELEN HORNE.

METHODS OF POLITICAL WORK

BY ANNIE BESANT.

Friends,—I am to speak to you to-night on methods of political work. You will readily understand that in choosing such a topic at such a time, there is a distinct object in my mind,—to lay before you certain principles along which political action may naturally be pursued, to try to show you how, when you have chosen your line of political action, you should try to understand the methods which are either suitable to that which you have chosen, or unsuitable, thereby retarding that which you really desire to attain. For it is necessary for any sane and thoughtful political work and propaganda that you should first know the aim towards which you desire to direct your efforts and, having definitely chosen your aim, then as deliberately to choose the methods which are in consonance with the aim that you have selected. Unless some such rational method is adopted, you waste half your time by running along false lines, by trying paths which are no thoroughfares, by a chance adoption of one method at one moment, which a little later you find inconsistent with the objects you are trying to attain. Without clarity and accuracy of view, no system of real and useful political action is possible, and I want to show you, if I can, from English struggles of the immediate past, the methods which are being used in the nation which is gradually growing towards Democracy.

I want, if I can, to show from instances in the life of my old and dear friend, the late Mr. Charles Bradlaugh, some lessons that may be valuable to you; for, although it is true, as I know, that a very large number of younger men among you think that the name of Charles Bradlaugh is a name to conjure with, I sometimes fancy that they have not studied his methods nor understood the way in which he attained the various triumphs of his life. In trying to put some of these

methods before you, I shall point out, what is very obvious, that the conditions here are unfortunately different from conditions in England, and that you must modify your methods to suit the environment in which you are. Then I shall ask you to realise what is meant by the self-government for which the Congress is working, to realise that before you can govern yourselves collectively you have to learn to govern yourselves individually, and that a number of ill-regulated and uncontrolled enthusiasms felt by many are not the way in which political liberty can be wisely obtained and self-government for India can be reached. So little is the time, perchance, that you have, before you will be called upon to exercise that inherent right of every citizen to control the government under which he lives, so little time for preparation, such great lack of real understanding of the demands Democracy makes on democrats—demands of a kind that no autocracy can make—and unless you realise the nature of the demands, you will fail in your attempt and so throw back political liberty for centuries. This war is changing everything, the attitude of England to India and India to England, and the attitude of the Empire to India, and the value of Indian civilisation and Indian life. But you cannot spring with a single leap into the power, ability and knowledge that are wanted wisely to govern a mighty country like this, and the one fear that I have felt lately has been that self-government may come into your reach before you are really ready to grasp it and to use it readily when you have attained it. But when that catastrophe comes in this country,—namely, when liberty comes to them and they are not in a position to avail themselves of it—that would be a misery which would throw the whole world backward and would make India, not as she is to-day admired in the

world, but marked as a people who asked for a power which they could not wield, because they had not prepared themselves by the individual discipline that it needed.

It was my good fortune in my younger days to work hand in hand with Mr Charles Bradlaugh. I may say that he was practically my political tutor. And, although I was in the political atmosphere in my own home, I none the less took no active part in politics, but only studied them until I had the happiness of meeting the greatest of popular leaders and, living side by side with him, working with him, and acting as his right hand in moments of peril, so that I realised the powers of the people and also their weakness, the danger of popular leadership as well as the splendour of achievements possible to such powers. One thing was very marked in Charles Bradlaugh. He was, in the noblest sense, a demagogue; that is, leader of the people. He did not allow those who were following him to sway his judgment or to make him change the line of action on which he had determined, and if Mr Charles Bradlaugh was sometimes a terror to his enemies, I can assure you that sometimes he was a terror to his friends as well.

For one thing he always said "I will not have violence, I will not have disorder"; and that he held as the very centre of his political propaganda. What was his exact position? You must remember I am thinking of the times when there were such difficulties in Ireland, when Habeas Corpus was suspended, when public meetings could not be held. I learnt the lessons of true democratic growth in times of difficulty and danger that laid down a great truth which I venture to commend to you. It was that, wherever there were constitutional means open whereby reforms can be gained and popular liberty can be widened, resort to force was a crime against the country. That so long as any other way was open, so long as there were legal, Parliamentary, constitutional ways of acting, no patriot who loved his country had any right to plunge his country into disaster, into violence,

or into political crime. He realised what a hot-tempered man does not realise, that he can stir a mob for action, but cannot stop or check it, and so in the political work he laid down the rule that by using law, even if it is bad law, you can alter it legally and so get rid of the burden that presses on you. In the second place, even when you are in the right, do not do anything to provoke a strife that you may not be able to control, and, lastly, the honourable political leader in times of danger will never say to his followers "go," but he will always say "come." As he was just beginning to pass within the shadow of death, he said that there was not one man who could reproach him that he had sent him to gaol, there was not one woman who could reproach him that politically he led her husband into trouble. That was a noble ideal.

Now, what are the two ways of political action? One constitutional, by way of reform, and the other the way of revolution and of everything that leads up to revolution. Let us take them and look at them.

When Mr. Bradlaugh came into political life, the law in England touching the Press exacted securities from every editor, proprietor, printer and publisher. No paper could be issued without giving security, first lodging £200 as security against any possible blasphemy or any possible sedition that he might commit in the course of the conduct of that paper. There was the question. How did Mr. Bradlaugh solve it? He did not give security, and when the Treasury asked for it, he wrote a very polite note. "As I am an unbeliever and a republican, I should forfeit my security once a week, as mine is a weekly paper, and as I am not a rich man I cannot afford to forfeit £200 a week." Then he went on publishing his paper. They wrote and said that they would prosecute the person who was responsible. He wrote back "I am responsible. I am the editor, printer and publisher, and if you will send a policeman to buy a copy of the paper, I shall attend on him and sell a copy myself, in order that you may take action against me." Accordingly a

policeman came and bought a copy of the *National Reformer*. Mr Bradlaugh was an admirable lawyer, and if you want to gain constitutional reforms you need not be ashamed that the Congress is a Congress of lawyers, because it is in the lawyers you will gain the ability gradually to change constitutional laws that press upon you. You cannot do it by running your heads against the walls of the law. Well, he sold his paper. They issued the first writ in the prosecution. But not being aware that they were dealing with a very careful person, they issued the writ for a particular

number about a fortnight later than the particular one which they had bought. Mr. Bradlaugh said nothing. They went through all their business. The whole business of law was gone through until they had finished their case. Then he got up and said there was no evidence against him. "There is no proof that I published that paper." The judge took up his notes and said "Here is your own writing. Why do you say there is no evidence?" You say here that you are the printer, publisher and editor." Immediately Mr. Bradlaugh

said "My Lord, I did not give notice that in May I was in any way connected with the paper. This paper is of May 18th, and I had no connection with it then." Mr Bradlaugh had always a wicked way of behaving in court. He stood there quietly for a minute and then said "My Lord, with your permission, I wish to enquire. If a burglary happened in House No. 4, is the evidence for a burglary in House No. 18, in the same street, sufficient for a burglary in No. 4?" On that the judge lost his temper and dismissed the case. (Laughter.) What was the result of that? That during all the time of the enquiry

he was running into all kinds of expense and trouble, that he was agitating the country against the imposition of security, and when, finally, they took up the whole matter in Parliament, Mr Mill was one of those who helped. Finally, in despair, they abolished the whole of the security which fettered the Press. You can very often, when dealing with unjust legislation, get the better of it, if you deal with it legally and carefully and wear out the people and gradually exhaust them. In that way Mr Bradlaugh won some of his greatest victories. While that is not

applicable to your Press Law here, as I shall point out in a moment, because you cannot fight legally where you are fighting against autocracy, you might yet learn a method of political action in a country like India, where it is possible to appeal to a court of law when you are dealing with legal questions, and so gradually, by skill in argument, bring about a better condition of things.

Now let me take another case, the most critical in which he was ever engaged. You remember he was elected to Parliament, and that



CHARLES BRADLAUGH.

he thought that, under the law as it stood, he had a right to affirm or to take oath, he claimed to affirm. The House of Commons refused the application and he vacated his seat. He went again to his constituency, which again elected him, and he came up to the table of the House of Commons and said he was prepared to take the oath. They said that he could not take it because he was not a believer, and, therefore, he ought not to be allowed to take the oath. He said he was duly elected by the constituency, and that, if he was willing to fulfil every part of the law, the Parliament had

no right to impose a new condition. He raked up the old law of Champerty and he fought his first fight in the law courts. While he was fighting these cases in the law courts he went every day to the House of Commons and sat outside, where he had a right to sit inside. Meetings were held all over the country, meetings of thousands of men demanding that Parliament shall admit a properly elected member to its ranks. He was elected some three times, every time he was rejected. One time they put him in the Clock Tower because they were afraid of the popular trouble outside. Then they barred him from the seat, and he fought it in a court of law and went up to the House of Lords. At last, in the House of Lords, he won his case, and it was declared that no man may give money to another to make an information which should bar or bring upon that other person any legal penalty in which the man who gave the money had no interest himself.

And now came the worst part, which was the most instructive. There is an ancient right in England that seven people might go to Parliament with a petition. Parliament guards against being terrorised by a mob by not allowing more than seven people at a time to assemble within a certain area around the Parliamentary House. That being so, public meetings would have been illegal. It would have been putting force upon Parliament. What then was to be done? There was this right of petitioning, and the people who came up by thousands, miners in South Wales, agriculturists from all parts of the country, they came up, not in tens and scores, but in thousands, to protest against the exclusion of Charles Bradlaugh from the people's House. He had made up his mind to test the question legally again, and the way in which it was arranged by him was that he should walk up to the lobby of the House of Commons, where he had a right to go. Then the head of the police should put his hand upon his shoulder and stop his going any further, and he would at once yield. That was a technical assault, and he

wanted a technical assault in order that he might be able to appeal to the law courts against what he believed to be an illegal exclusion from his seat.

In order to show the popular feeling, scores of thousands came up to London ready to support his cause, and then came the difficulty. These men, passionately devoted to him, ready to fight for him and ready to carry him by force into the People's House, how could he leave them outside while he himself was undergoing a technical assault within? They had a legal right to go in parties of seven, each carrying a petition to Parliament that Parliament will do justice to Northampton. There is no limit to any number of sevens. Gradually seven by seven filled the whole of the Westminster Hall. Then the great gates of the Parliament Square were closed. Outside the whole street was crammed with men who were curious and devoted. These stood near the lobby of the House on the top of some of the steps left vacant by the police. The crowd below were holding up their petition, shouting out: "Petition, petition." The police looked out. Suddenly we heard a great crashing going on inside the House. Then we heard breakages inside the House. For one moment a temptation came to rescue their leader. To do that was to act against the agreement, and so I threw myself between the police and the crowd. The police could not believe that I could stop the crowd, but I reminded them that Mr Bradlaugh would not allow a fight between the police and the people, and we found him outside rejected by brutal violence from the People's House, where he had a right to sit, and, standing there with a ring of police round him and thousands of men within sight. Did he change his methods and make a revolution? No. He determined that he would win by law and not by force. He would not allow methods to be used which, carried out to their logical result, meant revolution. He was again re-elected at the next general election. Then he went up and no further difficulty was put in his way in taking his seat, and he sat, though

only for a short while, in Parliament. He was always protesting against the past wrong that had been done him, until, as he lay dying, they moved question to repeal every resolution against him as against the liberty of England and the rights of electors.

There you have a method of politics that I would ask you to consider,—deliberately and determinedly to stand by the law; even against physical violence inflicted by law-breaker on the law-supporters. Sitting for years in silence where he had a right of speech rather than let many suffer in the defence of one. Then I said to him "Mazzini fought and Garibaldi fought, many a revolution was successful." His answer was, "As long as there is any method left for liberty, except violence, so long that method should be chosen in preference to any step which meant revolution."

Now let us refer to another instance, which will bring me to the Socialist Party in England. It is divided into two wings. One wing works for constitutional reform through Parliament, through municipalities, and through all the many bodies that represent the popular will. Those are called the Fabian Society. They are constitutional Socialists. They say, "you cannot have Socialism until you have people educated. You may have the form but never reality. Let us work by agitation step by step, and by public meetings, above all, by education and joining ourselves with the Parliamentary Labour Party. That will bring about changes in the Parliamentary constitution." The other party, the Social Democrats, the revolutionary party,—they will not have a quiet way of Parliamentary action. They say, "you get your rights by fighting with a strong hand." And so these two parties are there—both Socialists—but differing in method.

Now you can work together when you have the same aim and general effort and method. But you cannot work together even with the same end if your methods are different and antagonistic. Now, in democracy, and until democratic forms of Government are possible in

modern days,—in democracy you must choose not only your aim, but also your methods as to how you propose to establish it. Do you propose to establish it by the methods of building on what you have, and gradually increasing liberty as you go on step by step and act by act, in constitutional ways, deliberately adopted? Or do you want to say that you cannot be patient and that, therefore, you should try to hold meetings and provoke the authorities? That is the revolutionary way. The advocates of the latter understand that anything that provokes the conflict of force has, as its only logical outcome, a change by revolution. Now that party is dying out. It got a number of people into gaol. But what did they do in a practical way? Nothing, and the association vanished. The other party, the constitutional, has gradually socialised the whole of the municipal institutions in England. They have gradually, by Parliamentary methods, brought about a large number of reforms for which they were working, so that now, when the impetus of war came, everybody was prepared for Socialism. And you have the Government seizing railways, fixing prices for grain, and yet not one man has gone into gaol for breach of the law, and not one has suffered any penalty because he was advocating that which now has been gained.

Now take the case of Ireland. In Ireland they have two ways which were successive and not simultaneous, as in the Socialistic agitation. They tried methods of terror and they failed. They started the boycott of everybody. The word "boycott" was never used there as a weapon against the Government, but only against individuals, for a common-sense reason: boycott on the individual is effective. You can frighten one man, but you cannot frighten a Government. I don't like terrorism even of individuals. It is always sure to fail. Ireland failed in this method. Remember, in England, where there is more freedom than in Ireland, remember that no effective step was taken in the gaining of Home Rule

until boycott and all revolutionary and violent methods were definitely given up and Parliamentary meeting adopted. Ireland has now won Home Rule, but she has won by Parliamentary methods. Some noble and splendid patriots went into gaol. They failed because at the present stage of human evolution the common-sense of the majority will not tolerate useless violence, and knows that every method of terrorism inevitably fails. If terrorism can ever succeed, it would have done so in Russia and under most terrible persecution. The Government, even in Russia, has proved the stronger against perhaps the most unselfish revolutionary movement that the world has ever known. Violence has always failed and it has never succeeded in gaining that which it desired.

I know you are in difficulties here which do not exist in England, because there is a growing democracy, while here we have an autocracy. But the spirit may be adopted to your environment. You can aim at democracy, you can aim at nothing else. How are you to try to prepare yourselves for democratic triumphs along democratic lines? If you are earnest in acquiring democracy, you must first become democrats. You cannot build houses without bricks. Now what is a democrat? He is a man who gives free speech to all, who shows tolerance for the opinions of every one and who bows to the will of the majority, and instead of rebelling against it, tries to turn it into a minority by convincing people that he is on the right side, and not by opposing it. That is not the democratic method that some of your people are following here. Some of our friends in the United Provinces suffer very much under what is called the Hindu-Mahomedan question. You have not that question here to the same extent. It is a burning question in the north. It is a question which forces itself on every man's attention. The Congress, they say, does not fight for them, this Hindu-Mohamedan question is shirked by the Congress. How, then,

do they act? They stay away. You can never convince people by staying away. Having got a democratic association which gives everyone a right of speech, the people who want things strongly are always troublesome, and they cannot serve their enemies better than by staying away and leaving others to carry on things exactly as they like. And so I wrote to a friend "You can never hope to get the Congress by sulking away in Allahabad. You want the Congress to take up the question. Come here and bring up the question from one Congress to another. Make yourself unpleasant to everybody by pressing the question and then, when you have educated the Congress, you will carry it out." You cannot win, amongst a democratic people, if you are not ready for battle. If you cannot dare to be defeated you are not fit for democracy. You are trying to use autocracy under the shadow of democracy, and it is the most fatal political blunder you can commit.

There are a number of people in this country who do not like everything that the Congress does. Nobody can please everybody, especially in the education of democracy. All you have a right to is a right to persuade other people that you are right. That is the way by which England gradually won her freedom; that training in method which admits that the majority has the right to rule and bows to the majority when the majority is against one's own wish. And if you would do this, you must begin your self-government lower than you do now. You young men, who are training for political work, should go into local bodies, into the District Boards. Do you think that you are going to gain self-government by delivering a series of lectures or writing articles? You will gain self-government when you have learnt methods of political action and the knowledge of men which is necessary in order to become a leader amongst people. Go and try in the village committee, then in the taluk committee, then in the district committee, and then in the provinces

committee, then you will begin to be a democratic reality. Let your opponent have his say. Learn your opponent's weakness. Listen to him carefully and see where you may be at fault, or whether he is talking unwisely. These are the ways in which you can make improvement in democratic methods. You have a splendid organisation in the Congress, and you want only men to work it. Its constitution is admirable,—with one small amendment which can be carried out if you educate the people into it. What is the good of a district committee which never meets? What is the good of a taluk committee that never tries to educate villages under it? If enthusiasm is wanted in the Congress, it is not because of the lack of constitution, but it is because of the want of work from one year's end to another. What work there is does not stir enthusiasm because it is not work which appeals to the hearts of the young. What is needed is to support your Congress everywhere. It is the only representative body you have. It ought to include all those who agree with the one aim of self-government, with the one method of constitutional means of gaining the self-government. That is the creed of the Congress and without that men cannot work together. The main question between constitutional and revolutionary actions is a gulf which no Congress can pass, and the sooner that is recognised the better.

I have been touching on the fundamental questions of political method, and I believe that self-government is comparatively near. I now come back to the point from which I started. Would it not be well for you to prepare for it now? The Congress is the voice of educated India. You have no other political weapon and the Congress is the only way in which you can reach the hearts and minds of democracy in England. Improve it, but do not try to destroy instead of building up.

Come into it by hundreds. Send your delegates by the hundred. But remember,

it is not a Parliament. It is not a body in which every part of the nation may be represented. It is only a national organisation for the gaining, by certain constitutional means, of certain definite reforms. It is national as the National Liberal Club is national. It has a right to call itself national, not as representing every section of the people, but as a group of men to gain definite ends by definite means. I would ask you, as I ask people in England, to think of your own country and the possibilities open before her. If you throw aside an opportunity of showing yourself an united nation with a single voice, you will be throwing away an opportunity that may not return for centuries. Is not India dearer to you than your own feelings of grievance or reverses? What do our feelings matter before the call of the motherland, which asks for union and which asks for help? There is no winning freedom for her save with the willing help of the very best types of men and women in England. Now they are beginning to understand you. Give them a chance. Do not make them despair of India by the folly of disunion over petty things. Many of you have been thinking, praying and hoping for her, and now, when there is a chance of the realisation of your hopes and prayers, will you throw it away by childish disagreement, by playing with politics indicating revolution when there is no ground for it? Save the country, for the love of the country is greater than the love of the husband and the wife or the parent and the child! Realise your responsibility and neither talk wild words nor do wild actions, but join hand in hand—so-called Extremists and so-called Moderates—all who are willing to accept the creed of the Congress, that is, self-government within the Empire and the use of constitutional means only. Agree on that and India will rejoice in your decision, and work, when the days of Congress are over, that next year there may be a record of work for India which shall justify your claim for self-government. (Loud cheers.)

ANNIE BESANT.

STAR CONVENTION AT ADYAR

DECEMBER 28th, 1914.



THEOSOPHICAL HEADQUARTERS BUILDING AT ADYAR, MADRAS.

The Convention of the Order of the Star in the East, for 1914 (writes a member of the Order from India) was opened at Adyar, by the Protector, Mrs Besant, in the large Lecture Hall, at 7 a m., on December 28th.

Long before the hour of meeting, early as that was, people began to gather in the hall, till it was filled with a silent, expectant crowd.

A large number of Indians with a few Europeans found accommodation on the ground, sitting cross-legged, on the big carpet that covers the floor; numbers more filled every available chair and bench, while others found standing room.

It was a notable crowd, a rather wonderful crowd in its way, a crowd of many colours, both as to skin and dress. It seemed as if the Coming Lord had worked a miracle even before He comes; for the erstwhile impossible was achieved, and people of alien races and castes were seated together in friendly congress, literally without distinctions of creed, race, sex, caste or colour.

Precisely at seven o'clock came the Protector, accompanied by Mr. Jinarajadasa. Quickly mounting the platform, they took their seats under the shadow of the statues of Madame Blavatsky and Colonel Olcott. A burst of the irrepressible applause that always greets the Protector was firmly but kindly suppressed by her as being unsuitable to the sacred character of the meeting.

The following is the text of the addresses.—

THE PROTECTOR OF THE ORDER. This meeting of the Star is rather intended to bring down upon us the blessing of the Great Ones; and that blessing is not quite wisely sought after if we make a whirl of merely emotional feeling of the more excited kind.* We have restricted the meeting to members of the

Star, because we want it to have the character of a direct appeal for blessing to the Great Lord for whose coming we are preparing. And so I will ask you now to turn your minds to Him for Whom we look, to think of Him in His Himalayan home, waiting and working there, guiding and shaping our thoughts and our actions, in order that we may work along the lines of the Hierarchy in preparation for His coming.

The work that we have to do, in order to prepare the world for it, is work of the

* This was in reference to the applause which greeted the speaker's entrance, which she had checked.

most serious and important kind. Both in the East and in the West it is necessary to widen out the minds and the hearts of men, in order that they may be prepared to receive the influence of the Great One, who will never force Himself on any, but who always welcomes those who are ready to receive Him. There is one very significant verse in the Christian Scripture: "*Behold, I stand at the door, and knock. if any man hear my voice, and open the door, I will come in.*" You have in those words, put very graphically, the position of the Divine Lord towards all who are capable of service. He makes, as it were, the first step forward. He stands at the door of the heart and knocks. But He will not force the door open. He will not use even His mighty influence, so that the door may be opened, without the full consent of the person to whom the appeal is made. But if the consent is there, the willingness, the readiness to receive, then at once He is ready to enter and to give the blessing of His presence.

And in a very real sense, now, He is standing at the door of the world and knocking, and it is for us, who believe in Him and who love Him, to try so to influence the heart of the world that its door may be opened to let Him come in. The preparation, so far as the mind is concerned, is to try to familiarise the outer world with the idea of this Coming of a Great Teacher from time to time. We all know how, before the great Illumination, He who is now the Lord Buddha came time after time to this world, in order to give to each new sub-race the special form of the Eternal Truth suited to the type of the sub-race with which it had to do. We know how, after He passed away from earth, His successor, the Lord Maitreya, came, and how, as Sri Krishna, and then as the Christ, He shaped the hearts and minds of men to the reception of some of the profoundest truths of religion.

It is for that same Lord, the Lord Maitreya—for His return, promised by Him when he came as the Christ, the promise which is now to be fulfilled—that

we are preparing. If we can familiarise the mind of the world with this idea, we shall do much then to prepare His way by putting the idea reasonably, thoughtfully, in a way that the ordinary cultivated and thoughtful person will understand. Already there are appearing with the coming sub-race the signs, in the world around us, of the approach of one of those great crises into which the World-Teacher ever steps.

All these outer things make your outer work in the world.

And then the preparation of the heart—that is to be made by your own intense conviction of His Coming, and by the depth of your own love for Him, which, spreading out around you, will radiate to the people whom you meet, and with a mighty influence rouse their emotions and prepare them to be in tune with His Coming. In that way, by preparing the hearts of men, we shall win for Him a welcome when He comes.

It may be that the coming of the Lord will be quickened by the great events which are now going on in Europe. We have, in the great war now raging, what has always happened with Great Comings—the gathering up of the forces of evil, in order that they may be broken. There was always a terrible time before an Avatara was revealed. You will remember the stories, how the earth, overweighted with evil, went to ask for help from the Gods. To-day we have the same thing. Although we do not speak of this as an Avatara,* we still have the same general tendency, the same repetition of identical phenomena which we always find in the case of larger and smaller cycles, and so, at the present time, there is this gathering up of evil in the West, in order that it may be destroyed in preparation for the Coming of the Lord.

It may help you a little, perhaps, to realise

* An Avatara, according to the Hindu belief, is a special Incarnation of Derty, who visits the earth at the opening of one of its greater cycles. The visits of the World-Teacher, on the other hand, are connected with its smaller cycles.

how firm is the foundation of knowledge under this, if you glance at one thing that is to happen. It was spoken of in Mr. Leadbeater's forth-looking into the future. I refer to what seemed at that time the most improbable and impossible thing, but a thing of which people are now very widely talking—namely, what one may call the United States of Europe, the establishment among all the nations of Europe of a common concert, a Council of Europe which shall prevent the recurrence of the horrible conditions under which that continent is suffering to-day. That could not have come about without such a shaking as is now taking place, for national jealousies would have prevented it. That, then, is part of the preparation which has to be accomplished.

And so strengthening ourselves, if strengthening were necessary, in our knowledge and our faith, we see how things are shaping themselves outside, also, as well as on the inner planes, to make the world ready for the Coming Teacher. For the work itself is double—the giving of a new form to religious truth, on the one hand, on the other, the founding of a new civilisation.

Taking all these things into account, we can see how steadily, step by step, the Plan of the Hierarchy is working out, despite all the warring wills of men that may surround it.

And so it ever is. The Plan is unchangeable, and none can check its progress. And so I would say, brothers—you who wear the symbol of the Star which shows the presence and the blessing of the King of earth—never forget that, in going forward, you are following the One Leader to Whom men and angels and devas and the highest bow within our world. And so may the blessing of the Holiest come down upon you and make you worthy of the position which you hold in the preparation for the Coming of the Lord.

Mr. C. JINARAJADASA.—Brothers of the Star,—I, who was present on that memor-

able occasion,* feel, as the years pass, that everything that was said and done is being fulfilled day by day, with greater and greater glory. To each that was present, He that came to give His blessing gave his own particular message. Some there were who flowered in devotion, others who felt the strengthening of their wills, and some like myself who seemed to touch the very heart of Beauty itself. And that day in a very real sense was the beginning of new things for me, life has grown as it should grow to us that love the beautiful, as a most exquisite flower that opens, so that now, wherever we go, we see the rays of the Star shining in the heart of everything. It is for us who are the Brothers of the Star, who wear this symbol of His coming, to feel more and more that there can truly be no place on earth where a ray of that Star cannot penetrate; and if we are true to our vow of service in His name, there will be no place which will not be ready for His coming.

We gather here in this Anniversary Meeting to look back and to look to the future, and always for us, since He has yet to come, the work lies in the future. Looking into the past we see our founding, the acceptance of us all, as Brothers of the Star, by the Lord on that great day, and the message thereby given to us to go forth to prepare His way. There could be no sweeter privilege than to prepare His way in the way He has asked us to do it. Not through strife and struggle—that is the *dharma* of others, but to us He has given the duty of preparing His way by Devotion, by Steadfastness, and by Gentleness, and each of you who has tried to live in the spirit of those ideals will know, as the days pass, how you feel more of devotion because He has yet to come, that you are more steadfast because He comes, and you know what an arduous

* Referring to the remarkable meeting of the Order of the Star, held at Benares, on December 28th, 1911. This meeting is commemorated annually at the Theosophical Convention in India by having the chief Star Meeting on that date each year.

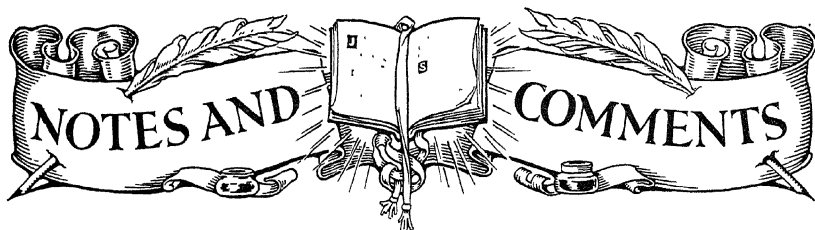
there is in your love and in your gentleness, because both are the manifestations of the One who is to come

Our duty is clear, to go forward swiftly and understandingly. As our Protector has told you, this great world-cataclysm is a part of the preparation. It is for us, Brothers of the Star, with no feeling of hostility, to understand fully, to understand what is being done, to look at it as a struggle forward into the Light, and to understand that nations sometimes, in struggling to the Light, grasp hold of darkness. It is our duty to understand, to sympathise, to speak the message of love and peace

We may well congratulate ourselves, Brothers, that, in the year that is past, our magazine has grown, that we are doing greater things in the world, that stage by stage we are fulfilling the orders given to us by the Lord to prepare His way, and so I bring you back again to that day when He came to us and gave us His blessing, to think of that, to realise it as the very heart of our life as Brothers of the Star. The day will come when we shall look into His face, and see there the utmost humanity and perfection, strength veiled in beauty, the power of God manifested as a son, a brother, a lover. These things that men have dreamed of it shall be our privilege to see, to understand—to understand for always, so that never more after that Coming shall we ever forget what is love, what is steadfastness, what is devotion. Heralds of the Star we are, as our Protector told us. Let us go forth carrying invisibly above our brows the Star, remembering that there can be no difficulty which will not be solved, because the power of the Star is shining over us, knowing that there is no darkness which will not be dissolved, because with us is the Star. In the power of love and in the aim of steadfastness, and in the blazing flame of devotion, let us go forth and prepare His way; and as

we prepare His way He will come into our hearts and dwell there and be for ever with us. And for us then He will come long before He can come to the world at large, that is your privilege and mine. It is only as those that gather round Him have made shrines in their own hearts for His dwelling, that He can come the swifter and the sooner

We are to go forth and prepare, as soon as we may, for the Coming, for He has said "*When the world is ready by your work I shall come.*" Wear the Star, think of it, dream of it, go forth remembering that the world is waiting, crying out to Him to come, but He works with Nature's laws and cannot come till Nature is ready. Let us, as parts of Nature, go forth and build up the greater Nature, as the work for His coming, and then all life will flower and the beauty of life will come into our hearts. Then will be the new day for humanity, the day of which the dawn is already here. Let us look forth towards the blazing light of the Sun that shall shed its light on all humanity, the Sun of Righteousness, sure of His blessing as we work in His name, and go forth speaking His message, giving each in his own little way the blessing of His love. Let us then go forth north and south, east and west, in our hearts the message of love and tenderness and peace and strength, and in our minds and in our hands the power to achieve. For though the Star is the symbol of His coming, it is also the symbol of the Mightiest Strength the world contains. Strength in love—that should be our motto,—love which is the strongest thing on earth; and if you love in His name, Love will give you the power to accomplish all things. We have with us not only the Love of the Lord, but also the Power of the Lord Who stands above all. Yours and mine, then, the privilege to wear the Star, visibly or invisibly, and to go forth for men's sakes in the name of the One who is to come.



THE IDEALS OF THE HERALD OF THE STAR.

The attention of members of the Order is drawn to the following correspondence, consisting of (a) a letter from Dr. Rocke, in India, to Mr Arundale, which was sent on to Mr Wodehouse, (b) Mr. Wodehouse's letter to Mr Arundale, commenting on the same, and (c) Mr. Arundale's reply to Mr. Wodehouse.

I

FROM THE ORGANISING SECRETARY
ADYAR, MADRAS,

[January 8th, 1915]

DEAR MR ARUNDALE,

I think I will send my letter to the *Herald* Office *via* you, so that you may know how things are working. Kindly forward all enclosures on at once to the *Herald* Office.

We have sent out back numbers of the 1914 *Herald* to some hundreds of Clubs and Hotels in India; also we made up bundles for Convention and sold cheaply to members for further propaganda.

Mr Wadia thinks we should do better if the *Herald* were of wider interest, *e.g.*, if we could have a good man in each important country who would supply articles on the movements there. How would it be to have it divided up—as it were—into Sections—England, India, America, etc., and each country's activities (Social reform, progress of all kinds as well as of Star work) represented, *e.g.*, all Mrs Besant's work of Social Reform here should find a large place, and a good report of the Indian National Congress just over. The *Herald* ought to be an aid to Mrs Besant, as are *New India* and the *Commonweal*. But so far English reconstruction alone finds a place. I think the *Herald* should be much wider, bigger in its sympathies, and envelop the world. Not by articles in foreign languages, but by representations from the whole globe by picked men in each place. Then each number would contain its various National Sections.

I also think that the average member pines for more real *Star* news and misses it. It is that which draws subscribers and is their real interest in it.

Yours fraternally,

M ROCKE

II

FROM THE SUB-EDITOR OF THE "HERALD"
16, Tavistock Square,
LONDON, W C,
February 3rd, 1915

MY DEAR ARUNDALE,

I think Dr Rocke's letter important, as it perhaps indicates the lines on which the *Herald* may ultimately have to be shaped. There is no doubt that the *Herald* is at present a little "desultory" so far as much of its material is concerned, and, with the limited space at our disposal, it would be well if we could make the whole thing more tightly knit, with a more definite plan running through it, and giving a greater sense of the Movement, in the broader sense, which it is intended to embody.

The plan of making the *Herald* into a kind of survey of the world's movement toward the New Age is, of course, an excellent one. But it at once converts the *Herald* from being a merely literary magazine (or semi-literary) into a highly complicated and organised affair. (a) It must have agents in every country feeding it with news, and the right kind of news. (b) This news will have to be digested and probably re-digested before it can be used, and (c) there must be somebody, each month, to synthesize it and make it into an intelligible whole.

Assuming that we could do this last piece of work in the *Herald* Office, we should require to organise, in each country, some machinery for keeping in touch with all that is going on, along the required lines, and for arranging the material thus gathered, and sending it in to Headquarters, while at Headquarters, we should want a staff of writers capable of dealing with it and arranging it.

There are other alternative plans which might more or less fulfil the same ideal, but which, in some ways, would be simpler and more workable.

(1) Instead of making each issue of the *Herald* into a kind of World-Synopsis, gathering up all the movements each time, we might have articles about a few movements in each number (preferably movements in different countries), and make the Annual Volume, not the single number, our World-Synopsis, by a process of accumulation. This, I think, could be worked, but it would need a rather drastic weeding out of much of our present material in order to make room for it.

(2) We might have a Quarterly Supplement, taking a single branch of activity (e.g., Education) and gathering up the developments in it which are making for the future, all over the world

(3) Instead of a Supplement, we might devote one number out of every three to something of this kind

(4) We might start in a humble way by having one or two special departments in the magazine reserved, either for special countries or for special activities (e.g., "The Movement in India," or "Education") This would mean, in practice, a development of what has been already done, in a desultory way, in "Notes and Comments, during the past year"

The main question underlying all these possible alternatives is "What kind of Magazine do we wish the *Herald* ultimately to become?" Do we wish it to be a kind of record of the world's activities, within the limits of our special mission and interests, or do we wish it to be a magazine of high literary and artistic quality which people will read for pleasure quite apart from instruction? I doubt whether we can combine the two ideals very effectively, without some mutual sacrifice of the one to the other, as the former is encyclopædic, the latter æsthetic and literary

There is one possible plan which would avoid this particular difficulty, and that is that the Order, as distinct from the *Herald*, might publish a Quarterly of an encyclopædic nature, while the *Herald* might be left free to pursue its own projected ideals of beauty and literary interest—with, of course, the great Ideal, for which it stands, running through it, though not aggressively or obtrusively

If the Order were to publish such a Quarterly, quite apart from the *Herald*, then the necessary funds would have to be raised from the various Sections of the Order

Personally, I should prefer whatever is published to be done under the auspices of the *Herald* rather than separately, in which case, the idea of Quarterly Supplements, of an encyclopædic character, would appear to meet the case, since it would provide the general survey which members require, without turning the *Herald* into a kind of "Movements" Blue Book, which would be the danger of Dr. Roche's plan if carried to extremes

As regards the question of Order news, which Dr. Roche says is the main attraction to members, this can only be met by stirring up our National Officers to send in a brief Report *every month*. Do you recommend this? If so, I will set the machinery in motion from the General Secretary's office. Personally I think it would be a good plan, although I am well aware how difficult it will be.

Yours fraternally,

E. A. WODEHOUSE,

Sub-Editor.

III

FROM THE PRIVATE SECRETARY TO THE HEAD
BUDE, CORNWALL

February 7th, 1915.

MY DEAR WODEHOUSE,

I am in receipt of your letter of comment on Dr. Roche's suggestions

Subject to correction by higher authorities, I regard the function of the *Herald of the Star* as twofold —

(1) To be the vehicle for a special attitude or tone in relation to the problems of daily life—whether political, social, religious or any other;

(2) To bring into relief such movements as are directly in preparation for the coming of a Great World-Teacher, or as are working out in embryo the principles underlying the higher civilisation now about to dawn upon the world

Under these circumstances, I do not wish to see our *Herald* assume any cut-and-dried policy or to commit itself to any special function. It should rather mirror the progress made towards the wider outlook and insist upon what I may call a "Star" attitude towards everyday affairs as opposed to the attitude conventionally current

The object of the *Herald* is to aid its readers in acquiring such independence of view-point as shall enable them to harmonise with the Great Teacher's instructions and guidance, and I conclude, therefore, that a wide range of subjects should be included in its pages so as to meet the needs of varying temperaments and proclivities

As regards the first part of the *Herald's* function, I consider that it should be our endeavour to secure regular contributions from those who are, from their position, likely to be in possession of the tone and attitude towards worldly problems upon which it would be well for Star members to ponder. You and I know many such, but I may take as examples, Mrs. Besant and Mr. Jinarajadasa, each of whom differs from the other in the matter of view-point, but both of whom are united in the possession of a tone which stamps their writings as sign-posts on the path which lies before us. We want contributions from such as can embody this attitude, because without it much of our work would be impossible

The *Herald* should, therefore, become a centre from which shall emanate a new way of looking at things, the feeble and vulgar reflection of the Way of the Lord

I hope it will not be deemed presumptuous to suggest that the *Herald* has special opportunities of gaining indications as to the principles underlying this Way. If it has, it must emphasise such knowledge as may be open to it, and anyone who can help in this direction must be sure of a thankful welcome from those who are responsible for the *Herald's* policy

Many people will by degrees be gaining a wider outlook upon life as the Sun of the Lord rises above the horizon and its rays find entry

into their hearts. They may be unknown to the world and their message may be uncared for and unappreciated, but its home is in the *Herald*, and we must not so narrow our scope or conventionalise our standard that it finds our pages closed.

We who are in charge of the *Herald* must remember that we are conducting a magazine which we would fain make *His* magazine—a vehicle for *His* message, and we must not allow our natural desire for literary excellence to override the need of including contributions which, though perhaps not of the first quality, yet breathe the fire of enthusiasm or exemplify in simple language the qualities of Devotion, Steadfastness and Gentleness upon which our Order rests.

To turn to the second portion of the *Herald's* function, we must rely to a considerable extent upon the co-operation of Star members in all parts of the world, so that we may at least receive news—with appropriate comment based on local considerations—of movements in which the Star is likely to be interested. Either our own editorial staff will work such news into articles, showing the bearing of the particular movement on the general plan as we understand it, or, if the news be already worked up into a readable article, it may be published as it is.

I think that most of our members are already adequately familiar with the lines along which evolution is to take place, and will, therefore, be able to discriminate between news of value to us and news which is relatively unimportant. If, however, this be not the case, extracts from Mrs. Besant's *The Changing World* and *The Immediate Future*, together with a summary of Mr. Leadbeater's forecast of the immediate future as outlined in *Man Whence, How, and Whither*, might be collected into a pamphlet and distributed among possible contributors as a general statement of the policy of the *Herald* and as a guide to the kind of article most welcome to its pages.

We must not, however, rely on such contributions, and the editorial department must for some time to come rely upon writers whom it can conveniently approach. In spite of repeated solicitations, for example, I have been unable hitherto to obtain a single article by an Indian living in India.

You will see from what I have written above, that I answer your question as to whether we wish the *Herald* to be a record of special activities in the affirmative. If we can combine literary and artistic quality with such a record, so much the better, and I consider that the *Herald* is destined to become a pioneer in the literary and artistic world, no less than in the social and political and religious worlds. But for the moment the latter has more attention than the former, and we must take what we can get. Let us be clear, however, that the *Herald* is a pioneer in all departments of life, and that as its value increases and its power develops,

we shall be able to enlarge its size so as to include month by month many more topics than our very limited resources at present allow.

I agree with your proposal as to Quarterly Supplements, when funds permit, but at present it is clear that funds do not permit!

Order news, to which Dr. Rocke alludes, is a difficult problem. Distance will inevitably make some news, *e.g.*, from New Zealand, very stale. On the other hand, it is good that members should have a fairly detailed synopsis of all that is going on in the Order, and my suggestion is, therefore, that instead of making a monthly report, it be made bi-monthly or even quarterly, and then issued, perhaps, as a Supplement. This would not cost much, if the Supplement were short, and would ensure the possibility of news from all over the world. We should have no regularity in monthly reports and they would arrive at our office at different times, and much confusion would result. Perhaps you will put your General Secretary's Office in motion to organise the necessary machinery to ensure a regular flow of reports of interest.

The Supplement would, of course, be issued free to all regular subscribers, not to the casual reader, and would be a synopsis—fairly full—of the world's work within our Order.

Apart from this, I strongly favour the publication by National Representatives of a periodical cheap bulletin of Star news in their country, this bulletin gradually becoming the basis of a sectional magazine inspired by the *Herald*. Members ought to know what is going on in their own country, and a monthly sheet printed on one side of the paper only would be far better than nothing at all. Many Sections are, of course, already doing this and doing it very well.

I hope I have intelligibly indicated my own ideas in the foregoing pages. We must at present do what we can, and, above all, cut our coat according to our cloth. It is well to have a clear idea as to a comprehensive scheme. Let us for the time carry out part of the scheme, and be content with a little, until our efforts reward us with increased opportunity to transmute more of our theory into actuality.

Above all, let us try to combine beauty with simplicity, simplicity with power, and power with wisdom, and in judging the value of a contribution for our pages let us submit it to the tests—

- Is it simple?
- Is it beautiful in form?
- Is it virile?
- Is it wise?

The nearer it approaches these standards the more certain it is of an outstanding position within the covers of the *Herald of the Star*, it being understood, of course, that it has been written in such light from the Star as may have been available to the writer.

Yours fraternally,
GEORGE S. ARUNDALE.

SERVANTS OF THE STAR

A LETTER FROM MR G S ARUNDALE TO A
FRIEND

DEAR ———,

I have been thinking over your letter since yesterday, for, as I wrote to you, I am very anxious to do what I can to help

I quite see all the difficulties of the situation, and I have various suggestions to make, some of which may be feasible and others not

I am not in favour of general meetings for older and younger members of the S.S., except on special occasions. Whenever there are ordinary regular meetings only those should come who are above a certain age, say, 10 or 12. The others must either have their own special meetings or have none at all save rare gatherings of a special kind for all members. I favour the age of 12, with exceptions, for the senior meetings, and below that age for the junior meetings

2 This is, however, a relatively unimportant matter, since I do not feel we need to concentrate our attention very much on meetings, though periodically these may be useful. We have, rather, to take into account the facts (i) that we have not many members, (ii) that they are scattered all over the country—one here and one there, and meetings would not at all meet the case of the majority. The question is as to what we are out to do, as members of the S.S. Order. To help, yes! but primarily to *train ourselves* for future, rather than for immediate, work, except in the case of a few much older members like yourself, whose youth permits you to be a member and whose age enables you to guide. What do we want? We want young people who have (i) Love, and (ii) Wisdom, because *He* has these to perfection, and we must at least have glimmerings of both if we would learn to grow like Him. This does not mean we are to keep on talking of these at meetings, but rather that we should practise them with the help of those who know more than we do for the moment. By wisdom I mean, of course, the special real wisdom, not mere intellectual knowledge. The latter the members can gain in their schools or from their tutors, the former some of us alone can give. Let us see how these two great forces are to be given to our young people. I am leaving aside the question of social service, as I do not think our Order is old enough to undertake this line of activity with much usefulness. Individual members, and sometimes a group may do so, but we can leave this out of consideration, though it is important

WISDOM—LOVE

Our young people have to be trained in these and shown the best methods of acquiring them. To this end, as we cannot have classes for everyone, I suggest that with the help of older members we establish correspondence classes on various important branches of our subjects, just as there are correspondence classes for intellectual knowledge. Could we not get hold—in

the "Love" department, for example—of someone who would write a series of lessons or letters on *At the Feet of the Master*, which could go to each member periodically, be studied by him with the help of elders, and questions asked of the writer, and answered by him, before the next letter goes out. If no one better offers, I might see what I could do in this direction myself. But I am not at all sure I could do it well. That might be sufficient for the "Love" department at present, since later on we might take up another book and work through that. As regards, then, the "Wisdom" department, we must concentrate on such special great truths as our members will not find in the teachings of their churches or at school. For example, a series of lessons on (i) Karma, (ii) Reincarnation, (iii) Great Teachers, (iv) Brotherhood, (v) Law, (vi) Courses of reading, etc., would be valuable, especially if difficulties were asked, partly answered orally and partly by means of supplementary letters. I think that regular lessons or letters, give them whatever names may be most attractive, would keep our young people going comfortably, give them the feeling that they *belonged* to something, and would not in the least interfere with occasional meetings (if such could be held) at which the lessons could be discussed, while at the same time our young people could be undergoing *definite training*, and I think that this is the most important element in their membership of the Order of the Servants of the Star.

Any new member could begin his lessons at the beginning, as copies could be cyclostyled, and so we should be giving our young friends a Theosophical education side by side with any other kind of education they may be receiving. My idea would not take up much of their time, if the periodical letters were, say, fortnightly. The expense would not be great save for postage and paper and cyclostyling, and I think some of us elders might help in this—it being understood that the individual members pay the postage of the lessons they return. Or you could let each member, for a small fee, keep his set of lessons, then they could be printed. As writers of letters, I would suggest Lady Emily Lutyens, Mr Herbert Whyte, Dr Armstrong Smith, Miss Bright, Miss F Arundale. You may know others. But some of these I know would help. I would not suggest that members should have all the lessons at once, as this would not help as much as periodical issuing. Organising Secretaries and their helpers would have to see to the regular transmission of the lessons and would receive all replies and difficulties which they would transmit periodically to the lesson writers concerned.

In course of time, these little beginnings would evolve into a young people's magazine, but we need not bother about that at present.

All I have written above applies, of course, to

rather older members of the Order For the younger, I suggest a set of stories in very childish language, *but not silly*, on (i) The Star, (ii) A World Teacher, (iii) Sri Krishna, (iv) The Christ, (v.) The Lord Buddha, (vi) The childhood of Jesus, of Sri Krishna, etc We could easily adapt the existing material on these subjects, and I will try to ask Miss Arundale to send you a sample story These would be read to our "nursemaid children" by their mothers "Books for Star Bairns" they would be These stories would be given out periodically also, and thus create a pleasurable anticipation After a time a book could be published, no doubt

Such are my general ideas

As regards a discipline, I will think it over further, and I may later send you a tentative discipline for any who like that sort of thing, but it must not be in the least obligatory or even recommended Those who want it will take it; those who do not will leave it alone

All I have written, as I have already said, will be the backbone for meetings and social service The duty of the young is to *grow* rather than to *do*, except in as far as *doing* is involved in *growing*. And first they must *know* Let us help them to know, so that their service may be along His lines, and thus really in His service

Write to me again after talking over this letter with your friends It means that the elders must give much help, but the young need the old just as the old need the young, and the Servants of the Star need the help of those who know more than they do at present We are simply giving what we know, we do not impose it They can take it or leave it, but I think it is our duty to offer it, since it is part of what they *need* to know for His work

GEORGE S. ARUNDALE

February 18th, 1915

DEAR FELLOW SERVANTS OF THE STAR,—

I am sure there are many of us who feel the need for, and would like to join, the correspondence class suggested in Mr Arundale's letter. The first monthly letter will be the first of a series on *At the Feet of the Master*, by Mr. Arundale himself. The letters will be sent, at a small cost (for postage and cyclostyling) to each member who signifies his wish to receive a letter, by *forwarding 3d. in stamps*, with his name and address, clearly written, to me, *on or before the end of each month*, commencing with March Non-members may secure the same by a payment of 6d. monthly. Questions and difficulties arising out of these letters should be sent in to the leaders of a group, who, if unable to deal with them personally, will forward them to the writer of the letter Those Servants not attached to a group may send their questions direct, with a stamped and addressed envelope enclosed

Local Secretaries or those wishing to form a group will, I believe, find these letters invaluable The letters will be issued on the first of each month. Yours sincerely,

R. BALFOUR CLARKE (Org. Sec. *pro tem*).

19, Tavistock Square, London, W.C.

MR JOHN RUSSELL'S ARTICLE

A member of the Order in Holland writes to complain of the statement in Mr John Russell's article, "The School of War," which appeared in our January issue, to the effect that "in Brussels, or some other place in Belgium in possession of the Germans, the Military Governor had issued an order that all civilians should salute the German officers or be shot." The complainant writes that she has asked a German officer, who was there, and that he denies that any such order was given We sent her letter on to Mr Russell himself, who writes as follows in the course of his reply "I quite see what the writer means. I could print the statement, especially unsupported, does seem very terrible. But when I was speaking (from notes only), I remember saying that it might not be true. But the truth or untruth did not affect my purpose (I based no argument on it), which was only to show by a vivid illustration how much I personally cared for liberty and how bitterly I should resent any such dictation from an enemy. But speaking as a private individual to a handful of friends and their friends is not the same as speaking (apparently under your banner) to your Order all over the world, and I see now that I certainly (and perhaps you and Lady Emily) ought to have foreseen the possibility of offence. It is no real defence—but I can only plead my inexperience in writing for the great public. Two more things.—(1) I have heard, and read, the statement many times (it is now impossible to say where), but I have never before heard it questioned. (2) Nobody who knows me would accuse me for a moment of deliberate unfairness to our enemies." We think that our Dutch complainant cannot but be satisfied with the generosity of Mr Russell's reply. The question whether the order referred to was actually given or not may, perhaps, as a matter of strict fairness, be left open.

A HERALD OF THE STAR PROPAGANDA FUND

It has been felt that much can be done towards making the *Herald of the Star* and the Order more generally known by sending free copies of the magazine to Public Libraries, Hospitals and other places where it is likely to be widely read. A fund has, therefore, been started in England, entitled the Herald of the Star (English Section) Propaganda Fund, the money collected by which will be used in buying up copies every month for free distribution in suitable quarters. We have already, through donations received, been able to send out 82 copies this month to Public Libraries, whilst 17 have been sent to hospital nurses, who are members of the order, for use among their patients or for sending to colleagues at the Front. It will be readily seen that there is practically unlimited scope for such work, and all donations, no matter how small, will be thankfully received. They should be addressed to R. FARRER, Esq., Treasurer, 16, Tavistock Square, London, W.C.

We have to acknowledge with thanks the following subscriptions,—

	£	s	d.
J. Krishnamurti, Esq.	1	0	0
G. S. Arundale, Esq. ..	1	0	0
Miss Arundale	1	0	0
J. Nityananda, Esq.	2	6	(per month)
Lady Emily Lutyens	2	6	(per month)
Miss Bright	2	6	(per month)
J. D. Carter, Esq.	1	10	0 (for one year)
R. Farrer, Esq.	2	6	(per month)
E. A. Wodehouse, Esq.	2	6	(per month)
Miss K. Browning		6	(per month)
Muriel Countess de la Warr	10	0	0 (for one year)

Other Sections would do well to start a similar fund

E. A. W.

THE HERALD OF THE STAR

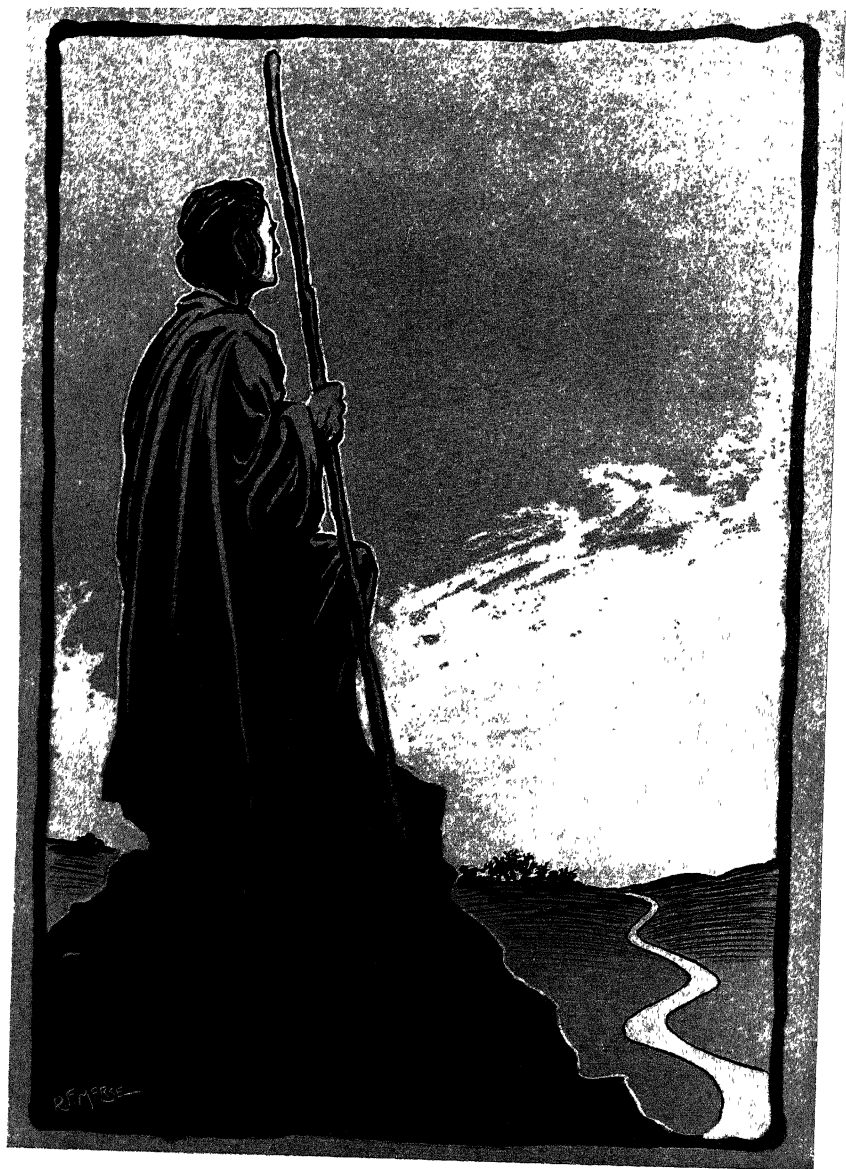
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As "The Herald of the Star" proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star of the East, may stand.



THE DAWN.

By R. F. MORSE.

IN THE STARLIGHT ★ BY ★ U.S. Arundale



[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

FRIENDS tell me that discussion often takes place in branches of the Order of the Star in the East as to the kind of work most useful in fulfilment of our obligations under the Declaration of Principles. Three divisions of opinion manifest themselves—two with many adherents respectively, the third having a few followers who belong to either of the other two divisions, and, in addition, its own special devotees.

One opinion declares that, above all, the Order must be practical in its work, ever seeking to demonstrate the soundness of the principles of the Order by successfully sharing in—perhaps taking the lead in—various methods of social and other regeneration. The practical school holds that the best propaganda is that of deeds not words, and that though words are no doubt useful upon occasion, they have little value except as they are uttered by people who can point to useful public activity as illustrating the value of their truths in ordinary everyday life. We are told that the world generally will become much more sympathetic to our message if it feels our co-operation in its problems, that the Order as such should endeavour to organise suitable schemes for the

amelioration of the sad conditions under which so many millions of people live. Or if the Order cannot undertake this work officially, propaganda should be kept in the background and members be urged to associate themselves as actively as possible with such existing organisations as may be in harmony with our ideals.

Another opinion states that the spreading of the truth of the coming of a great World-Teacher is the Order's main *raison d'être*. Practical work will no doubt be undertaken by many members, but this is a private matter. The Order needs evangelists to spread the message, for, while there are many to do practical work, there are few—twenty thousand among fifteen hundred millions—to tell the world that its Teacher is coming again among His children. Twenty thousand knowers to dispel ignorance, as to one great fact, among hundreds of millions! Surely an impossible task, if we remember that there are not many years left in which to prepare for His coming. At all events, the Order, as such, according to this view, takes no account of external activities—it has no time to do so, and all its energy must be spent in so spreading the truth for

which it is responsible, that every one capable of understanding it shall, at least, have heard it. We need lecturers, pamphlets, books, translations of Order literature into all known languages, stump orators, meetings in private houses—in short, a huge organisation with the object of reaching as many people as possible all over the world. All social reconstruction will be the wiser if those who undertake it know of the coming of a great World-Teacher, and while there are many people in every country with plans for social reconstruction, there are not many who know the truths for which the Order stands. We must proclaim our gospel and leave others to apply it to the world's affairs.

A very few are opposed to all propaganda and practical work, or consider that propaganda and practical work need the support of their own special line. They contend that the only way to reach the world at large is either to reinforce other kinds of activity by meditation and the sending out of thought-force, or to confine activity entirely to such meditation, trusting to the power of spiritual force to do quickly that which would take so much longer if approached with forces originating mainly on the lower planes

* * *

Let me say at once that, in my opinion, no rules whatever can be laid down to cover the activity of the Order as a whole. The policy of the Order is to bring practical brotherhood one step further into physical-plane being by uniting people from all walks and opinions in life on the common platform of an expectation of the coming of a great World-Teacher. The Order doubtless gains most of its adherents from some special class of people who have certain theories of life by no means antagonistic to the principles of our Order. Let us imagine for a moment—I do not say it is true—that most of our members in England are of what is called the middle class; are, in politics, of liberal tendencies, with a slight tinge, perhaps, of Socialism, are not wedded to any special form of orthodox religious belief. (Please note

that I have carefully explained (1) that I do not assert the truth of the assumption, (11.) that by using the term "most of our members" I provide for all who consider themselves exceptions.) The result must inevitably be that the Order will spread among those with whom our members come into touch, while many other classes of our population will remain entirely ignorant of the Order's existence. But, though the great World-Teacher will receive a special welcome from those among us who have fewer conventional barriers to break down, yet He comes to all, and the Order must not as an Order commit itself to any activity which might inevitably shut out possible members. Individual members have the duty of taking part in all outer activities that appeal to their sense of duty, but the Order in its official capacity must be so scrupulously neutral that it can include within its ranks those who outside are most intolerant of each other. "We believe in the coming of a great World-Teacher" is the platform common to us all. We believe that He is coming "soon," and if there be any among us whom we feel to be spiritually our superiors, we will, naturally, "strive to co-operate with them." These are the attitudes to which we are committed while members of the Order, and all varieties of work and life are open to us, provided they do not conflict with these special attitudes

* * *

Personally, I feel that, the more active individual members are along their respective lines, the better for the Order. Every single member brings to the life of the Order something that no other member brings. Let that fact be quite clear. You and I may not be able to discover what it is that he or she does bring, but that is our blindness, and not evidence of the member's worthlessness. The humblest, most retiring, least influential member, living far away from all external activities, perhaps too old or infirm to do anything on the physical plane, may be one of the Lord's most valuable messengers. The thoughts we think, the emotions we feel,

in the privacy of our homes, as we sit idly by the fire, as we take a lonely walk, as we go about our trivial household duties, are, in their way, as valuable to Him—as we have borne Object 11. in mind—as the inspiring addresses of facile speakers, the organising activities of those with planning capacities, the writings of our fluent writers. Indeed, those who are more in outside activity, are hardly sufficiently cognisant of the extent to which they draw for their power upon the lonely member who has only thoughts to send and commonplaces to perform. Each one of us, however situated, is, according to our measure, “a living plume of fire, raying out upon the world the Divine Love which fills his heart.” The lonely worker, shut off, it may be, by illness from all external work, and the capable, vigorous, healthy organiser, writer or speaker—both are living under His benediction, and both are sending out into the world such Divine Love as may be in their hearts. We need them both, the Order would be the poorer without either of them; and I may bear testimony to the fact that under both conditions true and ample service is possible. If the personal note be permitted, may I say that I have seemingly gained more power of usefulness through inactivity than through activity, though both are indispensable. The meaning of the Lord’s coming has never been clearer to me than in times when I have been shut off from outer work, and my very isolation has helped me to realise more keenly the troubles and sufferings of my fellow creatures. Activity and inactivity—both are forces in our growth. Action and reaction. If some of us sleep while others watch, have we not some time watched while they have slept, and may it not be that, if not in this life then perhaps in another, we, in our turn, shall waken to the watching, while those who now are watching shall sleep and renew their strength?

* * *

Let us not judge, therefore, as to what the Order needs, nor seek to mould it

to our own small outlook. But let each one of us work his hardest at that which lies nearest to his hand. Let the organisers unite to organise, the speakers to spread the message far and wide, or, in groups, to advance their respective solutions for the world’s ills. Let the writers join in writing. Let all who think alike try to work in common—whether they be organisers, or writers, or speakers. Let those whose souls are filled with the desire to spread the message, leaving others to apply it, discover ways of spreading it effectively. Our Order should be able not only to spread the message, but to indicate as well the lines of its application. But let other workers have their place also. Let those who work along the lines of meditation and contemplation bring their share of the offering. And let the lonely and the ailing bring that beautiful offering—hope in the midst of silence, loneliness and suffering.

* * *

The Theosophical Society has its Orders of Service, in which all kinds of activity and modes of thought are represented. The Order of the Star in the East should establish as many groups among its members as may make for more efficient work. Taking England as an example, I can imagine our National Representative and her Organising Secretaries ascertaining roughly the nature of the activities in which the members under her jurisdiction are engaged. Many, we will suppose, are active in Theosophical movements and are fully occupied. Against their names in the register will be written “working in Theosophical activities.” They are doing all they can, and should not be called upon to join new movements. Some of our members, again, may be living outwardly conventional lives in society, having little public association with the Order. Such members should meet together now and then to determine how most usefully to help those amongst whom they live. Our great object is to help people to live more useful, and, consequently, happier lives, and truths which will not help them are best kept in

the background—not because we are afraid of uttering them, but because we have discrimination and are wise enough not to force indigestible food upon weak stomachs, however digestible it may be to us. When the Great Teacher is among us He will not proclaim the coming of a great World-Teacher in the near future. Similarly, whilst His advent is one of the most important truths we have, ordinarily we have to live without it, and we must find other reasons for leading noble lives than that of being worthy to know Him when He comes. So our society members, I use the term to mark their special duty, have been sent by Him into their spheres of life to help their fellows where their fellows need and can receive help, and the value of the Order of the Star in the East to them is not that it gives them truths which they must at all costs utter to those around them, but that its special truth gives them the key to many other truths which may be of use. The coming of a great World-Teacher is a priceless truth indeed, but behind it and related to it are a number of other truths—some of them truths from which it takes its life. Brotherhood is one of these truths. The existence of our Elder Brethren is another. The essential unity of all religions is yet another. You cannot be a member of the Order of the Star in the East without immensely widening your acquaintance with truth as the result of knowing one special aspect. Look into your truth treasure house, of which the Order of the Star, or the Theosophical Society, has given you a key, and take out from it such pearls as may gladden the hearts of your surroundings. But do not fall into the terrible, though well-meaning, error of imagining that because such and such truths have given you peace, therefore they must necessarily give peace to everybody. Out of your own peace must come the understanding that each one of us can only find peace on his own road, and if your peace be deep and abiding you will discover that it is a channel through which you may travel to the roads others are

treading and help them with fire from your own torch to set aflame their torch of peace which shall illumine their way

* * *

Some members, again, may be living in isolated places, and these should be linked with others similarly situated, so that out of the isolation may come a unity the stronger for the valuable experience isolation gives. A system of mutual correspondence, of combined meditation, or association in some common occupation which can be carried on by people at a distance from each other, such as ways in which the karma which has caused the isolation may be turned to good account.

Further, branches of the Order in towns and cities might agree on some combined efforts in connection with social reconstruction, so that groups in, say, Cardiff, Liverpool, Bath, Southampton, Exeter, and so on, might, after a conference, undertake in their respective towns either a special kind of propaganda directly in connection with the Order, or place before their fellow townspeople certain other definite truths more likely of acceptance, or the insistence on certain town reform schemes based on the joint experience of members in many towns.

I have not space to elaborate this to any adequate extent, but I feel strongly that with a little more care we might utilise much more fully both the collective and the individual capacities of our members, without committing any single member to work which he does not approve, or for which he is not fitted. Those who can work together should at least share their respective experiences and join in common schemes, even though they may be unable to live near each other, while those who can best work alone, or whose outlook is foreign to the tendencies of the majority, should follow their line of activity, resting assured that every little helps, whether done by one alone or by many together.

* * *

I have been privileged to see an advance copy of the first issue of the new Quarterly

to which I referred in last month's "Starlight" It is called *The Young Age* and is edited by Mr. and Mrs. Whyte—whose names are ample guarantee that the magazine will leave nothing to be desired as regards quality and appearance. Indeed, the number before me is most attractive, and, having myself written to the Theosophical Publishing Society, 161, New Bond Street, London, W., to order as many copies as I can afford (2s. 6d. yearly, post free, America, 75 cents), I earnestly advise every reader of the *Herald of the Star* to do the same.

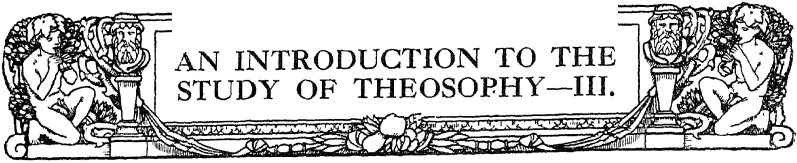
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I do not know whether readers of the *Herald* are familiar with the work being done by a band of devoted workers at Letchworth. On January 20th, they established "The Garden City Theosophical School"—the first definitely Theosophical School in England, though not the first in Europe—France having shown us the way. Mr. Wodehouse contributes to the present issue an account of a visit to this school, and I commend it to the attention of all who have the welfare of England at heart. Wherever there is a Theosophical school, there the Masters have a home, and the part England has to play in the future depends as much upon her children being trained in *Their* atmosphere as upon her attitude in the present crisis. The war and its incidental needs are so prominently before us all that I fear lest little thought be left for this humble beginning of a great movement, and yet its needs are no less pressing. We have admirable workers in Dr. Armstrong Smith and a

small band of trained assistants, we have an enthusiastic Secretary in Mrs. Ransom; and we have a house and some pupils. But we have yet to win our way, and children come slowly. Parents naturally hesitate to send their boys and girls to an institution which has not yet proved its capacity, but proof of capacity lies in time alone, and funds are needed to enable the young school to exist. Those of us who know how much Theosophy has done for us will surely be glad that the young should be brought up from the beginning in the knowledge of all that really makes life worth living, and though the calls upon our resources be many, let us at least give heed to the call from this little Theosophical home. Having lived many years as a teacher in the Central Hindu College at Benares, I know how from the smallest beginnings, and in the face of the utmost discouragement, that institution rose to fame throughout India—becoming a powerful centre of influence and of thought, and doing more for Indian youths than any other institution had ever done before. Why? Because it was started by Theosophists and, until recently, controlled by Theosophists and inspired by the greatest of all Theosophists—Mrs. Besant. Mrs. Besant has given her warm approval to this little school in England, and it is controlled by Theosophists. Let us help it to do for England what the Central Hindu College has been doing for India. Who will help with money or articles suitable for school use?

G. S. ARUNDALE.





AN INTRODUCTION TO THE STUDY OF THEOSOPHY—III.

By F. S. SNELL.

(Concluded from page 108)

[In our last issue, Mr. Snell began by distinguishing the two kinds of psychism, higher and lower, and went on to show what are the logical conditions, involved in its very nature, which attend the unfolding of the former. He explained the arguments pointing to the existence of a secret fraternity of Adepts even in our present day, hinted at the laws which must govern Their work, and showed why it is necessary that, from time to time, They should put forth special efforts in the outer world. Such a special effort, he maintained, was the founding of the Theosophical Society in 1875 by one of the pupils of the Great Lodge, H. P. Blavatsky. He then proceeded to say a few words about the phenomena displayed by her during the early years of the Society's existence, and continues, in the present instalment, his review of her work]

WHEN H. P. B.'s work began, she was sent to America to meet her future colleague and co-worker, Colonel Henry Steele Olcott. In the work of founding the Theosophical movement, H. P. B. was always the teacher and Colonel Olcott the man of action. Together, in New York, in 1875, they founded the Theosophical Society, which has now grown to such large proportions and has spread all over the world. H. P. B.'s task was to combat materialism, and so she made common cause with Spiritualists, for the movement was then at its height in America. Soon, however, she had both Spiritualists and materialists against her, for while she affirmed that the phenomena of the Spiritualists were genuine, and proved the existence of invisible worlds and of unsuspected forces in nature, she denied that the communications obtained were always what they purported to be, and strongly deprecated the practice of passive mediumship, which places the medium at the mercy of hordes of undesirable influences and entities from the other world. She demonstrated that occult forces were natural forces just as heat and magnetism, and proved this by showing that she could control them. In 1878 she journeyed to India with Colonel Olcott, and the International Headquarters of the Theosophical Society were founded at Bombay in 1879. They were

transferred to Adyar, Madras, their present situation, in 1882.

While H. P. B. was working in India, her phenomena attracted the attention of the English society there, and won her some supporters and more enemies. Among the former was Mr. A. P. Sinnett, Editor of the *Pioneer*. Of a sceptical and scientific turn of mind, he investigated the extraordinary phenomena which H. P. B. was producing, and, having convinced himself of their reality, became one of her staunchest supporters, and devoted himself to Theosophical work. Up to this time, no Theosophical books had been published except *Isis Unveiled*, two bulky volumes by H. P. B., containing a great deal of most valuable occult information upon theology and science. The book was not, however, a systematic exposition of the broader principles of occultism, but, as Mr. Sinnett says in *The Occult World*, it aimed "at producing an effect upon the reader's mind rather than at shooting in a store of previously accumulated facts." The book shows, however, that Theosophy is no new candidate for the world's attention, but a re-statement of principles which have been recognised from the very infancy of mankind. The historic sequence which establishes this view is distinctly traced through the successive evolutions of the philosophical schools, and the theory laid down is illustrated with abundant

accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists.

Soon after the establishment of the Headquarters of the Society in India, the publication of Mr Sinnett's book, *The Occult World*, attracted great attention in Europe, and Mr Sinnett journeyed to England and with Dr Cobb and Mr Massey, founded the well-known London Lodge of the Theosophical Society, thus becoming one of the pioneers of Theosophy in England. H P B. herself came to Europe in 1885 and to London in 1887. Meanwhile, Colonel Olcott was touring in India and Ceylon, lecturing and founding lodges everywhere.

During the closing years of her life, H P B wrote *The Secret Doctrine*. This was, and is to-day, the deepest and most comprehensive work upon Theosophy and occult science which has been published since the modern Theosophical movement began. In the two volumes, "Cosmogony" and "Anthropogeny," the history of the evolution of our system is traced, from the standpoint of occult science, from the nebula to the present age. There are many statements in this marvellous book which were in direct conflict with the science of the author's time, but which are being verified, one by one, by the latest discoveries. The "third motion of the earth," the atomic structure of the electric fluid, the great pulsation of solar energy which takes place every eleven years, the idea that all the physical senses are but modifications and refinements of the primal sense of touch, these and many other—now recognised as true, but unknown in H.P.B.'s day—are to be found set forth in *The Secret Doctrine*.*

Besides expounding the teachings of occult science, H.P.B. always made it clear that all these facts were capable of verification by those who could and would fulfil the conditions of discipleship and devote their lives to the study of practical occultism and the service of humanity.

She gathered around her a small group of earnest students, several of whom, becoming accepted as pupils of the Masters, have survived her, and are now leaders of the Theosophical movement. They have made many and valuable contributions to Theosophical literature, and their work is still going on. Scarcely a year passes without the publication by them of the results of some important researches undertaken with the aid of the occult faculties which they have developed.

In this way has grown up the great body of teaching of which modern Theosophical literature is composed. It covers an enormous range of subjects. Some works are scientific, others poetical, giving instructions to those who would fit themselves for future discipleship. Some set forth the main outlines of occult science, being the teachings of the Masters given out through their pupils, while others embody the results of observations made by the pupils themselves, filling in parts of these outlines in greater detail.

Such are the claims as to the nature of Theosophy and Theosophical teachings, and their authority and value, which we find put forward in Theosophical literature. The next problem is, how far can these claims be verified?

Now, absolute proof based on first-hand knowledge can be obtained only by the few who are able to win it—but, short of actual proof, there are several lines of study and argument by following which the student may convince himself of the genuineness of these claims; and these we will now consider. But first let us remark that there are many who remain agnostic as to the nature and origin of Theosophical teachings, but use them as a storehouse of valuable ideas which have an intrinsic value of their own, apart from their associations or the authority which is here claimed for them. This attitude is sound, and is to be highly commended.

At the same time, a reasoned conviction as to the reality of the Masters and of their connection with the Theosophical Society is a valuable thing, and alters for the better one's whole outlook

* In pursuance of this point, see "The Physics of the Secret Doctrine" by W. Kingsland, and "Scientific Corroborations of Theosophy" by Dr A. Marques

on life. For, in Theosophy, if it is what it claims to be, we have surely the most glorious opportunity ever offered to man. For years, perhaps, we have been blindly groping after truth, "faintly trusting" the "larger hope." We have been like wanderers in a trackless desert. But now, if these claims are genuine, we have struck a royal highway leading straight to the goal we are seeking. The universe is not left to itself, a complex of blind, automatic forces, but is an organised scheme, a magnificent enterprise which is being worked out by hierarchies of spiritual intelligences towards the realisation of a glorious ideal. It is a work in which we can take our part. Here, on the pages before us, we see described the great panorama of evolution upon a scale far more magnificent than that offered in physical science—the great journey of the soul, the meaning and purpose of existence. We see the life beyond the grave mapped out in detail, and many things in connection with that after-life which perplexed and disquieted us are cleared up in a rational and satisfactory manner. Moreover, we see how it is possible for us consciously to mould our own, instead of drifting unconsciously forward on the main current of evolutionary tendency—carried hither and thither by every gust of circumstance and of passion—to forge ahead by our own efforts, and to become, like the Masters themselves, towers of strength and beauty, shedding upon all the light of Their wisdom and compassion, and grounded firmly upon the rock of that eternal peace of God which passeth understanding. The gateway of the path to the Divine Wisdom lies ahead of us, even now we read the words of those who are treading it, and who live in conscious communion with the Great Companions Themselves.

If only I could believe all this! is the wish of many. Conviction—a reasoned conviction, gained by the use of the intellect, not by its suppression—may be won by study.

Conviction may come simply through the careful study of internal evidence.

To illustrate what is meant by this, let us suppose that a well-educated Chinaman, versed in English, but entirely ignorant of modern science and its discoveries, came across, somewhere in the wilds of Mongolia, far removed from any traces of Western civilisation, a box of scientific text-books, elementary and advanced, dealing with all the chief branches of science. If he studied them systematically, he would find statements which would appear to him miraculous and incredible. Wireless telegraphy, the liquefaction of air, the new "flying train," and many other phenomena would seem as strange and unnatural to him as materialisation, etc., to us. For, removed from any laboratory, and without apparatus of any kind, he could not verify the statements by performing the experiments described. Nevertheless he would be forced, sooner or later, to a reasoned conviction that he was reading accounts of actual facts, and gaining real knowledge. For human imagination and ingenuity, and what is known to psychical researchers as the dramatising tendency of the subconscious mind, may be able to produce some remarkable results, but it is altogether incredible and absurd to suppose that they could ever produce a body of literature at all comparable to that of modern science. The minute details, the splendid coherence and clearness of the conceptions and the ring of truth and sincerity about the whole would preclude any such idea. No intelligent person, however unacquainted with modern science, could fail ultimately to be convinced of its reality by studying its literature, although he would at first find *many apparent inconsistencies and gaps in the chain of argument* if his study were superficial and unsympathetic.

Now, from the nature of the case, Theosophical teachings are not and cannot be so convincing to the lay reader as those of modern science. In physical science we have detailed accounts of the series of experiments leading up to every fact upon which the general principles are based. Modern Theosophical literature

has been appearing only during the last thirty odd years, and, enormously though it has grown and is daily growing, it would require millions of volumes to record all the myriads of facts upon which the broad outlines of occult theory are based, even if all these facts were expressible in human language. Besides this, as already shown, secrecy as to the practical working details of occult science is a necessity, and many scraps of information, harmless in themselves, might, if taken in conjunction with other facts already known, put the intelligent student on the track of dangerous discoveries. Hence there are gaps here and there in the information which renders it less logically complete.

The detailed accounts of clairvoyant observations are more complete and circumstantial so far as they go, and bear a closer resemblance to the careful and accurate accounts of practical experiments which are found in the records of physical science.

Nevertheless, in spite of all this, there is enough parallel between the teachings of physical and occult science as regards consistency, clearness and coherence to give a good deal of point to the illustration given above with regard to the Chinaman. Every day adds to the list of intelligent and reasoning men and women who are convinced of the truth and reliability of Theosophical teachings by the internal evidence, just in the same way as our imaginary Chinaman was convinced of the reality of physical science. This conviction is gained, not so much by the accumulation of positive evidence in its favour as by the difficulty—if not the impossibility—of accounting satisfactorily for the existence of Theosophical literature upon any other hypothesis. There are only two alternative theories which can be considered even for a moment. The first is that the detailed accounts of life after death, the working of invisible forces, etc., are the results of conscious and deliberate fabrication with intent to mislead. This idea, however, must be discarded for three reasons. The student becomes impressed with the utter lack

of any adequate motive on the part of the authors of this supposed fraud, by the impossibility that what he reads could have been invented even by the greatest genius the world has ever known, by the absence of any of those tell-tale slips and contradictions which must surely creep into the work of even such a genius in the course of ten or fifteen years and twice as many closely-printed volumes. True, one is always coming across what looks at first sight like a flaw, but always upon closer enquiry the difficulty resolves itself and the apparent contradiction is explained. (It should be remarked that this experience is well-known to every student of physical science, if he be intelligent, he will often find the textbook apparently at fault, but he is told "You will understand it better when you know more of the integral calculus.") In some work done upon occult chemistry, for example, in which the various chemical atoms were observed and described clairvoyantly, we have two versions, one the result of early and somewhat hasty researches, and the other that of later work, done with fuller and more finely developed clairvoyance. These two versions differ in exactly the same way as two series of scientific observations might differ, the one being conducted with finer instruments than the other.

The second alternative theory is that the writers of these Theosophical books are honest visionaries who describe to us rather peculiar and long-continued hallucinations, unconsciously embroidering what they seem to see in order to make it fit in with their preconceived notions. This theory, if adopted, must be buttressed by another. We must account for the entirely concordant results of the clairvoyant researches of different investigators, either by the hypothesis of collusion between them or by supposing a collective or telepathic series of hallucinations, possibly arranged by collusion between their respective subliminal selves.

There are, however, several important objections to such a view. We have in the literature of Spiritualism a great deal

of what *may* be the result of more or less accurate clairvoyant observation, but which could be explained somewhat in the way just suggested without straining the theory too unmercifully. But what we find in Theosophical literature is unique. It may, at first sight, seem to have little or nothing to distinguish it from other "occult" communications, but those who have studied it closely and intelligently agree that there is no real parallel anywhere. And what, in fact, are the tests by which we distinguish reality from hallucination? On what do we base our conviction that our physical senses do give us true impressions of realities external to ourselves? Surely one of the chief reasons is the law, order and invariable sequence of cause and effect which we observe in the world around us, standing out in sharp contrast to the lawlessness and grotesque incoherence of the dream-consciousness. But the clairvoyant observations and other occult treatises in Theosophical literature bear just this stamp of reality, they have nothing in common with what we usually associate with delirium or the visions which come to those whose imagination is excited or whose nerves are over-strained and out of order.

It is remarkable, too, that neither Mrs Besant nor Mr. Leadbeater — through whom a large proportion of Theosophical teachings have been given out since the death of H.P.B.—showed anything at all remarkable in the way of psychic powers before their long and arduous training under H.P.B. All the great clairvoyants whom one associates more or less with the Spiritualistic movement—Andrew Jackson Davis, Emmanuel Swedenborg and others—either have been born with their gift, or it has grown naturally and without effort on their part. In fact, the impression which grows on one in reading Theosophical literature is that the real difference between Theosophical teachings about the invisible worlds and most accounts derived from other sources corresponds exactly to the difference between a Government ordinance

survey map of a country and the rough sketch map of some pioneer visiting it for the first time.

A remarkable and typical piece of evidence in favour of the *objectivity* of these clairvoyant powers is found in a most interesting account of the manner in which the researches in occult chemistry were conducted*.—

"Lithium was found in this bottle, and both Mrs Besant and Mr Leadbeater made drawings of it (*i.e.*, the chemical atom of Lithium as seen clairvoyantly), but, alas, a rude shock was the result. the drawings were (quite apart from the artistic powers of both draughtsmen) quite different! But very soon this difference proved immaterial when it appeared that Mrs. Besant had drawn the picture as seen sideways, and thus represented a sort of lingam, whereas Mr Leadbeater drew it as seen from above, and made it resemble a sort of rose-like arrangement."

If the atom was a "collective hallucination," or a dream of Mr Leadbeater's telepathically communicated to Mrs. Besant, why should one see it end-on and the other sideways?

So much for the internal evidence for Theosophy. The external evidence is much stronger, but can only be barely mentioned here. It will be evident to anyone who has followed this paper so far that, if Theosophical teachings are what they claim to be, then (1) when comparative religion is studied in their light, it should be evident that all religions have sprung from a common spiritual origin, and many difficulties and puzzles which perplex the anthropologist, the mythologist and the student of comparative religion should be cleared up in a remarkable illuminating manner; and (2) the extraordinarily complex and puzzling phenomena of psychical research, which seem so unrelated and so difficult to account for by any theory, should in the light of the teachings of Theosophy

* See the THEOSOPHIST, Vol XXXI, page 105—
"How Occult Chemistry came to be Written," by Johann van Manen

fall into their proper places in a natural and orderly manner, a great deal of light being thrown upon the many baffling enigmas which are connected with them. Now, in point of fact, Theosophy does fulfil these two conditions in a most remarkable manner. But this part of the evidence cannot be appreciated except by those who have made some study of comparative religion, psychical research, and Theosophy as well. It is a significant fact that practically all who study these three subjects at all thoroughly are eventually led to accept the claims of Theosophy as being most probably genuine.

A word must be said on the subject of the various charges and allegations which have been made against nearly every great Theosophical leader, and most of all against H. P. B. herself. To deal with these charges in detail is beyond the scope of this paper. However, an impartial study of the literature of the subject should convince most people that these charges are at any rate not proven. That is to say, there is, at the very worst, a possibility that they are not true. Now, if this be granted, it will be seen at once that the main issue—that is, the validity of the claims put forward in Theosophical teachings—is not affected. For if H. P. B. had never had a single adverse rumour breathed against her, her writings and those of her successors would not be in any way more valuable to us. If they have any value at all, it is an intrinsic value entirely their own. If they did *not* throw abundant light upon the problems of life or clear up a single difficulty of any kind, they would sink into a well-deserved oblivion even if they had been divinely revealed in the sight of all by an angel from Heaven, or certified as correct by a committee of the world's leading *savants*. If, however, they *can* pass the severe test which any teachings whatever must pass if such stupendous claims concerning their origin are to be accepted by anyone, even provisionally, then it is reasonable to infer that those who gave them to the world must therefore be something more than

charlatans or idle visionaries, in spite of all appearances to the contrary.

In conclusion, let us say that the origin of this paper has been to give the reader some idea of the general nature of Theosophy and Theosophical teachings, and the position which they occupy in relation to other schools of thought. We have not attempted to prove or to disprove anything, but merely to clear the mind of preliminary objections and to indicate roughly the lines of argument and reflection along which conviction may ultimately be reached after further study and thought.

If any be dismayed at the thought of all this study, it may be pointed out that the search for truth, the attempt to unravel "the knot of human death and fate," is no light task. The battle is to the strong. The Kingdom of Heaven must be taken by force. For those who do not feel equal to the task of thinking out these problems for themselves, there are plenty of ready-made, cut-and-dried systems of belief, and they have only to choose one of those and trust it implicitly.

Once, however, a certain stage in intellectual development has been reached, this is no longer possible. There is a certain crisis in the soul's growth, a kind of spiritual coming of age, after which the man can no longer put his trust in creeds, commit his conscience to the care of a priest, or have his thinking done for him by others. It is the beginning of a process which will lead him one day to the threshold of initiation. He can never be the same again, his spiritual childhood is past, and, though he may lull temporarily the craving within him for knowledge and truth, it will return again, ever stronger and stronger. He may imagine he is seeking mere intellectual satisfaction, trying to gratify his curiosity about the universe; but something more profound than this is stirring him, long though it may take to realise and express itself, for to "know," in its fullest sense, means something deeper than intellectual recognition. The man who knows he is immortal, and realises it in every fibre of his

being, must perforce live as an immortal, and become as a god, knowing good and evil. Intellectual acceptance of a truth is the first preliminary to knowledge in this sense. The further stages are reached by pondering over the truths grasped by the mind and learning to realise them by the power of the creative imagination, which builds them into the very essence of the soul itself.

This is the real use of Theosophical teachings, they are not only to be read, but also to be marked, learnt and inwardly digested. He who leads the life of a Theosophist, governing his thoughts, feelings, words and actions in accordance with the Divine Wisdom, shall know of the doctrine, whether it be true. This is, after all, the only final proof of Theosophy.

F. S. SNELL

Treasure in Heaven

I have wandered into the heart of pine woods away from the ceaseless activity of life in a great city, because it is well at times to withdraw into the silent realms of dream to water the seeds which experience sows in the garden of the soul. The path I have followed leads to a ridge of hill, and stretching away in front of me are valleys swept by golden sunlight, with here and there tiny clusters of red-roofed cottages, the homes no doubt of the labourers who till the fields. They are symbols of my thoughts to-day, those dear little nestling cottages to which the tired men return after their work is done. Such havens of rest as they seem to me to be are within the reach of us all, but I think we oft allow weeds to overgrow the paths that lead to them, because we are so busy in the fields. Over-activity in the world devours the substance out of which we must build our City Beautiful, and if Life is to radiate that inspiration "which lighteth every man that cometh into the world" we must not sacrifice hours of ingathering thought to the call for outflowing action.

It is written that twelve met of old in an upper chamber, and that there the Spirit descended upon them, giving the power to speak in other tongues,—to each man, that is, according to his most sore need. When sentency is stilled then only can the heart respond to the Wisdom spoken by Divine

lips, or the will accord with that of the Teacher. These hours of solitude gather up the bequests of the dead past, and in them the future is generated, wherefore it is written, "To the eye of the Seer, past and future are orb'd into the Eternal Now." . . .

My thought leaves many years behind and passes through the scenes of this earth life, extracting from each experience a little legacy of force,—and before me, during one intense moment, shimmers the misty picture of a future in everlasting time. . . . A Divine Presence speaks to me, "Because it has been given to you to see with clearer vision than is yours in daily life, sow the seeds of past years in worthy soil to make the future a fair thing. Enrich the treasure house of your inner life if you would help to build Christ's kingdom in the outer world."

And with halting words I pray that I may pass through that future with a heart lit by a love that understands, and with hands strong to uplift and to save other souls from sinking beneath the turbulent waters of life.

Is that so transcendent an aspiration? Nay, I think quiet hours such as this among sweet-scented pines foster a Power which, after countless æons of unfolding, will issue yet another "fiat lux" in the darkness of chaos and launch a new star into the blue vastnesses of Space.

D. S. O.

SIX GREAT PICTURES

Annotated by ALFRED HITCHENS

[Mr. Alfred Hitchens will be remembered by many readers of the Herald as the painter of the portrait of the Head of the Order, coloured reproductions of which were given away with the first number in January, 1914. Mr. Hitchens here takes a number of famous works of art and contributes a brief descriptive note on each.]

(I.) *The Virgin and Child, with St. Jerome and St. Dominic adoring the Infant Christ*, by Filippino Lippi — This arresting picture in the National Gallery of London

belongs to the earlier period of Italian Art, about the end of the fourteenth century, when the expression of pictorial ideas was chiefly dependent on form. It

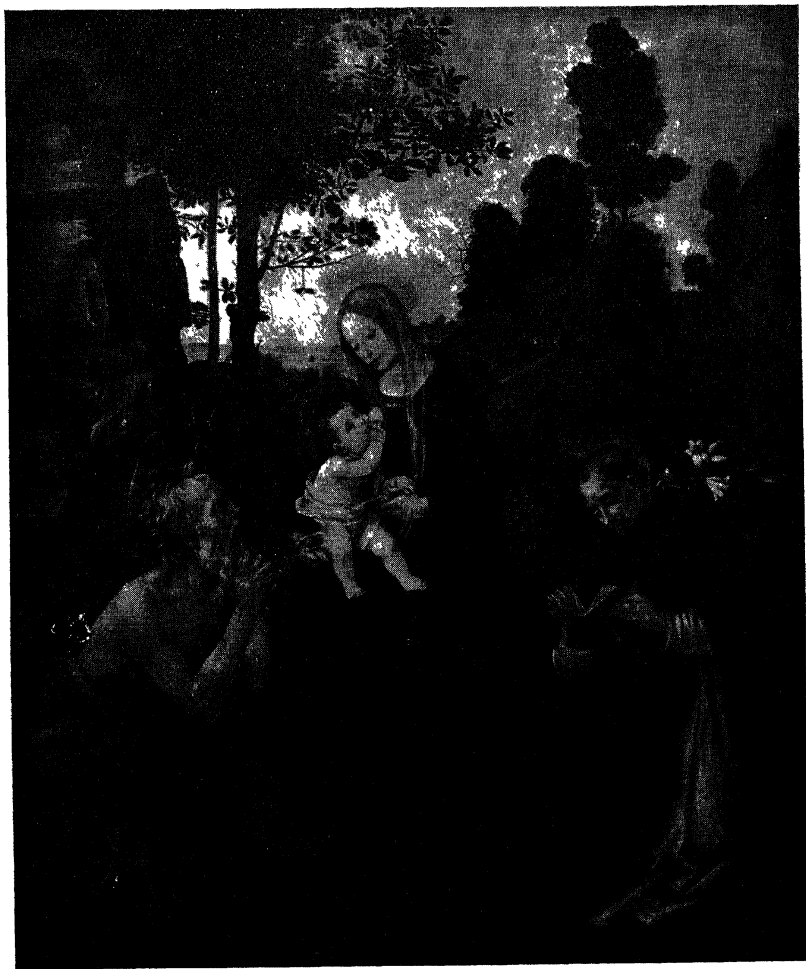


Photo by Eyre & Spottiswoode.



is an exceptionally beautiful work. Its decorative qualities are of so high an order, the balance of the masses of the composition so satisfactory to the eye, that the spectator falls under its magic as once. But there are other and perhaps greater qualities, for, in common with so many pictures of the thirteenth and fourteenth centuries, it is painted from the heart, with a loving sincerity and depth of reverence that would fain inspire the beholder with a passion akin to its own. Note the humility and contentment of the Mother who nourishes Divinity, the ecstatic adoration of the aged hermit who "sees", the absorbed attention with which the great Saint Dominic studies the history of that Divine life, the purity of which is symbolised by the lily he holds. Note, too, that the one little piece of horizon in the picture is above the head of the Holy Child—that meeting point of Heaven and Earth, while behind and above the Great Father of the Church is placed a more pastoral landscape, with hill and dale and winding path along which the wayfaring man shall come and go.

The form of the composition of the figures is triangular, and much of the decorative beauty is owing to the interchange between the light of the sky carried down into the figures, while the dark masses below are exalted by rock and tree reared against the sky. The judgment with which the trunk of the holly tree and its neighbour are introduced is particularly happy, for they steady the composition and concentrate attention on the main figures.

The effacement of the personal self of the artist, shown in the loving care evinced throughout the work, in the doing of all to the Glory of God rather than to that of the artist, places such a work in the front rank.

(II) *Spring*, by Botticelli—This celebrated work is now one of the glories of the Academy at Florence.

In this picture we leave the atmosphere of religion and enter the fields of allegory, symbolism, and poetry, in which the mystical and original mind of the artist loved to wander.

We find, however, many of the same fine qualities which were noted in the former work—the earnestness of intention in expressing the subject, the patient and loving workmanship, the repose and calmness in the attitude of the figures, and a decorative quality, which, if not so massive as in the Lippi, gives a feeling of great grace, refinement and beauty. *Spring*, typified by a female of mystic mien, "heavy laden" with the burden which shall brighten the world, advances with stately step over the flowering earth. In the forefront is the figure of *Flora*, one of the most beautiful and poetical creations in Art. By her side a sylvan Spirit shrinks from the touch of the playful *Zephyr*. In front of *Spring*, three other Spirits of the woods, like three Graces, gyrate in rhythmic dance, and their general movement, intertwined hands, and light stepping feet make one of the most charming dancing groups it is possible to conceive. The solitary figure of the young husbandman, intent on the condition of the tree in front of him, gives the added note of relief and equilibrium by the introduction of the masculine element. We notice that a floating Cupid is already aiming an arrow which shall open the young man's eyes to the charms of the three gracious damsels he now ignores. Forms, attitudes, draperies, background, and workmanship are all witnesses to the poetical vision of the author's mind.

ALFRED HITCHENS

(To be continued.)



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THE GARDEN CITY THEOSOPHICAL SCHOOL

A TALK WITH DR. ARMSTRONG SMITH

By E. A. WODEHOUSE

THE last two or three years have witnessed a great going ahead in theosophical activities of every kind, and one of the most interesting of these has been the inauguration and development of the Theosophical Educational Trust

The Trust, of which Mrs Anne Besant is life-President, was officially established in 1913, and has as its objects, (1) to establish Schools and Colleges which shall be open to students of every faith and in which religious instruction shall be an integral part of education, (2) to do all such things as are incidental or conducive to the carrying out of the above object.

It will be seen that these objects really resolve themselves, when analysed, into three general principles, (1) that religious education is an essential accompaniment of secular education; (2) that the most suitable form of religious faith, in which a child shall be instructed, is that into which he has been born; (3) that students of different faiths should be encouraged to mix together and in this way learn to have a fellow feeling for one another and a respect and tolerance for beliefs other than their own.

All these principles are essentially theosophical, since it is the business of theosophy both to unify and to spiritualise life; and the Theosophical Educational Trust has already, since its foundation, done much good work along these lines in India, a country where religious education has been sadly neglected for a long time past and where religious antagonisms, due to the presence of so many different creeds and sects, are apt to be somewhat acute. Several Indian Schools have, during the past two years, been brought under its constitution, and the organisa-

tion shows signs of developing rapidly into a real, educational power in that country.

Such already existing Schools as have come under the Trust in this way have undergone but slight external changes. They were Schools in which, in most cases, religious education was already being given. All that has happened, with their affiliation under the Trust, has been that, instead of being isolated units, they have become part of, and share in the life of, a great and growing organisation, founded upon a progressive spiritual idea, with the prospect, moreover, of being linked up, as the years pass by, with educational institutions in far distant parts of the world, and so of participating actively in a new era of educational cosmopolitanism. But, for those who believe in ideas, such a change as this is by no means of small importance; and it will be easily seen how much this larger relationship may add both to the dignity and the life of any School.

Within the general number of Schools thus affiliated by the Trust there are, however, a few which form a special class. These are Schools which have been definitely founded by Theosophists since the inauguration of the Trust; in which the Teaching Staff is composed chiefly, or wholly, of Theosophists, and in which a definite attempt is being made to establish a system of education scientifically thought out in the light of the theosophical conception of life.

Up till recently there were only three Theosophical Schools, in this sense of the words, two of them in India, the third in France. Of the Indian Schools, the parent institution of the kind is at Benares, India, and was started in 1913

by Mrs Besant, with the aid of a few of the members of the old Central Hindu College and School Staffs. The other is at Cawnpore and dates from 1914. It was founded, and is being supported, mainly by the energy and generosity of Mr L Arathoon,

theosophical resident of that city.

At the beginning of the present year, however, a fourth, was added, this time in England. This was the Garden City Theosophical School at Letchworth, Herts, first planned out in India in 1911 and subsequently matured and brought to fruition by the untiring enthusiasm of two Letchworth Theosophists, Mrs Sidney Ransom, and Miss Hope Rea, aided by a few Theosophical friends.

An able Principal was found for the new School in the person of Dr. Armstrong Smith, M.R.C.S., L.R.C.P.

Dr Armstrong Smith has had a varied career. For eighteen years the Principal of a succession of schools in the Hawaiian Islands, he ended up as Principal of the Princess Kaulani School from 1896-1900. During the plague epidemic of 1899 he volunteered his services as a nurse in the Plague Hospital, of which he was appointed Superintendent. For three months he was absolutely shut in and, incidentally, con-

tracted a slight attack of plague. When he came out, the business community of Hawaii, in recognition of his self-sacrificing services, sent him £1,000, saying that they had heard that he wanted to take a medical degree. By this gift he was en-

abled to come to England and study at the Middlesex Hospital, where he qualified in 1905.

It may be mentioned that two years previously to the plague he had gone through a similar experience as a volunteer nurse in a cholera epidemic.

After qualifying as a medical man, he spent the next two years in taking about twenty different practices in England as *locum tenens*. He then went to sea as Ship-Surgeon to the P. & O. Co., and eventually became Super-

tending Surgeon to the P. & O. Co. in Bombay. The climate of Bombay not suiting him, he returned home, and, by the kindness of the P. & O. Co., was allowed to go by Honolulu, and so was able to see his beloved Hawaii again. So delighted were his many friends, of all nationalities, to see him again that it took him an hour-and-a-half to walk down the principal street in Hawaii.

On arriving in England, he went into the Anti-Vivisection Hospital at Batter-



MRS. SIDNEY RANSOM

Hon. Sec of Committee.

sea as House Surgeon for over two years. On the outbreak of war he went over to France as second in command to Dr. Haden Guest and was appointed Chief Medical Officer of the hospital at the Hotel Majestic and helped Dr. Guest to organise several other hospitals.

Dr. Armstrong Smith entered upon his duties as Principal of the Garden City Theosophical School in January of this year.

The School was definitely opened on January 20th, and it was on the afternoon of that day that the writer found himself travelling by the Great Northern Railway to Letchworth, to see the School and to have a chat with its Principal about its prospects and all that it meant to do.

It was a wet and windy day, and I

found Dr. Armstrong Smith, with flapping mackintosh and collar turned up, awaiting my arrival on the Letchworth platform. As we walked the few hundred yards from the station to the School, he explained to me that I must not expect too much, as it was only the first day and they had had rather a scramble to get things ready in time. However, they had managed to make a start and the opening morning had gone off well.

"Some of our children have gone home," he said, as we turned into the garden gate, "but you will see most of them."

The School building consists of two picturesque semi-detached houses which have, for the purposes of the School, been made into one. The upper part of one house is for the boys and the masters, that of the other for the mistresses and the girls—for the school is, of course, co-educational. On the ground floor are the



GROUP TAKEN ON THE OPENING DAY

class-rooms, the dining-room, the music-room, the Headmaster's study, etc.

The first visit we paid, on our arrival, was to one of the boys' bedrooms, and I was pleasantly surprised to find, not the ordinary gaunt dormitory, but quite a cosy little room, painted all in white, with only two beds in it, and furnished exactly like a bedroom in a private house.

This is in accordance with one of Dr Armstrong Smith's ideals "We want," he said, "to make everything as comfortable and as much like home as possible. It is one of our principles that it is good for children, even when at school, to live in pleasant and, if possible, beautiful surroundings."

I noticed a large bunch of violets in a glass on one of the little dressing-tables.

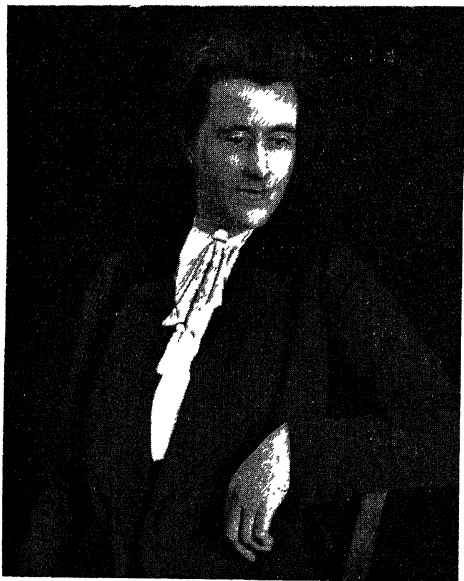
"Yes, that was for one of our smaller new boarders who arrived yesterday. We knew he would be feeling a bit

lonely; and so we thought that it would give him a comfortable feeling, if he found that we had prepared for his coming by putting some flowers in his room. As a matter of fact, he did notice them the moment he came in and was delighted."

"This," said Dr. Armstrong Smith, opening another door, "is the room where we shall put our visitors. One thing which we intend to do, in order to bring new life into the School, is to have a guest-chamber, which will be at the disposal

of anyone who cares to come down and spend a week-end with the children. The only proviso which we make is that he, or she, should be interested in the School and genuinely fond of children. We have already received promises from a certain number of such visitors. A Scout-Master, for example, who has been doing Red Cross work at the Hotel Majestic in Paris, hopes to pay us many visits and teach the children scouting. He may even manage

to come twice every month. Another of our promised visitors is a well-known Suffrage-worker, while a third is a teacher of singing—one of De Reszke's assistants, in fact—who is coming down, not, however, to teach singing, but simply to go out with the children. Another friend who has promised to take the children out and initiate them into his pet hobby, the study of bird life, is a doctor who has been acting as



MISS H. M. HENSLEY, Matron

Radiographer at the Majestic. Local people, too, have been very kind in this way. Only to-day the Danish farmer, from whom we get our milk, has offered to show our children over his farm. They should enjoy this as he informs me that he is the proud possessor of pigs which go to bed up a staircase! Another most generous offer has been that of a local photographer, who has promised to come in, without remuneration of any kind, and teach the children not only how to take

photographs, but how to develop and enlarge them. So that you see we are not without friends! Later on, we hope to number amongst our visitors workers in humanitarian activities, contact with whom should be a good means of awakening in young hearts the desire to be useful to others. In all these cases we impose one unalterable condition, and that is that anyone who comes down shall spend his time with the children and shall turn on whatever talent he happens to possess for their benefit. Thus, if he is a musician, we shall expect him to play to them. If he is a humanitarian worker, we shall ask him to tell them about his work and what he is trying to do and to try and make them interested in it, and so forth. In this way, we hope to make these week-end visits into a regular institution, and I know that there are many people who would be only too delighted to help in this way."

We then went downstairs, looking first into the dining-room where teachers and children have all their meals together, and then into the large school-room. Some of the children had gone home, as this opening day was a half-holiday, but about ten or twelve remained, and these were playing together in merry groups, apparently quite acclimatised to their new surroundings and realising already, to all outward view, the Headmaster's ideal of a large, happy family.

"We have seventeen children altogether

for our opening day," said Dr. Armstrong Smith, "ranging from that little lighthaired fellow over there of four years old, to Helen here of fourteen," indicating a thoughtful looking girl who was standing near. "Helen is our musician," he added. "Which reminds me, I must show you our music room."

We entered a small room which opened out of the room where the children were playing. In it there was a first-class cottage piano and a large gramophone.

"The gramophone," said Dr. Armstrong Smith, "is about the best that is made, with wooden needles, and we have laid in a large stock of classical records. We intend to use it not merely for amusement, but for regular musical instruction. What we have done has been to buy up old Queen's Hall analytical programmes (we have sixty of these up to date), and to mark off in these, and index, the pieces of which we have records. We propose, as soon as this is done, to have a regular course of lessons, taking one

piece each day and studying it in connection with the programme analysis,—that is to say, playing it over several times and noting its construction, the various subjects, the working out, etc., also its chief beauties and what meaning it is intended to convey. The leading *motifs* will be played over on the piano first by the teacher. Later on, we shall take up stories from the operas and biographies of musicians."

"Are the music lessons compulsory?"

"By no means. No child will come to



MISS IRENE WHITE

them, unless it wishes to. That applies, moreover, not only to music but to all subjects here. One of our principles, in all our teaching, will be to study the natural tastes and proclivities of the children and not to seek to press them along lines for which they have no aptitude. Indeed, wherever such a course is consistent with the requirements of a sound education, we shall cut out from a child's curriculum any subject which it dislikes and for which it has no bent at all. Naturally, this will not be possible with all subjects, but it will be with others. You see, as Theosophists, we believe that every child has a long past behind it and that there are already latent within it certain strong tendencies brought over from that past. These we seek to release, in order that the child may have freedom to develop along its own path, and that is why we are against forcing it to go along lines which are obviously uncongenial."

Dr. Armstrong Smith then went on to speak of what will perhaps strike the reader, at first sight, as a rather startling innovation.

"We shall not have examinations at the end of every term, as is usually done in schools," explained the Principal. "We shall have them when the children themselves wish to test their knowledge. Moreover, the results of the examinations and the percentages gained will not be publicly announced, but will be a private matter between teacher and pupil. In this way we hope to do away with the spirit of competition, without destroying any of the keenness and stimulus to effort which an examination should provide. For the fact that the child himself asks to have his knowledge tested will make him anxious to do well."

"Then you will have no prizes?"

"No. The reward for having done well in any subject will be the privilege of being allowed to help someone else who is backward in that subject."

"But later on, I suppose, you intend to send your pupils out into the world to take the ordinary competitive examinations?"

"Of course we do. We fully realise that, at a given time, we shall have to start cramming our pupils for examinations of one kind or another. It is *not* part of our intention to turn out cranks or faddists or prigs. We want our children to go out into the ordinary life and be ordinary people. If they wish to make money in business, let them do so and help the world in that way. One thing we recognise as essential, and that is that they must be capable of earning their own living. And this, of course, means the passing of examinations, and examinations, in their turn, mean a certain amount of cramming. But we propose to postpone this cramming process until it becomes imperatively necessary and to spend our energies, during the earlier years, in developing their powers of concentration, and of memory. For if this is carried to a sufficient point, the subsequent process of cramming will be harmless, and even pleasurable."

"How do you propose to do this?"

"By the tray. We started this morning with a tray with eight things on it. We wish gradually to train the children to such quickness of perception and retentiveness of memory that, after one glance at the tray and its contents, they shall be able to remember the names of the objects, their relation to each other on the tray, and their detailed appearance (*i.e.*, marks, dents, smudges, etc.), and to guess their length, breadth and height, and their weight. It is wonderful how rapidly children can be taught to excel in this sort of thing. We shall do it every day, as long as the School lasts, and you can imagine that, at the end of a considerable period of this kind of training, a child can hardly fail to be well equipped for the special effort of preparing for an examination. We shall also have, of course, a corresponding method of aural training, which will consist, at first, in reading one verse of poetry very slowly once through, and then seeing who can repeat it, and afterwards going on by degrees to two or more verses. This we shall also do daily. The principle which we recognise very

strongly, all through this, is that, if you train the faculty, everything else follows. I ought to mention, by the way, that, until the children are old enough to go in for examinations, they will have no homework. All preparation will be done during school hours."

"You are anxious not to over-tire them?"

"Yes, it is my strong opinion that, when a child leaves the School in the afternoon, all thought of work should be put aside till the following day. Homework, as it is ordinarily done, is responsible for a great many unnecessary headaches and a great many cases of unnecessarily strained eyes. And even where it causes no specific malady, it has often the effect of dulling the brightness which is essential to all successful school work. You cannot do much with a tired pupil. Thus we recognise so clearly that we intend to have a lounge at the back of the classroom, so that any child, who feels tired, may leave his desk and go and sit back against the wall."

At this point tea was brought in, and with the tea appeared Mrs. Sidney Ransom, who may be justly regarded as the moving spirit in all the preliminary work which was necessary in order to bring the School into existence.

Mrs. Ransom related briefly how the idea of the School, which had suggested itself first of all to four ladies at the Adyar Theosophical Convention of 1911, had objectified itself, through many vicissitudes into the actual institution beneath whose roof we were now sitting. It was not until 1914, she told me, that the project definitely entered the realm of the practicable, although a good deal of preparatory committee work had been done in the interval. At the London Theosophical Convention of 1914, the General Secretary of the T. S. in England, Dr. Guest, took the chair at the meeting where the scheme and its needs were announced, and his powers of persuasion drew from the audience a large sum of money and the promise of more. That was in July. Mrs. Besant had been in Letch-

worth a little previously and had expressed her approval of a plot of land that had been selected as the site of the future School, and had undertaken to help in paying the rent of it. Money came in quite freely for a little while —and then came the War.

"It looked as though our plans would have to be abandoned," said Mrs. Ransom. "But we held tight and merely put off the opening. Dr. Armstrong Smith went away to France. We, left behind, went on with the negotiations, trusting that, if the scheme were predestined to fall through, we should find insuperable obstacles in our way, whereas, if it were meant to succeed, we should somehow find our path smoothed for us. And this last is what actually happened. Promises of pupils increased in number. Teachers were found, houses leased, and the work went on. With the return of Dr. Armstrong Smith in the early part of December, we felt the way to be clear and hurriedly got things into as good order as was possible in the time. Without even taking a much-needed rest, Dr. Armstrong Smith turned his energies at once into the work of preparation, and we were able to announce that we should open on January 20th. But," added Mrs. Ransom, "this would have been quite impossible, had not Miss Hensley, our matron, picnic'd in a practically empty house to watch over arrangements. So that it was really only by rather desperate efforts that we were ready to open by to-day."

Dr. Armstrong Smith explained, after Mrs. Ransom had left us, that, of all this work, by far the heaviest burden had fallen upon Mrs. Ransom herself, who had been indefatigable in all the trying and wearisome work of preparation, writing innumerable letters, acting as Secretary of the Committee, finding and furnishing suitable premises, and, in addition to this, going about and giving lectures on the aims and ideals of the proposed School.

"Talking of aims and ideals," I said, "how would you express, in a few words, the ideal of the School?"

"I would say," replied Dr. Armstrong Smith, "that our one great object, in all

our dealings with our children, was that they should be prepared here to go out into the world and to make that world a little happier. The ideal of the School is, in other words, the ideal of service, and it will be from this standpoint that we shall give all our ethical instruction. I mean that, in teaching any virtue, we shall teach it entirely from the point of view of its usefulness to others. The visits of humanitarian workers, to which I have already alluded, will be part of the same scheme for both by precept and by example we wish to accustom our children, from their earliest years, to the idea that there is only one life that is worth living, and that is the life of service to mankind."

"Do you intend to have any special system of discipline?"

"Our system of discipline," said Dr Armstrong Smith, with a twinkle in his eye, "will be to have no discipline. But please understand that this does not mean no discipline at all. What we want is that the children should discipline themselves. How? By explaining to them the reasons *why* they should do the thing, and so enabling them to see the point of view of the teacher. The fault of most of the discipline at Schools is that it merely consists of a series of commands and prohibitions, of which the grounds are never explained; consequently, however excellent the rule may be in itself, the child himself is not enlisted on its side."

Shortly afterwards there happened to

arise a merriment, but somewhat turbulent clatter, which continued for a minute or two, outside the door of the room in which we were sitting.

"I will show you what I mean about discipline," said Dr Armstrong Smith, as he disappeared from the room.

In a few moments the completest silence reigned without.

"How did you manage it?" I asked the Headmaster, on his return.

"I simply asked them quite gently whether they really wished to prevent us from working in here, and naturally, when it was put to them, they warmly disclaimed any such intention. Nothing would induce them to make a noise now; whereas, if I had simply ordered them to be quiet, the same outward result might have been brought about, but without the same spontaneous inward assent and co-operation. That is what I mean by the children disciplining themselves."

"Have you no rules, then?" I asked.

"As a matter of fact, we have two," replied Dr Armstrong Smith, "one for pupils and one for teachers. The rule which is given to all the children who come to the School is this *Never mention anyone's name without recollecting whether what you are going to say is true and kind.* This rule applies both in school and out of school. It is the only rule we make. All the rest the children will make for themselves. The rule for teachers is on somewhat different lines. It is this *When- ever convenient and possible, no question,*



MR GEO. H. PIDCOCK.

seeking information, from any of the children, is to be directly answered, but they are to be taught to think it out or look up the answer for themselves. I think you will see the purpose of this. When I was studying the methods of Normal Schools in Chicago, I never heard a direct answer given to such a question."

"To return to the deeper ideals of the School, I suppose that, since it has been definitely established as a Theosophical School, you have certain special plans as to religious teaching? Are you going to teach Theosophy?"

"We shall teach Theosophy in this sense, that we shall do our best to impress upon our pupils the cardinal theosophical truth, that the essence of all religions is the same and that all are worthy of reverence. One point upon which we shall be very strict is that no irreverence of any kind will be allowed, and this feeling of reverence, extended equally to the beliefs of those who may happen to belong to different sects or other religions, will be the basis of that attitude of tolerance which we shall strive to impress upon our children's minds. As regards the books which we shall teach, Mrs. Besant's *Universal Text Book of Religion and Morals*,—in which, as you know, she shows how the same fundamental truths appear, veiled under different forms, in all the religions,—will be our text-book for religious instruction. In connection with this, and as illustrating this underlying religious harmony, we shall have readings daily from one of the great Scriptures of the World,—one day a passage from the *Bhagavad Gita*, another day from the Bible, a third day from a Buddhist Scripture, and so on.

"The School itself," continued Dr. Armstrong Smith, "is to be run on two books, *Education as Service* and *At the Feet of the Master*, by J. Krishnamurti, and, if anyone wishes to understand thoroughly our methods and the ideals at which we are striving, I cannot do better than recommend him to read these two books. They give us the working programme of our School.

"This aspect of our ideals, however,

concerns rather our teachers than the children themselves; and I am happy to say that we have been much helped by being able to start with a set of teachers who thoroughly understand what the School stands for and who, being earnest Theosophists themselves and keen upon the work, will be able to create and maintain the kind of spirit which we need. Our Staff, at the present moment, consists of three in addition to myself, and all of them have come here from love of the work. Miss H. M. Hensley, our Matron, is an L.L.A. of St. Andrew's, with twenty years' experience of teaching work, and has made a great pecuniary sacrifice in joining the school. Although accustomed, moreover, all her life to teaching work, she volunteered to take on the work of matron, as no Theosophist was available for the post, and so here she is, and we find her quite invaluable. Miss Irene White, our lady teacher, is an M.A. of Victoria University, Manchester, who has taken Honours in English, and who has, for some time past, been teaching older girls in the Burnley High School. Coming here has meant for her a great sacrifice in salary and position. Mr. Pidcock, too, threw up his post in order to join us, answering our advertisement the moment he saw it. So that, as you see, I have the great advantage of starting with a Staff with whom it will be both easy and pleasant to work."

"Have you no other teachers?"

"Those I have mentioned constitute our permanent Staff. But we have two visiting teachers who will come in from time to time; one for Physical Culture, the other for Eurythmics. The former is Mrs. Ralph Pearsall, a pupil of Madame Oesterberg; the latter, Miss Gladys Cawston, an exponent of the Dalcroze system, who is to teach the children to interpret music in dancing. We shall also have special teachers for piano, violin, elocution and science.

"Later on, of course, we hope to increase our Staff a great deal, and one of my pet plans, as soon as we can get the money, is to send off one of our teachers

to the United States, or some other country, to visit the schools in one of the big cities there, paying attention to his or her own speciality, at the same time keeping his eyes open for anything else of interest, which might possibly help the School. I hope that it may be possible to send off a succession of teachers in this way, so that the School will always have one of its Staff travelling.

"But naturally this kind of scheme needs plenty of money for its practical realisation, and this brings me to the question of funds. Please, if you can, let your readers know," said Dr. Armstrong Smith, "how badly we need money. Not only must it be some time before the School can become self-supporting, but there are all kinds of things which ought to be done, but which are at present impossible owing to lack of funds. We need money to endow scholarships, for instance, many children are waiting to come to the School, who can only afford to do so if they receive some kind of help. Then, again, the time must come very soon when the present house will be too small for us, and then we shall have to build for ourselves. But far more urgent than these things is the necessity of merely keeping the School going. We have only a small capital and for some time we must spend from this in order to meet our ordinary working expenses. So that if you could do anything to bring home to some of our friends in the outside world the urgency of our need, we who are working here should, all of us, be most grateful.

"I might add," continued Dr. Armstrong Smith, "that there are many other things besides money for which we should also be grateful. I have, in fact, a 'little list' which eloquently sets forth our needs. Here are some of the items—Tennis net and posts, croquet set; games of all kinds, indoor and out, framed pictures; photographs, classical,

historical and geographical, a lawn mower, a typewriter, apparatus for Physics, Chemistry, and Nature study; paint-boxes, a good clock; gardener's tools, a garden roller, garden seats and deck chairs, finally, books of all kinds, including a few of the standard sets, *e.g.*, the *Encyclopædia Britannica* and the *Historian's History of the World*, also a *Times Atlas*. All these things are really working necessities for the School, but we are at present getting on as best we can without them. So that anyone who wishes to lend us a helping hand will know in what ways he can do so."

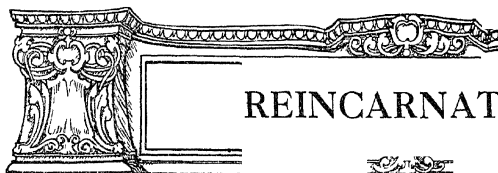
I promised Dr. Armstrong Smith that I would do what I could to make known the needs of the School, and shortly afterwards the time came to take my leave.

Reviewing what I had seen and heard, as the train carried me back to King's Cross, I was conscious of having spent a very charming and exhilarating afternoon. Perhaps it was the winning personality of the Principal,—eager, enthusiastic, alert, and bubbling over with ideas for his School,—, perhaps the happy, family atmosphere of the School itself, possibly, the feeling of having witnessed the first beginnings of something destined (who knows?), in after days, to be very big and to play an important part in the ideal movement of the age, perhaps it was all of these together. At any rate, I returned to London delighted with all that I had seen and most anxious to make all my Theosophical friends realise how promising a new seed of life had been planted in their midst.

Cannot Theosophists in England do something to water this seed and to shelter it during its early and tender days of growth? Later on, no doubt, it will become strong and self-sufficient. It is now, especially, that help is needed.

E. A. WODEHOUSE

[As this article records a conversation which took place on the opening day of the School, and is, therefore, largely in the future tense, it is thought that our readers may be interested to hear something of Dr. Armstrong Smith's actual experience in the endeavour to run the School along the lines indicated above during the term which has just ended. We have, therefore, arranged with him to contribute an article on this subject to our next issue.]



REINCARNATION



By JASPER SMITH

I AM sitting on the edge of a trench at the eastern end of yesterday's battlefield. The moon has just risen, and all around, as far as the eye can see, are the bodies of men.

"In the midst of life we are in death" As long as I live, whenever I hear those words, I shall think of a battlefield by night, whereon are hundreds of men's bodies—some are heaped here and there in a horrible writhing mass, others kneel or stand upright in the trenches, still grasping their rifles, only a few lie peacefully gazing at the stars. Life in death truly—and of a horrible kind! I am convinced that every time I look away those riflemen take aim, those writhing heaps give a fresh heave, the struggle is renewed.

But those are the bodies. Their spirits I feel throng around me. They are still hot and angry and red with blood. I shudder, fearing every moment their touch. They whisper to me of the soft "phwitt!" of the bullet as it finds its mark, of the turning-motion of the bayonet as it is withdrawn, of the terrible satisfaction as the enemy falls.

Are we, O God, the children of the light? What have we done that it should be our lot to make war more terrible than it ever was before? We have discarded the sword; but it is the same hate which flings the shell, the same red hand which wields the bayonet. Alone on this battlefield at night I am visited by soldiers of Darius and Xerxes, of Alexander and Mahomet.

Beside me, at the bottom of the trench, lies the body of Felix, my boy-friend. We had not seen each other for a long time. We have each had duties to per-

form, and were each sure that the other was performing his. That was in the far distant days in the beginning of the war. God knows how far distant those days are now! It seems to me that the war must have commenced with the beginning of my life—and that all before it was part of some previous existence.

Felix and I were much to each other. I would have done anything for him. And now that I find him I can do nothing for him.

How changed he is already! How unlike the Felix I knew. How old and careworn he looks. . . my boy! But such things must be. My brave boy! how proud I shall be of him when I meet him again in other lives! What added strength our friendship will have, what new sympathy will have developed between us.

"Greater love hath no man than this, that he lay down his life for his friend." I think, now, that that means that sometimes we may have to give up our life's happiness for life after life for the sake of one we really love, that the loved one may be free for the moment to follow out his own destiny, honourably to complete the task he has undertaken. In this lies the secret joy buried deep within many a life's tragedy.

Therefore I will not mourn for my friend, but will continue honourably to carry out my self-imposed tasks, joyfully to follow the starry constellations of my own high ideals. Then, when once more we walk the earth together, his eyes will no longer be full of pity (as I see them now), but of a deep gratitude and a wondrous love.

JASPER SMITH.

SYSTEMS OF MEDITATION.—I.

By W LOFTUS HARE

[In the series of articles which begins this month Mr. Loftus Hare will give a brief historical survey of some representative systems of meditation, concentration and prayer practised at different times in the various religions of the world.]

I.—INTRODUCTION.

IN commencing the present series of articles on the systems of meditation in use in religion, I desire, above all things, to make clear at the outset the main purpose of the effort. Readers will not find in these articles anything of the nature of *instruction* by which they may learn the difficult processes of meditation, not only, in the first place, would such instruction be futile and even dangerous if given in the form of magazine articles, but in the second place, I do not regard myself as a teacher in that sense. Nevertheless, I shall not be disappointed if any one, reading these pages, feels stimulated to study and to practice. Even if they do not, the effort will, I hope, still be of a useful character and not merely productive of intellectual interest.

I can best explain my purpose by relating the way in which I came to find myself attracted to this topic. When I first began to study the religions of other people (directed thereto, as I seem to remember, by Leo Tolstoy, of blessed memory) I always found that the philological web through which one had to grope one's way was wearisome and unprofitable unless one had already a conception of religion as a reality, as experience. Of what use was it to compare the pantheon of this race with that, to disentangle myths and fables, to study cosmologies and ancient sciences or the evolution of theologies, unless we were sure that all these things circulated round an invisible but vital centre? They could only be understood, I came to see, as symbols, arbitrary or traditional, invented or handed down by men who were, in their different ways, conscious of real religious experience.

So in my studies I skimmed through theologies and cosmogonies as quickly as I dared, and always tried to reach the core of the matter as soon as possible. Admitting to myself the hypothesis that religious experience was genuine, however various, and suspecting that the unity of religions—if it existed at all—lay in experience and not in conceptions, I at length pitched upon the doctrine, practice and experiences of prayer and meditation as that sphere which is nearest to the centre of things religious and spiritual. I saw, too, that this was where religion is *strongest*. While the sceptics were laughing to themselves about the creation of the world in seven days, exposing "the mistakes of Moses," and enjoying the contradiction of science, history and theology, and while the defenders of orthodoxy were adopting all sorts of shifts to save, as they thought, their citadel of religion, I felt, and still feel, supremely unconcerned about it all, thinking that I had very nearly placed my hand on the thread of Ariadne which would lead me out of the labyrinth whenever I was ready to start. I came to believe that in the experience of many ancients and moderns meditation was found to be the Pathway to Reality. I remember, too, applying to this idea the words of the Christ in the Gospels (on philosophical if not philological grounds)

Enter ye into the narrow door. how wide the door and spacious the threshold, of the way leading to utter destruction, and many are they who go that way. How narrow the door and difficult the threshold, of the way that leads into the life, and few are the finders of it—
(*Matt vii., 13*)

Strive with earnestness to enter in through the narrow door. For many, I tell you, will

seek to enter in and will not be able—(*Luke* xiii, 24)

Watch and pray, that ye fall not in temptation, the spirit indeed is earnest, but the flesh is weak—(*Mark* xiv, 37)

I thought that these words, if looked at in their universal significance, might be regarded as the simplest exhortation to religion, free of all knowledge or doctrine, or faith—religion, that is, reduced to terms of the will-to-a-more-abundant-life.

The whole of my studies has led me to the conviction that it is right to make a distinction between *religion* and *religions*. The present series of articles will, I hope, lead us to the truth about this, and indeed is intended to do so. Even if they enable us to frame anew a conception of what religion actually is, and to define it, let no one say that such a result will be "only of theoretical value." I am convinced that a clear conception of what religion is will be found to be the criterion by which everything is tested and all things related. The idea of religion is the synthetic idea that fuses together all the apparently separate fields of human activity. Economics, politics, the arts and the sciences all concern and serve the soul.

I ask my readers, therefore, to hold tentatively, if they wish, to the hypothesis that there is a real if hidden process which the soul of man is passing through towards a goal, that process is defined by many different symbols—a journey, an odyssey, a return of a wanderer to his long-lost home, a Pilgrim's Progress, an eightfold path, a battle terminating in triumph, a wandering through the desert to a promised land. These are but symbols, and if I venture to express a preference I could combine the conception of the old Taoist with that of Plato *The Assimilation of the Soul of Man to the Universal Order*.

How, then, shall we view *religions*? In two ways I think first, as experimental disciplines prepared and practiced with a view to hastening or facilitating the inner process of the soul; second, as philosophies or doctrines which, so far as their propounders are able in the epoch of the

world in which they operate, *explain* or present the intellectual aspect of a process that is not in itself intellectual. There is no inherent contradiction in this, men describe intellectually the mechanical processes of machinery, those of chemistry and geology, though it be not so easy, the psychic processes can be to a large extent encompassed and explored by means of the intellect. But let us remember this. When we have formulated our doctrine and set up our discipline, established our institutions, built our temples and cathedrals, baptized or converted ourselves and others to this or that faith, *religion is not any of these things*. They are its servants, its environment, its transient historical and intellectual phenomena. While we dispute and refute, preach and teach, the souls of men, like a flock of birds on the wing, are wending their way home. They are becoming assimilated to the Universal Order. But let us not think that this is inevitable or compulsory. Men do not *slip* through the narrow gate nor are they *dragged* through it. They must *strive to enter it*. Assimilation of the soul to the Universal Order is dependent, as I think we shall find, ultimately on the will of man.

The various systems of meditation, of which I have to write, may be regarded as the varied mental and spiritual discipline which, according to time and circumstance and philosophic background, the great initiators of religions have adopted.

II.—PRIMITIVE PRAYER AS MAGIC.

There are various reasons why we should take a brief glance at the earlier faiths and magical cults of the ancients. Firstly, it will be seen how gradually the primitive formulæ merge into petitionary prayer, how this again sinks down into meditation of a positive character, and again into quiescence. But the most important point is to realise that behind all magic—good or evil—prayer and meditation, there is the exercise of mental and volitional processes. I hope that, in the examples of primitive prayer which I adduce here,

this will be sufficiently clear, and I need not point it out each time

My own feeling is, too, that when regarded in this light we shall have very much more respect for what has been called magic, we shall learn that the modern systems of psychological and emotional discipline which are now so much talked of in the West have a very ancient pedigree

In the present paper I give illustrations only, of interest in themselves no doubt, but ministering, as I intend they should, to the building up of the central idea

(a.)—ANCIENT CHALDEAN MAGIC.

Magic rests on the belief that the powers in the world are controlled by spirits, and that therefore to be able to over-rule these spirits is to have the mastery of nature. The primitive systems of religion called Animism, Fetishism, Shamanism, and Totemism, all pre-suppose a belief that every sensible object in nature encloses, or is possessed by, a spirit, which is the life of the thing. In the ancient Akkadian Magical tablets, the spirits are known as *Zi*: the river, the storm, the fire, the sun and moon, the arrow, the sword, the stone, the animal, the tree—every perceptible object in Nature, and, if we mistake not, every word also, had a *Zi*. Scholars tell us that the early Sumerian system was actually that of an adoration of these elementary spirits, who were distributed throughout Nature, sometimes blended with the objects they animated, and sometimes separate from them. The *Zi* caused evil and good, guided the movements of the heavenly bodies, brought back the seasons in their order, made wind to blow and rain to fall, rendered the earth fertile, causing plants to germinate and living beings to multiply. Now, as evil is everywhere present in Nature, side by side with good, plagues with favourable influences, death with life, destruction with fruitfulness, so the opposing forces of the *Zi* constituted a vast dualism which embraced the whole universe, and kept up a perpetual struggle in all parts of creation

Upon this dualistic conception rested the whole edifice of sacred magic, of magic regarded as a holy and legitimate intercourse, established by rites of divine origin, between man and the supernatural beings surrounding him on all sides. Placed unhappily in the midst of this perpetual struggle between the good and the bad *Zi*, man felt himself attacked or preserved by them at every moment, his fate depended on them. He felt the need of some aid against the plagues and diseases they sent upon him. This help he hoped to find by incantations, in mysterious and powerful words, the secret of which was only known to the magicians in their prescribed rites and talismans

It is important to remember that the Sumerians believed possession or obsession by an evil spirit to be the cause of all diseases, and that the general mode of treatment was that of exorcism, in which the magician called to his aid a more powerful beneficent spirit to drive out and replace an evil one. Thus, for driving out evil —

May the evil incubus depart, to another place
may he betake himself

May the propitious spirit and the propitious
colossus rest upon the body

Conjure, O Spirit of Heaven !

Conjure, O Spirit of Earth !

One more quotation, from a much later hymn, may be given to make the position quite clear. It is from a hymn to the Sun God, whom the hymn writer regarded as being superior to the Heaven and the Earth.

O Sun God, King of heaven and earth, director
of things above and below,

O Sun God, that clothest the dead with life,
delivered by thy hands,

Judge unbribed, director of mankind,

Expulsion of evil and of the sickness of the
flesh is brought about by thee

Figures of a person to be bewitched were made, and evil words addressed to them, and the curse was supposed to fall upon the person represented by the image. The suppliant therefore had recourse to a more powerful spirit whom he hoped would work in the contrary direction. The following is an example .—

" O Nusku, thou mighty one, thou offspring of Anu, thou Image of the Father, first-born of Bel, Produce of the Ocean, Created one of Ea ! I have raised on high the torch, and I have given light unto thee The magician hath enchanted me ; with the spell wherewith he hath bound me, bind thou him ! The witch hath enchanted me, with the spell wherewith she hath bound me, bind thou her ! The woman that worketh magic hath enchanted me, with the spell wherewith she hath bound me, bind thou her ! And may the fire-god, the mighty one, make of no effect the incantations, spells and charms of those who have made figures in my image, and drawn pictures of my form, who have caught my spittle, who have plucked out my hair, who have rent my garments ? and who have hindered my feet in passing through the dust ! "

(b.)—PENITENTIAL PRAYER

It is in a collection of inscriptions of very ancient date, written in the sacred Akkadian character, that we meet with the intimate soul of this people. The Hebrew penitential psalms have for long been regarded as the most beautiful revelations of the human heart that religious literature contains ; but the following specimen I think equals many of the well-known compositions. It will be seen that conjuration and command have given place to appeal clothed in the most beautiful language and accompanied no doubt by outer ritual. But do not let us forget the inner will-process that is present in all prayer

Priest. " Over his face, which for tears is not lifted up, falls the tear. Over his feet, on which fetters are laid, falls the tear. Over his hand, which from weakness is at rest, falls the tear. Over his breast, which like a flute pipes forth in cries, falls the tear "

Penitent. " O, my mistress, in the trouble of my heart I raise the cry to thee ; say : *How long shall my heart be wroth ?* Oh, my mistress, speak pardon to thy servant ; let thy heart be at rest ! To thy servant who suffers pain, grant mercy ! Turn thy neck unto him, accept his supplication ! Be at peace with thy servant with whom thou art angry O, my mistress, my hands are bound, yet I embrace thee ! "

Leaving aside the practices of savage races, and turning to the better known forms of prayer in use among the ancients, we thus find the closest possible relation between what is generally known as magic and prayer.

In its simplest and primitive definition prayer is a certain relation between beings living in the seen world, and beings living in the unseen. From the oldest times, men have addressed towards the unseen petitions, conjurations, threats, sacrifices, ritual movements, odours and sounds, and these, with the object of effecting some change in the phenomena of their lives either for the good of the petitioner, or the discomfiture of his enemy

Now, magic was a branch of that total activity which had for its object the communion between the seen and the unseen. The examples which are here presented in order to show that prayer, in its earlier forms, was no more than magic, are specially selected from the authoritative scriptures of the Indians, Chinese, Babylonians and may be taken as evidence sufficient to sustain our first general proposition

(c.) ANCIENT INDIAN MAGICAL CHARMS

It is quite clear from the Vedic Hymns that there was at an early period of the Aryan invasion of India a class of persons who were regarded as specially powerful in obtaining, by means of their incantations and charms, a definite power, not only over the unseen, but over other men. The series of extracts which follow, taken from the well-known *Atharva Veda*, need little explanation

A Charm to secure Harmony between several persons.

I render you of the same aim, of the same mind, all paying deference to one person through my Harmonious Charm—(*Ath Veda* III., 30-7)

A Charm to appease anger.

As the bowstring from the bow, thus (with a ritual action) do I take off thy anger from thy heart, so that having become of the same mind, we shall associate like friends. Like friends we shall associate. I take off thy anger. Under a stone that is heavy do we cast thy anger—(*Ath Veda* VI., 42, 1 and 2)

A Charm to bring about submission to one's will.

Your minds, your purposes, your plans, do we come to bend. Ye persons yonder, that are devoted to other purposes, we cause you to comply !

With my mind do I seize your minds do ye
with your thoughts follow my thoughts ' I
place your hearts in my control ' come ye,
directing your way after my course '—(*Ath*
Ved vi, 94)

A Charm to secure perfect Health.

From thy eyes, thy nostrils, ears and chin,
the disease which is seated in thy head, from
thy brain and tongue, do I tear it out

The disease that is in thy every limb, thy
every hair, thy every joint, that which is
seated in thy skin, with Kasyapa's charm that
tears out, to either side do we tear it out—
(*Ath Ved* ii, 32)

If we may suppose a malefic charm or
spell had been directed by a black magi-
cian upon a victim, there were counter
charms to repel such sorcery. The fol-
lowing is an example:—

With this herb have I destroyed all
spells, that which they have put into thy field,
into thy cattle, into thy men

Evil be to him that purposes evil, the curse
shall recoil upon him that utters curses back
do we turn it against him, that it may slay him
that fashioned the spell —(*Ath Ved* x, 1)

It is pleasant to learn that charms were
also used for purposes of moral reformation
as the following instances will show —

Against mental delinquency

Pass far away, O sin of the mind ! Why dost
thou utter things not to be uttered ? Pass
away, I love thee not ! To the trees, to the
forests go on !—(*Ath Ved* vi, 45)

Expiatory formula for sins.

From the sins which knowingly or unknow-
ingly we have committed, do ye, O gods, of one
accord release us !

If awake, or if asleep, to sin inclined, I have
committed a sin, may what has been, and what
shall be, as if from a wooden post, release me !
—(*Ath Ved*)

These charms, although historically
later than the Yoga of the Upanishads,
represent in character a primitive system
of Yoga ; it is for that reason that I
include them under the general class of
magic.

(d)—CHINESE DIVINATION.

The ancient Chinese physical philo-
sophers divided the spheres of the universe
into eight. Each was ruled by its own
invisible Lord, and to each was assigned a

symbol called a trigram. There came to be
established, in the minds of the astrologers
and geomancers, a system of correspon-
dences between physical phenomena and
the will of the Unseen. The *Yi-King*
deals with this matter. It was conceived
that visible Nature was in exact corre-
spondence with the Invisible. All things
in the eight spheres were supposed to
bear relation to each other on the sexual
principle.

We have here the elements of a very
crude alchemy, or chemistry of Nature,
there being one clear and true perception
that the changes of visible Nature are
combinations or permutations of the
simple elements of Nature. The *Yi-King*,
therefore, explains the various possible
elemental combinations up to 64, and
gives the symbolic notation attached to
each

How, then, would Divination proceed ?

By assuming that Heaven (which ruled
Earth) had complete control of visible
phenomena, and that Heaven would
accept the system of symbolical notation
invented by Fu-hsi and King Wan, the
divining officer took certain stalks of a plant
and manipulated them until, as if by
chance, they fell into the forms of certain
of the above mentioned 64 hexagrams.
We read in the *Yi-King*.—

Therefore when the superior man is about to
take action of a more private or of a public
character, he asks the Yi, making his enquiry in
words. It receives his order, and the answer
comes as an echo's response. Be the subject
remote or near, mysterious or deep, he forth-
with knows of what kind is the coming result.
If the Yi were not the most exquisite (sensitive)
thing under Heaven, would it be concerned in
such an operation as this ?

In all these operations forming the Yi, there
is no thought or action (on the part of the
diviner)—(*Yi-King*, Sec I, ch 10, 60-1-2)

The closing sentence is of great im-
portance. It shows that the diviner
makes himself a medium through which
the spirits act. He exercises no volition,
but at the moment when he feels himself
to be "in union with the Almighty,"
he divides the divining stalks auto-
matically.

Before concluding our study of Chinese

Magic, and by way of showing its gradual evolution into petitionary prayer, I shall now quote from two documents. The first illustrates the combined use of the double divination, the oracle, sacrifices and petitionary prayer. It is taken from the *Shu-King*. The period is 1121 B.C.

Two years after the conquest of Shang, the King fell ill and was quite disconsolate . . . The Duke of Chow took the business on himself, and reared three altars to the former kings (his ancestors).

The grand historiographer had written on tablets his prayer, which was to this effect: "Your great descendant is suffering from a severe and violent disease—if you three kings in Heaven have the charge of watching over him, let me, Tan, be a substitute for his person.

Oh, do not let that precious Heaven-conferred appointment fall to the ground.

I will now seek for your determination in this matter from the great tortoise-shell.

The Duke then divined with three tortoise-shells, and all were favourable. He opened with a key the place where the oracular responses were kept, and looked at them, and they were also favourable. He said: According to the former the King will take no harm. I, the little child, have got the renewal of his appointment from the three kings (his ancestors) —(*Shu-King*, Part V, Bk VI)

The second illustration, so impressive in itself, is important, because to sacrifice, divination and prayer is added the element of penitence and expostulation with Heaven. It is from the *Shu-King*, and refers to an incident occurring in 822 B.C. King Hsuan on the occasion of a great drought, expostulates with Heaven and all the spirits, who might be expected to help him and his people, asks them wherefore they were contending with

him, and details the measures he had taken, and was still taking, for the removal of the calamity.

Bright was the milky way, shining and revolving in the sky. The King said: "Oh, what crime is chargeable to us now, that Heaven thus sends down death and disorder? Famine comes again and again. There is no spirit that I have not sacrificed to, there is no victim I have grudged, our symbols are exhausted. How is it I am not heard?"

The drought is excessive, and it cannot be stopped. Fierce and fiery, it is leaving us no peace. My end is near, I have none to look up to, none to look round to. The many dukes and their ministers of the past give me no help. O ye parents and ancestors, how can ye bear to see me thus?"

The drought is excessive. Parched are the hills and the streams are dried. The demon of drought exercises his oppression. As if scattering flames and fire, my heart is terrified with the heat. My sorrowing heart is as if on fire.

How is it I am afflicted with this drought?"

Reverent to the intelligent spirits, I ought not thus to be the object of their anger.

The drought is excessive. All is dispersion, and the bonds of government are relaxed. Reduced to extremities are the heads of departments, full of distress are my chief ministers and my attendants. There is no one who has not tried to help the people. I look up to Great Heaven, why am I thus plunged in this sorrow?"

Perhaps I have assembled enough examples of ancient magic to sustain my general theme without having recourse to Egyptian magic. It is there that magic is seen to be the handmaid of religion in the most emphatic manner.

Next month I shall deal with Hindu Yoga.

W. LOFTUS HARE

(To be continued)



THE RATIONALE OF THE ORDER OF THE STAR IN THE EAST

IV.

By THE GENERAL SECRETARY.

[The aim of this series of articles is to present, as briefly as possible, some of the purely intellectual reasons (as distinguished from reasons of any other kind) which have led, in the case of many who are now members of the Order of the Star in the East, to a belief in the near coming of a Great Spiritual Teacher for the blessing and helping of the world.]

Last month the very common question: "Why is fresh teaching necessary, when we have not yet learnt to live up to the teaching which we have already received?" was answered by showing that there are certain factors inherent in life itself which render the spiritual need of humanity a recurrent need. As to the further question: "How then is this need to be met?" it was shown that the new spiritual life, thus demanded, can only be met by a new dispensation or revelation. Religions, like the civilisations to which they are invariably linked, are perishable things and none can continue to supply the world's spiritual needs for ever.

This month the chief question considered is that of the Christian doctrine of the Second Coming of the Christ.]

I.

The analogy of ordinary teaching.

THE theory of a succession of spiritual revelations has its analogy in what we know of ordinary teaching.

We have no analogy for the teaching which simply proclaims a lesson and does nothing more. The teacher, in every department of teaching, not only states, but helps his pupil to learn.

At the same time every wise teacher knows that the real benefit to the pupil lies in the effort to learn. So that his instruction will be alternated with periods during which the pupil will be set to assimilate and reproduce what he has been taught.

Enlarge all this to the scale where the Teacher is the messenger of God and His pupils great masses of humanity, and the same principle still holds good. It is still the most reasonable conception of the office of the Teacher that He should hold up an inspiring ideal to men, should then allow them to develop their own strength and their spiritual natures by doing their best to strive towards it, and finally,

when the suitable moment arrives, should come forth again to show them where mistakes have been made and to state the ideal afresh.

But, meanwhile, much will have been learnt in spite of the mistakes—possibly through them. A part of the lesson will have been built into the common consciousness of the race, and—far off though the ideal may be, from the point of view of its perfect fulfilment—nevertheless, on the whole, there will have been an advance. From the standpoint of the Teacher, the step foreseen by Him, when He last came, will have been taken, and the time will have come for a fresh step. In the learning of the lesson, moreover, and through the mere lapse of time, conditions will have changed, the whole setting of life will have become different. Consequently the hour will have come not merely for the repetition of the old lesson, but for its re-expression and modification to suit these new conditions. The fundamental truths will be the same as they have ever been and as they ever will be;

but they will be given a turn to meet the altered circumstances of the time. The old lesson will be applied to new problems and will be brought into line with new knowledge.

And then, when all this has been done, mankind will be left to work out the new lesson—to deal practically with it, to embody it in institutions and incorporate it with their individual, civic and national life, to express it in art and literature, and to weave a new civilisation out of it. And this may well take centuries and millennia.

Even at the end of that time, however, the old ideals may be still, apparently, as far from realisation as ever. The mass of mankind may still be, comparatively speaking, untouched by them. And once more the question might, with seeming justice, be raised: "Where is the need for more teaching, when what we have has not yet been learnt?"

But in spite of that the Teacher will again come, to point out what has been gained and to show wherein error has been made and what it is which needs correction. And once more He will preach the old truths, only (as ever) bringing their application up to date and reshaping them for the guidance of the coming age, the secret of the matter being that what we call "ideals" are only the potentialities of human nature externalised and expressed in words, and that the whole process of so-called teaching and learning consists in the stimulating, from without and within, of these potentialities into actuality. It is because human nature, in its deeper aspect, is one and eternal that the teaching remains fundamentally the same. It is because it is, in another aspect, constantly changing as it unfolds, that the teaching has to be revised and re-expressed.

If we can look upon the religions of the world as engaged in promoting different stages of this unfolding—not necessarily always higher and lower stages but simply different—we shall obtain a juster, more catholic, and more philosophical view of the marvellously complex and well-adjusted process of the spiritual evolution of humanity.

It is, at any rate, difficult to conceive of any more rational way of teaching and helping the world than that suggested above—always supposing that we are willing to admit (a) Divine supervision, (b) the gradual evolution or unfolding of the spirit in man.

Man, continually under direct guidance, would not grow. He would be an automaton. He must learn, experiment, struggle for himself. Man, on the other hand, utterly without such guidance, would soon sink submerged in the morass of his own errors, his own selfishness, his passions and his materialism.

II

The Idea in Buddhism and Hinduism.

It is interesting to note that in some of the great religions this combination of an eternal teaching with a succession of fresh interpreters of it is clearly understood.

Both Buddhism and Hinduism believe in one eternal and unchangeable Truth. But a cardinal doctrine in both of these great religions is the belief that, in order that men may be helped to grow into knowledge of this Truth, many messengers are needed. Thus the Buddhist, although he looks to the Lord Gantama Buddha as the fount and source of his Faith, yet holds that He was not by any means the first Buddha, nor will He be the last. Every age, or great cycle, in his belief, has its Buddha, and there is an interesting passage in one of the Buddhist scriptures where the Lord Gantama Buddha is recorded as speaking of His Successor, the Buddha to be—the Great One who, as the passage says, is to be called by the name of Maitreya or Loving Kindness. Such a future Buddha is known as a Bodhisattva.

According to the Hindu belief, there are two classes of Great Being who periodically come forth for the helping of the world. The one consists of the Avatars, or special Incarnations of God. These seem to mark the great stages of world-evolution and are therefore separated by enormous intervals of time. The

other consists of the Rishis,—Superhuman Beings who, having passed through the human stage and evolved out of it, yet remain in our world for the helping and blessing of humanity. Ordinarily those Great Ones dwell in the secret places of the earth, from whence They help to promote by their invisible influence the welfare and growth of mankind. But occasionally, at times of great and urgent need, one or other of these Friends of humanity comes forth to move publicly amongst men, to teach, exhort, and inspire. Of such are the greatest among the spiritual Teachers of humanity.

III.

Christianity and the Second Coming of the Christ.

It has often seemed a pity to the writer that Christianity, which brings out so clearly the idea of humanity as the children of God, dwelling constantly under His loving care and protection, should not, in its doctrine as commonly accepted, have allowed some room for this most inspiring idea of the repeated comings of Great Teachers. For by taking its stand upon the last appearance of the Christ and maintaining that the next coming of the Lord will be associated with the end of the World-Process, as we now know it, it has raised one or two difficulties which must be serious obstacles to the thinking mind.

The thoughtful person finds himself forced to believe (1) either that the second coming of Christ is comparatively near at hand, in which case, if it means the end of the world, it is hard to see why the world should be destroyed when so few of its lessons have been really learnt, or (2) that that coming is still very, very far ahead, in which case he cannot but wonder why humanity should be left for so long without the kind of help which only the coming forth of a Great Spiritual Teacher amongst men can give, and for which the need is still as great as it ever was. He sees that it is psycholo-

gically incorrect to say (and we have already set forth some of the reasons against it) that once to have had a spiritual ideal proclaimed is sufficient for man's needs for he recognises that, for the purposes of life, what we have to consider is not the theoretical truth of an ideal but its practical effectiveness, and it is clear enough that there are many cases which may impair this, even in the case of the highest and noblest of ideals—perhaps, even more easily in this case than in any other.

He is therefore strongly tempted to ask "If, as seems reasonable, the history of humanity is still very far from being finished, and if things are such, in our world, that man stands constantly in need of a renewal of his spiritual inspiration, a clearing of his inner vision, and a restoration of spiritual creativeness, hope and energy—why, then, may we not believe that some Great Teacher, some authorised Messenger of God, may yet again at intervals come to help us, to encourage us and, where need be, to correct and rebuke us? Why should not we be permitted to see, from time to time, the perfect life lived anew, to see the very Soul of Love incarnate amongst men, and to receive the words of life afresh from the lips of perfect Wisdom? Why, in fact, should not the Christ Himself come again in our midst, not as an Avenger and Destroyer, clothed in terror and in wrath, but just as He came before—as a simple Teacher and Lover of men?"

If this were only true, he feels, then there would exist no longer the difficulty that Christian thought is almost entirely retrospective, that it is hard to reconcile with the great facts of a progressive evolution, and that it imposes a view of truth which the reflective mind must be puzzled to fit in with a world of ever expanding knowledge and experience. And that is why, as I have said, it has often seemed a pity to the writer that the idea of a Truth, constantly expanding and unfolding with the process of evolution, and of a succession of Teachers who shall come to restate and reshape that Truth in

accordance with the changing needs of a growing humanity, should have commended itself so little to ordinary Christian thought, and that the conception of the second coming of Christ should have been almost entirely overgrown with eschatological implications. Why, we cannot help asking, should there not be a third coming, and a fourth, or even more—each time, of the Christ as a Teacher—marking great epochs, or cycles, in the age-long future history of mankind?

And there is really, he would note, in the actual text of Scripture quite a reasonable opening for this freer and more extended view, if we only cared to take it.

If we turn to the famous twenty-fourth chapter of St. Matthew, where our Lord is questioned about the signs which shall precede the end of the world and His own second coming, we shall find that the actual words for what is commonly translated "in the end of the world" are *ἐν τῇ συντελείᾳ τοῦ αἰῶνος*, which, as a matter of fact, do not mean "in the end of the world" at all, but "in the completion (or consummation) of the age." The reader does not need to be told that this gives an entirely new sense to the passage, for it at once opens out the idea of a spiritual dispensation, enduring for a particular period, or cycle, then to be succeeded by a fresh dispensation designed for the next great world-age; this second dispensation, moreover, to be inaugurated by the same Great Spiritual Being who gave the first.

I do not say that the words, "in the consummation of the age," necessarily involve this view, but they at least make it possible, and if it be possible, it seems, to the writer, at least, that the view thus opened out is both historically more reasonable, and philosophically more in harmony with what we know of the nature both of man and of truth, than the view more commonly held.

There is one line of thought which may, perhaps, help to support the newer view. I do not propose to work it out in detail, but merely to suggest it to the consideration of my readers.

IV.

An historical view of the Christian Dispensation.

If we regard the visits of Great Teachers as connected (as they undoubtedly are) with the influx of a fund of fresh spiritual energy into the world, then we may theoretically postulate a certain succession of events.

The energy thus released will, for a time, be powerfully at work externalising itself into form and building up that complex outer structure which will embody, preserve and organise the spiritual life originally poured out. This work will proceed for a time, and then the time of building will be over, and after that will come, according to every known law of nature, a period of decay, when the structure thus erected will begin to crumble, leading on to a still later point when the hour shall have struck for the liberation of a fresh wave of life, which, in its turn, shall be the soul of a new structure like the first. We have already made reference to this unalterable law which governs the interplay of life and form. The point now is that the formula, thus provided, enables us to divide up human history into great alternate periods of construction and destruction—the period of construction following invariably upon the release of a new wave of life, and the period of destruction ensuing when that wave shall have reached its culminating point and have completed its work of building.

Now, if we apply this formula to Christianity and regard the last coming of the Christ as marking the pouring forth of a great wave of fresh spiritual life into the world, to be followed at a later point by a second coming of the same Great Teacher and the influx of still another wave, then the writer would venture to suggest that it enables us to fit the facts of Christian history, as we know them, into an intelligible historical plan.

No one who reads the history of Christianity, as an organised Faith, can fail to detect a great Up and Down, a flow and an ebb, during the two thousand years of

its existence. We note, first of all, a great constructive period in which not only is an elaborate and highly complex ecclesiastical organisation being built up, but, later on, also a great secular polity, the so-called Holy Roman Empire. With these goes the building up of a social system thoroughly organic in itself and dominated by a single great principle, *i.e.*, the Feudal System.

All these show the great mark of true constructiveness, as opposed to disintegration, and of the Life as opposed to the Form—namely, the mark of *unification*. We see in them the working of a great unifying, synthesizing life, gradually obliterating racial, territorial and religious divisions and reducing outer heterogeneity to homogeneity.

More and more, as the life-wave does its work, does Europe come to be an organic body and the expression of a single collective soul. The culminating point of this constructive period may be fixed about the twelfth century. For it was in that century, by the general consent of historians, that the Church, considered as the dominating spiritual principle of a great collective life, reached its highest point of splendour and power; while, in spiritual subordination to the Church, the Empire represented, at that time, an organic system corresponding, on the secular side, to the ecclesiastical hierarchy of the Papacy. The twelfth century may, moreover, be pointed to as marking the zenith of the Feudal system as a smooth-working, thoroughly efficient organisation of society. Thus the Europe of that century would be looked upon by the historian as signalling the culminating point of a great constructive period—the apex (in our view) of the great spiritual wave which had been sent forth into the world twelve hundred years before.

The history of the Western world since that date has similarly been, to the eye of the student, the history not of construction but of destruction. An enormous amount has, it is true, been gained in almost every department of life, but in

that great historical process in which nations and institutions are merely incidents, this has been used (in the technical sense) destructively.

The great movements of modern Europe have been essentially critical and destructive. The Reformation, for example, was critical, not constructive. So was the movement one of whose waves culminated in the French Revolution, and which is at work just as vigorously, only in another way, to-day. Indeed, nothing could show the continuity of history more clearly, and particularly the point which we are now considering, than the fact that the great modern social movement, throughout Europe, is even now, as its workers confess, engaged in pulling down the last remnants of the Feudal System.

If we look in another direction we shall find that the great and splendid gains which have been made in the realm of the intellect have had their most striking effects, from the point of view of history, in the breaking down of the old spiritual domination. The intellectual history of the past eight centuries has been that of inquiry, criticism, doubt, objection, of the frame of mind which seeks to know for itself and will take nothing on trust, of patient research and investigation,—in a word, of the inductive method. And the result has been that, although in its quest it has thrown up vast stores of knowledge, the great intellectual movement of modern times has given us no constructive philosophy of life, nothing as yet, indeed, to take the place, as an effective life-synthesis, of that simple yet powerful formulation of the riddle of existence to which the whole Western world yielded heartfelt and unquestioning allegiance seven or eight centuries ago.

More than this, the practical inspiration of that simpler age has well-nigh faded away. What is the chill mediocrity of modern religious assent when compared with the passion of conviction which wrought so powerfully in the saints and mystics of that earlier age? Where is the

profundity of faith and the supreme self-dedication to a labour of love which built the great Cathedrals?

The writer would suggest, merely as something to be thought over, the idea that we may see, in the history of Christianity through the centuries that are past, a great wave of spiritual life rising and falling, first of all gradually expressing itself, in the outer world, in a vast constructive synthesis of life, both spiritual and secular, this period of construction being followed by a period of destruction in which that synthesis is being broken up, but broken up in such a way that, in the very process of the breaking, material is continually being gathered for the synthesis which is to come.

Thus, while the spirit of scientific inquiry, the movement of social redistribution, and the growing self-consciousness of nationalities have gone far to break up the religious, social and political synthesis of the twelfth century, yet they have all the time been accumulating fresh material and generating new combinations for (what we may hope to be) the wider and greater synthesis which will come with the next great life-wave and the next great period of construction.

Thus, if we can find room in our philosophy for the idea of another coming of the Christ as a Teacher, "in the consummation of the age," it will not be difficult for us to read in the history of Christianity the record of that great movement of construction and destruction which, according to our view, must naturally divide one such coming from another. And we may see in the breaking up of old forms and traditions, in the weakening of old allegiances, and in the almost complete secularisation of our intellectual world, no longer causes of alarm and regret but rather the truest grounds for joy and hope.

For we see, going on before our eyes, the very process which, in the light of the suggestion here made, must render the influx of a new wave, and with it the coming of the Master, not only possible but necessary.

V

Traditional thought on the Second Coming. Reinterpretations.

The association of the second coming of Christ with a somewhat spectacular ending of the world is so deeply ingrained in popular Christian thought that there is little chance, perhaps, of any other view obtaining a hearing.

To show how strongly a certain mental picture of that advent has taken possession of the general imagination, I may mention that an earlier pamphlet of the Order was criticised (in a counter-pamphlet) as heretical, and as obviously heralding the approach of a false Christ, because, as a matter of fact, the true Christ would appear in the heavens with a shout!

The quieter and plainer view that the spiritual history of our world is as yet far from being over, that a long and weary pilgrimage still lies before our race, and that therefore the loving care and provision which broods over the great human family, and which the religious sense must needs postulate, will send it, from time to time, the supreme help and blessing of the personal presence of Great Teachers, is one which perhaps can look for little textual support of the kind that would appeal to the orthodox mind, but which must be content to rest, for those who incline to it, on a certain inherent reasonableness of its own. So, too, must the view, already suggested, that the Christ, if and when He come again, will come just as He came before, and as all Great Ones have come in the past,—namely, quite simply as a Man among men.

How far the tendency towards an over-literal interpretation, so common in all the religions, has contributed towards the average mental picture of the second advent, may be left an open question. But there are certainly one or two points in the traditional belief which, interpreted in a somewhat less highly coloured and unusual way, would fit in perfectly with the version which I have ventured to suggest.

(1) Thus, that the Christ will come as a Judge is profoundly true, even if we substitute the idea that He will come as a Teacher for the more dramatic picture which would place Him on a throne in the heavens judging the nations of the earth.

No Great Teacher can come amongst men without being a Judge. For the contact of such a Teacher with the humanity of the time is, in the most literal sense, a *crisis*, and by their instinctive reaction upon His presence the ranks of men are infallibly discriminated.

It is of the nature of all high spirituality that, while it exercises a potent attraction upon its like, it equally strongly repels that which is unlike itself. Hence the unbounded hatred and ferocity with which mankind has often received the most loving and lovable of souls—a phenomenon which, but for the explanation just given, would be one of the most curious in history.

Another reason for the antagonism is to be found in the fact that, where any very powerful and positive quality exists, it must inevitably throw its opposite into relief. Thus an intense purity must ever tear the veil from concealed impurity, perfect truth must of its own verity expose hypocrisy, heavenly love must automatically show up pride and selfishness in their ugliest colours.

Who shall abide His presence? That is a question which holds good of all Great Spiritual Teachers. All are Judges, but the judgment which they pass is not one dealt out according to the machinery of an earthly tribunal, but one which is pronounced by the heart of man himself in its own spontaneous self-revelation. And so must it ever be, for the coming of the world's Great Teachers is ever the supreme demand upon the intuition of the race.

(2) Another thing which is said of the second coming of Christ is that He will appear surrounded by His angels. This, as any student of the occult side of life knows, is literally true, even were He to appear simply as a Teacher. For every Great Teacher is surrounded by hosts of in-

visible attendants who not only come to bathe in His glorious magnetism and to share in the teaching that He gives, but to help Him in his work, and the ministry of such a Teacher upon earth has its unseen side, its accompaniment of invisible activities, which is far vaster and more potent than the side which is seen.

In the case of a Christ, this splendid reinforcement of angelic activity would be on the most magnificent scale, and a clairvoyant spectator of His work amongst men would see something very different from the possibly humble Figure, despised and misunderstood, which, as of old, He might well appear to be in the outer world.

(3) If, however, we are trespassing here upon regions where some may not care to follow us, we may take another point where quite an ordinary interpretation would seem to be possible. I refer to the idea that the next advent of the Christ will be succeeded by a millenium, an age of gold, the founding of a kingdom of God upon earth.

As to the precise relation between this idea and that of the end of the world I am not sure, nor do I think that it is wholly clear in the popular mind—many people thinking of the second advent as marking the end of the world, others thinking of it as introducing a preliminary age of righteousness and bliss which, after the lapse of a thousand years, is to be succeeded by the general dissolution.

Taking the idea of a millennium by itself, however, and bringing it into relation with the general conception of the second coming of Christ as set forth in this chapter, it seems to the writer that there is every reason for supposing that the next advent of our Lord, as a Teacher, might mark the inauguration of a period of happiness and justice for humanity which, in comparison with what the world has been through since His last appearance upon earth, might well deserve the name of a "golden age."

One thought, in itself, will help to suggest here what I mean.

Our world to-day is alive with good movements all making for ideals of justice, of Brotherhood, of gentler and kindlier dealings between man and man. One effect of the tremendous spiritual stimulus of the presence of a Christ—a stimulus which, of course, would be just as powerfully at work in the spiritual atmosphere of our world, even though the majority of His contemporaries were to fail to recognise Him through the body that He wore—would undoubtedly be to bring many of these movements to fruition; not, obviously, to make mankind perfect all at once, but at least to cleanse our so-called civilisation of many of its blackest blots and to introduce a saner and more reasonable ordering of life.

And even a little cleansing of this kind would be revolutionary in its effect. We have only to think, for example, what the effect would be if humanity were really to decide to abolish war and were then to apply the vast sums of money thus released to the solution of some of its more pressing social problems, or if people were to give up quarrelling about differences of outer doctrine in religion and were to find some great, simple, all-embracing spiritual synthesis in which they could all unite and be brothers,—and neither of these ideals are, as a matter of fact, so very far from the point of practical achievement.

The world is consciously working towards both even now. The Great War will probably open up the necessary opportunity to the former, some gentler breath from the heart of the World-Spirit, such as is not unlikely to be felt in the reaction after hostilities, may help to bring the latter nearer to realisation. The

coming of the Lord of Love might complete the process, or at least set the necessary forces at work which would, within a reasonable time, secure, its completion.

So that, even apart from all its popular associations, the belief that the next coming of the Christ is to inaugurate a millennium is one which is not without its basis in reason and probability. And there may, perhaps, have been some excuse for a prophetic eye which, looking forward over the dark and troubled centuries to the "consummation of the age" and the second coming of the Lord, should have seen, beyond that coming, a future so fair and smiling that it seemed to be a veritable kingdom of God upon earth.

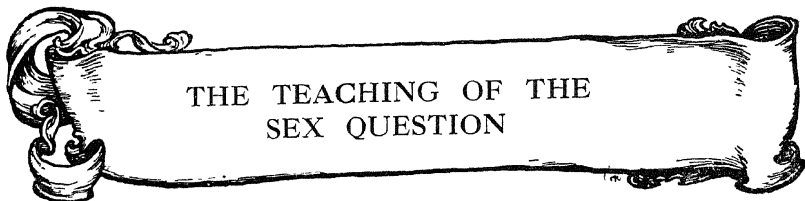
Perhaps it is significant that at this very time the world is beginning to dream of a better, nobler age which is to dawn after the Great War, and that one of the most remarkable of all the prophecies which have been published about this War should have spoken of the time when hostilities shall be over as the time of the "sanctification of humanity" and of the "beginning of the happiness of mankind."

The reinterpretation of the traditional idea of the second coming might, along these lines, be worked out at greater length and in greater detail. I merely put forward the above suggestions for what they are worth and leave them to the judgment of the reader; not without hope, however, that they may help, in the case of a few readers at least, to reinfuse life and inspiration into a belief which modern thought in the West has almost ceased to take seriously.

E. A. WODEHOUSE.

(To be continued)





THE TEACHING OF THE SEX QUESTION

A Note by G S ARUNDALE

[The Note, which we here print, was originally written in answer to a number of questions on the subject sent by the Secretary of the Moral Education League, and is published in the *Herald* as it may interest Western readers, although it is obviously inappropriate to the East.]

MY own experience with regard to "Sex Teaching" leads me to the conclusion that the teaching of the subject entirely depends upon the teacher. I am not at all prepared to advocate the introduction of the subject as a part of the curriculum, for teaching is at present a profession and is thus debased from the priestly character which it enjoyed in ancient civilisations. If our teachers regarded their calling as sacred and definitely strove to live a special life of purity—dedicating themselves to the young generation as representatives from the old—then we might safely entrust the teaching of sex science to their pupils. If the State were at all alive to the dominant importance of education, the questions asked would solve themselves, for no one would be tolerated as a teacher who had not been trained from childhood for the purpose, who had not shown signs of such qualities as marked him out worthy of the calling.

I am therefore not in favour of beginning at the wrong end. I do not think we can afford to entrust so vital a subject to people who do not necessarily teach because they regard teaching as an offering to God. I do not think we can afford to entrust such work to people whose qualifications are reckoned in terms of

certificates rather than in terms of service to the State and love to the young.

Individual teachers may feel that they can approach the subject usefully. They may have a way with them which will enable them to emphasise the necessary factors in the problem, and behind their words may be the driving force of a life of purity and unselfishness. Let such teachers take up the subject and teach it as they think best, but no teacher should venture to speak unless he feels within him the power to lift the minds and emotions of his listeners into reverence and purity.

No, if anything is to be done, and I am the first to agree that something must be done, make a definite effort to train the fathers and mothers into a sense of their responsibilities. Here the *Moral Education League* might initiate a most valuable movement by sending out competent men and women to gather periodically together the mothers and fathers in villages and towns, explaining to them their responsibilities and suggesting ways in which they may fulfil their obligations to their children. Much stress is being laid, nowadays, on sanitation and hygiene, and equal stress needs to be laid on the force which, rightly used, may uplift to heroism, but which, if abused, degrades to misery.

The subject must be brought out of its present unhealthy surroundings and treated as a determining factor in the growth of the individual and the welfare of the State. Marriage should be placed before every boy and girl of a certain standard of physical health and of adequate moral growth (the age would vary) as a natural factor in the course of evolution and, incidentally, as a possible source of much useful happiness. I think it important to lay stress on the evolutionary aspect of marriage, pointing out that part of our duty towards posterity is to provide fitting vehicles through which the generation succeeding our own may come into the world. Patriotism, for example, involves living in such a way that the future citizens of our country may be better equipped from all points of view to do her honour and to increase her fame and reputation. The physiology of sex and the method by which human beings are born into the world are subordinate considerations only to be treated when a grasp of the underlying principles has already been obtained, and from the earliest age I would lay insistent stress on service and sacrifice as the basis of all true happiness, as the basis of every relationship, whether to individuals or to the State. As the child grows older, the area of service and sacrifice becomes wider and more complicated, involving more strongly that element of *self-restraint* which must be indicated from the beginning, since it enters largely into the question now before us. Later on the ethics of special service, *e.g.*, a profession considered as the fulfilment of an obligation to the State, may be considered, and under this head will come the question of the natural force

which finds its outlet in married life and depends for its existence upon the union of the male and female aspects of manifested life. Marriage must therefore be treated as the door to a life of great self-surrender and sacrifice. It must be pointed out that marriage involves, therefore, mutual affection based on sympathy; for without love the self-surrender and sacrifice would be impossible and the married life would not only be harmful to the State, but a misery to both husband and wife, and a crime towards the children. Marriage is one of the ways by which man evolves, but it teaches many lessons which are hard to learn unless learnt in the atmosphere of mutual affection. Marriage is the beginning of the State of to-morrow, and those who love their country must be eager that the young State should be born in, and live amidst, healthy, purposeful, and, above all, peaceful surroundings.

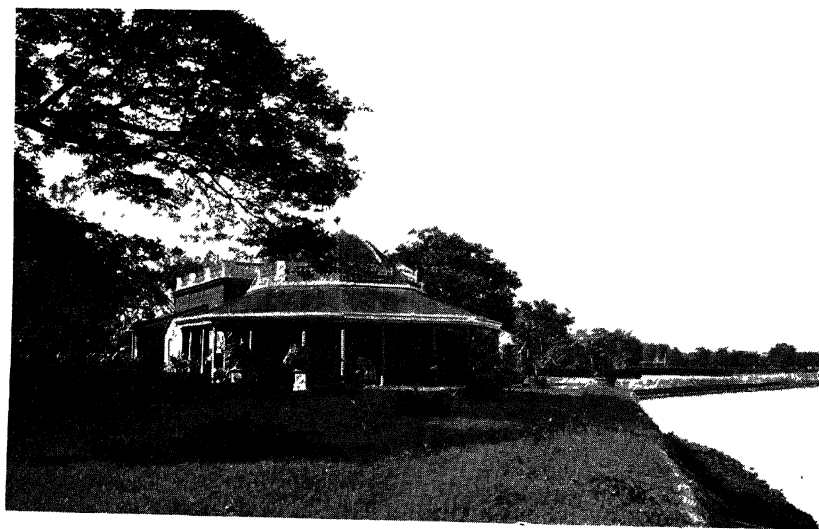
Associate the idea of marriage in the minds of the young with a sense of its solemnity and beauty, and make it clear that no marriage will bring true happiness to husband and wife which does not seek to perpetuate the love it generates and to make that love a power so dedicated to the upbringing of the children that they may grow into worthy and honourable citizenship.

The above remarks are doubtless vague and hardly adequate to the definite and immediate solution of the question as to sex teaching. But we must begin from above and not from below, and before we begin to establish practical schemes we must establish the spirit in which they must be worked.

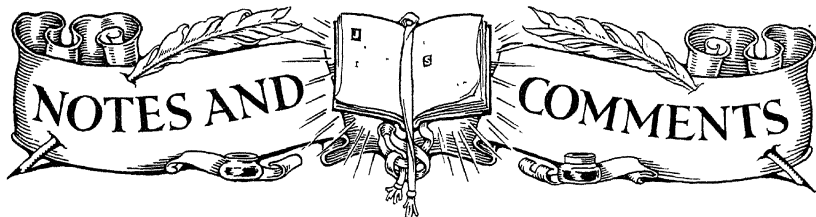
G. S. ARUNDALE.



Looking seaward from the roof of the main building, Theosophical Headquarters.



The Star Room, as seen from the Theosophical Headquarters' building.



A REPORT OF STAR WORK IN INDIA FROM ADYAR.

BY DR MARY ROCKE

DR ROCKE, Acting Organising Secretary, writes as follows —

Adyar, Feb 11th, 1915

Our report comes late and represents, therefore, four instead of three months' work, the reason being that we have so much on hand and so few to help, that to stop to look back, even for a few moments, has seemed almost impossible. Probably also the watchword for 1915, BEHOLD, I COME QUICKLY, given by Mrs Besant, and the marvellous words repeated by Mr C Jinarajadasa at the same Convention meeting—"He has said, 'When the world is ready by your work I shall come,'" have contributed to this feeling of urgency and of the imperative demands of the work.

Last Autumn Major Peacock left Adyar for the Front, and we stepped into the gap thus left. Miss Bell, a generous helper of the Star Shop in London, arrived about the same time, and on October 11th we commenced work by renting the octagon room of the Guest House bungalow, the original Theosophical Publishing House, with large French windows opening out on to spacious verandahs on east, north and south. On the same day our Protector, Mrs Besant, visited the room together with Mr C Jinarajadasa.

During Convention the Star Room and its verandah were thronged between meetings, making us wonder what we should have done without premises of our own for the Order, and only regretting that we had not another room for the Servants of the Star, where they might have met and planned and worked and gathered in the children, independently of the adults. Members from all over India, as well as from Ceylon and Burmah, came, day after day, full of enthusiasm and interest. The Star Octagon Room was like a magnet they could not resist, and very encouraging were their warm-hearted appreciation and co-operation. All seemed eager to work, and the long list of 63 Local Secretaries and Helpers, which we published in the January number of the *Brothers of the Star*, was almost entirely composed of volunteers who offered for work at the Star Room during Convention. Some of the 63 are allotted to work amongst the Young People, some amongst Women, others in villages, or in the various dialects, or for the *Herald of the Star*.

Our stock of Star literature, including that ordered from London on purpose for Convention, and for the current year, was quickly sold out—everything we had went, except *Heralds*, and we could have disposed of much more. Many members on leaving carried away bundles of our Indian Leaflet of the Order, for propaganda, which includes, in its new form, Servants of the Star organisation and duties. Miss Herington, of Benares, gave devoted and splendid help during her short Convention visit, and we wished she could have remained to help.

Our experience, both at the Star Shop in London and now at the Star Room at Adyar, goes to prove that the

existence of such a place is incalculable in the results and opportunities it creates. It is like bringing the Order into incarnation on the physical plane instead of leaving it suspended out of the conscious reach of mankind, and that at a time when He is nigh. It would be well if, instead of allowing such places to be closed, as has just been done at 290, Regent Street, London, for need of a paltry £300 or £500 a year, we could proceed to open similar Star shops in the best streets of all our large towns. Not with the idea of creating funds for the Order, for such shops must almost inevitably sacrifice money, since all is made secondary to propaganda—but purely with the one purpose of spreading the message and creating a centre whence the influence of the Coming radiates on all who enter, as well as on the city itself.

On October 18th the daily War Meditation was started, and has been held without a day's break since then. A German member was one of the most regular of our number as long as she was at Adyar. Hindu, Parsi, English, Dutch, American are generally present, and to-day we numbered sixteen, which is about our usual attendance. For five or ten minutes beforehand Mr Wedgwood plays to us, then the room is incensed, the sentences repeated, and after the meditation we close with the Invocation. All of us are probably sensible of the Force present, two or three of our number have seen visions from time to time during the ten minutes' silence.

At the question meeting taken by Mrs Besant during the Adyar Convention, she was asked how we ought to meditate in order to help concerning the war, and she replied that we should direct our force against the organised Ideal of Violence. We have just reprinted the War Meditation card, as it is much in demand, and our first 3,000 was exhausted by Christmas.

In October all members in India received a paper explaining the Servants of the Star organisation, a War Meditation card, and a covering letter suggesting that we might attempt some special service along these lines before Convention. In this way was launched the Servants of the Star work in India, while later, at Convention, two of the young people, Maung Maung Ji, a Burmese boy, and Malati Paranjpe, a Hindu girl, spoke for it at the Star Organisation meeting. So far we have not much to show—only 214 members, of whom 50 joined during Convention. But it will doubtless grow quickly when the young people themselves are free to take it up.

The membership of the Order, in South India, was 835 in October, and now, February 11th, is 1,165, an increase of 330 in the four months. I believe the North India roll counts 1,400, making 2,565 for all India. South India is, I suppose, roughly about, one-third the size of North India, according to our division.

Our propaganda has been chiefly through the distribution of literature. We posted back numbers of the 1914



Interior of the Star Room

Herald to about 360 Anglo-Indian clubs and hotels, timing them to arrive at Christmas, and we did the same with another 100 in other directions. At the moment we are advertising our literature and the Order in Mrs Besant's daily paper, *New India*. We have taken half a column on the front page of the paper, for a fortnight, and to complete the scheme have arranged that on Saturday the Leaflet of the Order will be sent out with every one of the 10,500 copies of the paper. To be in order, our leaflets have to be printed as "Supplement to *New India*," and this will probably entail their being read without fail, added to which we advertise in the leaflet as well as in *New India*. Mrs Besant's two pamphlets, *Why We Believe in the Coming of a World-Teacher*, the Edinburgh Lecture of 1912, and *Till He Come*, and her name attracts India.

In January, when Mr. C. Jinarajadasa paid Bangalore a three days' lecturing visit, we sent 1,500 copies of his leaflet, *When He Comes*, for distribution in advance, and other literature, including copies past and present of the *Herald*, which were sold at the meetings. We are doing the same to all the places which will be visited in the two months' tour which Mr. C. Jinarajadasa is just about to make.

Mrs. Besant's name is, of course, a great help to us in India, and we have lately printed 30,000 of each of her two pamphlets mentioned above. *Organisation and Activities of the Order*, by Mr. G. S. Arundale, is much liked here, and we have just printed 30,000 also of this, as we cannot wait for those ordered from England. All these pamphlets we sell at 1d. each, 1½d. post free. Leaflets of four pages

we sell at four a 1d., post free, namely, Mr. C. Jinarajadasa's *When He Comes*, at the end of which is an application form for membership, and the Leaflet of the Order which includes a new piece, written specially for India, while page 3 is given up to the Servants of the Star and their duties, and to literature for sale, and page 4 consists of four forms for membership of the Order and of the Servants, and subscription to the *Herald* and to *Brothers of the Star*. We find that almost all our applications for membership come in on these forms which are really part of the leaflets and not made to tear off.

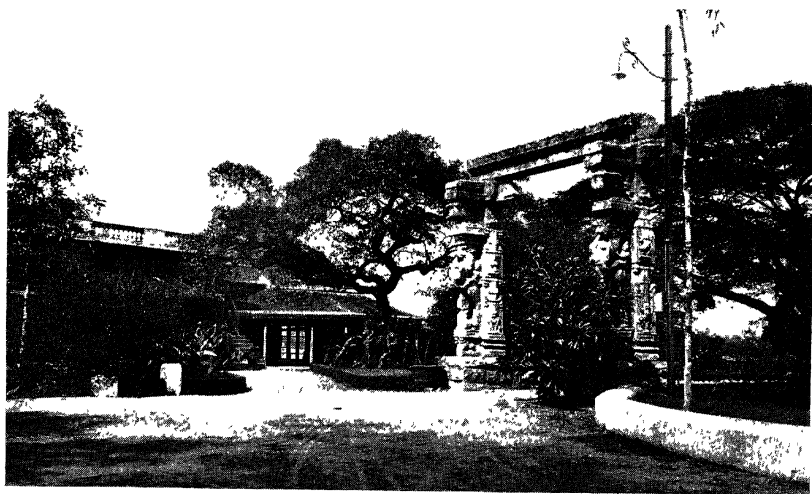
Of the *Herald of the Star* we have no good report to make. The 600 subscriptions at beginning of 1914 reduced themselves to 131 for 1915, in answer to the post card we sent to all subscribers in December, and since the rise of price in the magazine, one or two of these have written to withdraw. As we write, February 11th, our subscriber number 226, of whom 51 are new.

Partly to stimulate members to read the *Herald*, and at the earnest request of workers for some link, we have started a small monthly sheet called *Brothers of the Star*, which will be distributed freely to all members in India, price to others, Re 1 a year, post free—and so cannot affect the *Herald* contributions. Its object is to suggest, and record for the help of its readers, Star work in India. Copies of the two first numbers shall follow next week. Miss Hamilton, of Australia, has helped us throughout, and we shall miss her, as she has left for Paris this week.

M. ROCKE, *Organising Secretary*
South India



A view from the garden



The approach from the carriage drive

SERVANTS OF THE STAR

The attention of our readers is drawn to the following report of the Cardiff branch of the Order of the Servants of the Star. This Order has been making much progress lately with the unflagging help of Mr R Balfour Clarke, who will shortly, however, have to hand over his duties temporarily to Miss Arundale, as he is needed for service in connection with the war. The Cardiff branch is one of the best examples of our activities, both in the work of the servants of the Star and of the Order of the Star in the East. Miss A M Ridler, Miss Thomas and Mrs Stevenson Howell are strong and able leaders, and under their guidance much is being done.

"The work of the Branch is still progressing. Although we have received no new members, we are getting into closer touch with those who have already joined. We hope that during the coming month more of the children will definitely join our Order."

"At our last Committee Meeting we decided to start a Study Circle for the children over ten years of age, in connection with Mr Arundale's series of Studies on 'At the Feet of the Master,' having fortnightly evening meetings for the purpose, at which we hope to get the children themselves to take part either by asking questions or by joining in the discussions."

"We think of making the junior series the basis of our Saturday afternoon Talks. In this way we hope to make much progress and feel that the children will thus recognise the universality of the Order to which they belong."

"We are also starting a Servants of the Star Library, into which we hope many good books will find their way, we think this will be a great means for influencing the thoughts of the children. Our Leader has kindly offered to supply us with the first copy of 'The Young Eagle,' and we are all looking forward, with interest, to its arrival."

"We have secured 100 Leaflets of 'Servants of the Star' for distribution and thus hope to make our work and our Order well known."

"The children are still interested in the work they do, many articles have been completed and are stored away until the great day when they will make many little children happy. The carpentry, under Mr Trimmell's direction, is developing into quite a serious occupation in which the boys are thoroughly interested."

"Our Leader has this month been giving a series of three talks on 'Thought-Browns,' suggested by articles in the Lotus Journal, intended to show the importance and power of thought. The last of the series is to be given on Saturday next and will be illustrated by a few of the most common and important thought-forms."

"After reading and considering the letters in the Herald, we have all come to the conclusion that it is the teaching-side of our work that is of the greatest value in the training of our children, and we shall, in the future, therefore, give greater prominence and consideration to this than we have yet done, and we expect to be greatly helped by the series of booklets which are being prepared."

PORTRAIT OF THE HEAD OF THE ORDER.

Members of the Order may be interested to know that there are still many copies remaining, at No. 1, Upper Woburn Place, of the coloured reproduction of the portrait of the Head by Mr Alfred Hitchens, which was given away with the first issue of 1914. Any one may obtain a copy (post free) by sending 1s. to the Acting Business Manager, *Herald of the Star* Office, 1, Upper Woburn Place, London, W.C.

WANTED AN EVANGELIST

William Archer had a remarkable article under this title in the *Daily News* of March 12th, of which the following two paragraphs will be particularly interesting to Star members—

"Was there ever such an opportunity for a golden-mouthed Evangelist—a preacher of the simple, straightforward gospel that alone can save a distracted generation? In times of peace men's minds are apt to be sluggish and irreceptive. Even those who are progressively inclined put their faith in slow development, and are apt to fear what they call idealism. People who live in a tolerably habitable house will rather be content with trivial repairs and additions than face the discomforts of a total reconstruction. But when the house has tumbled about their ears—when some sort of reconstruction is manifestly necessary, unless they are to revert to the condition of nomads or cave-dwellers—then is the opportunity for a great Architect! Nor need he be a man of stupendous intellect: the conditions of sane home-building for human beings are not really so very obscure. The genius he requires is that of Persuasion—of constraining men to listen, and setting free the common sense that is almost everywhere paralysed by cupidities and vanities, superstitions and delusions."

"There never has been a prophet," it may be said, "who produced any far-reaching effect in his own life-time. The Buddha, Jesus, Paul, died almost unknown. Even Mahomet's immediate influence was little more than parochial. Therefore it is foolish to hope that any one man can shape to beneficent issues the coming world-crisis." Perhaps it is. I do not pretend that my hope rises to the pitch of expectation or faith. It is difficult to imagine one voice soaring clear and supreme over the chaotic clamour of modern politics and journalism. But journalism cuts two ways. If it enables a thousand voices to babble and shriek, it also permits of the indefinite reduplication of one voice. Perhaps the reason the prophets of old produced so little immediate effect was precisely that they lacked the magic sounding-board of the Press."

HERALD OF THE STAR

(ENGLISH SECTION) PROPAGANDA FUND

We have to acknowledge with thanks the following further donations to the Fund:—

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THE HERALD OF THE STAR

VOL. IV No. 5

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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star of the East, may stand.



[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

AMONG the many problems we shall have to face when the war is over is the problem of India, and I make no apology for devoting this month's Starlight to the consideration of some of the questions involved. The difficulty we have to combat is ignorance—either the ignorance of those who have never been to India or the ignorance of many who, having lived there, have been unable to understand their Indian fellow-citizens, and, in consequence, imagine that they know everything. The British nation must realise once for all that Indian problems are not to be settled by the mere application of Western political theories and methods. We must cease to accept as final authorities eminent viceroys and retired Anglo-Indian officials simply because they have lived so many years in India, and because they speak as if they were the benevolent fathers of the Indian race. We must cease to accept as gospel the superficial leaders on Indian affairs as contributed to our foremost newspapers. We must get rid of the idea that because an Anglo-Indian official has ruled over vast areas and many thousands of people, therefore he knows the hearts of his subjects and has been touched by their aspirations. On the other hand, we must

not be swayed by ignorant sentimentality, by the idea that everything Indian is beautiful and wonderful and spiritual. Each nation has its glories and its sordidness, and India is no exception.

* * *

If you wish to find out what India stands for at present, go to the utterances of her own statesmen and publicists, and not to the second-hand guesses of foreigners. If you wish to feel the heart of Indian aspiration, read the speeches of Gokhale, of Tilak, of Naoroji, of Ranade, of Gandhi, of Lajpat Rai, and you will know India better than you could ever know her from the orations of Curzon, or Macdonnell, or Rees, or Hewett. Use your common sense with regard to India and do not be content to accept at second-hand that which you can as easily obtain at first-hand if only you will take a little trouble.

Above all, do not allow yourself to share the narrowness of attitude which characterises so much of the procedure of the Government of India. Do not be swayed by the fact that Indian customs differ from Western customs, by the fact that Indian religions differ from Christianity, by the fact that India has

her own individual destiny to work out apart from any possible association with Great Britain. Do not dismiss Keir Hardie's ideas on India, or Ramsay Macdonald's, because your Anglo-Indian friends tell you that they went out to India in prejudice and wrote books on the results of prejudice combined with the experience of a few weeks' touring. Most Anglo-Indian officials suffer from a similar disability. However free from prejudice they may be when they leave the West, they enter a hot-bed of prejudice as soon as they become members of the station club, and the longer they stay the more they become slaves of Anglo-Indian customs and thought. Reject Keir Hardie and Ramsay Macdonald if you like, but be just to India and get rid of the idea that because a person lives a long time in a place, therefore he knows all about it. It is all a matter of temperament, as Mr. G. K. Chesterton would say, and knowledge of India depends upon sympathy and desire to understand, far, far more than upon the number of years we pass within her frontiers. I have now been nearly a year in Bude, and know next to nothing about its surroundings and its inhabitants, while a friend who came for a week was able to tell me much I did not know.

At least be clear on one point. India is determined to have self-government, and whether it is to be self-government within the Empire or outside depends almost entirely upon the wisdom of British statesmen strengthened by British public opinion, and directed by the British sense of justice. Every great Indian, every educated Indian, every Indian patriot, is agreed that self-government must come soon. Either Great Britain may give it or India will take it, and Those who administer the world are waiting to see if the lesson of the loss of the American colonies has been learned or not. America went because England was selfish and ignorant. Are we at the parting of the ways—shall India follow America, or has Britain grown since 1780?

In England, the House of Lords, in rejecting Lord Crewe's motion for the establishment of an Executive Council for the United Provinces of Agra and Oudh has undoubtedly dealt a serious blow at the stability of the Empire. Another shock has come in the passing through the Viceroy's Legislative Council of a coercive measure intended to deal with sedition, placing in the hands of one or two officials power to sentence accused persons *without appeal*—thus subjecting three hundred millions of British subjects to what amounts to rigorous martial law. We do not care much about these things over here, because we do not know what they mean to an Indian, and because it saves us much trouble to have our consciences lulled to sleep by the assurance that all that is done is necessary to India's welfare, and that those who know most about India are responsible for it all.

If, however, you are not satisfied with such assurances, read, as I have already said, the pronouncements of Indian statesmen, and put yourself in touch with moderate Indian public opinion by subscribing to *The Leader* of Allahabad and to *New India* of Madras—both newspapers being warm supporters of Great Britain while, at the same time, fearless critics of that which they conceive to be injustice and misrule. You will then read what is thought about the actions of the House of Lords and of the Legislative Council—at least you will read what Indian newspapers dare print under the rigour of the Indian Press Act.

Personally, I should feel much more disquietude as to the future were it not for two facts. First, the sincere desire of India's most enlightened sons to co-operate with Great Britain in a world-mission; second, the ever-growing influence of the Theosophical Society under Mrs. Besant's magnificent leadership. The average Anglo-Indian distrusts Mrs. Besant because she does not, like himself, echo Anglo-Indian prejudices; but I do

not consider I am exaggerating when I state deliberately that, but for Mrs Besant, India would be much further from Great Britain than she is to-day. No one who has not lived in India with Mrs Besant can have the slightest conception of the trust she has won from the best Indians throughout the land, and now that her duties take her into the political field she stands second to none in public estimation. All her influence is continually exerted on the side of moderation, in the cause of co-operation between Great Britain and India, and her association with Bradlaugh, her success in bringing to a triumphant issue causes apparently lost, give to political India the hope that, though Legislative Councils and the House of Lords, unhampered by public opinion in Great Britain, may undermine the foundations of the Empire, wiser counsels must ultimately prevail if Mrs Besant still proclaims her unalterable attachment to the ideal of India and Great Britain united for common world-action. Viceroy, Lieutenant-Governors, officials, may say what they like, may hamper as they please, but if Mrs Besant asks Indians still to trust Britain and Britain's sense of justice, Indians are prepared to respond, because she has served her adopted motherland for over twenty years with a whole-hearted devotion and unswerving aim which no viceroy or other Anglo-Indian official has ever yet given. Disapprove of Mrs Besant as you will, but remember, before it is too late, that she represents Indian aspiration and stands as a proof that India loves those who truly serve her, no matter what their race may be.

* * *

The Theosophical Society represents, moreover, the only real link between India and Great Britain. Nowhere, save at meetings of the Theosophical Society, will be found a fraternisation of the East and West, based on mutual respect and sympathy. The missionary despises Hinduism, Islam, Zoroastrianism, however much he may seek to cover his contempt under the cloak of enquiry, and his schools

and his medical missions, however admirable, are but ways of drawing Indians from the faiths of their ancestors. Conversion is his trade, and however much he may establish useful side-shows, they are merely intended to impress people with the superiority of Christianity as a civilising agency and as a moral force. In other words, the missionary is a constant reminder to the Indian that Christianity—the religion of his British fellow-subjects and rulers—claims, in the persons of its later adherents, superiority over all other faiths, and the establishment of a Christian church in India, with its Metropolitan, its Bishops, and all the other paraphernalia of organisation, is a sign of one phase of the gulf between East and West, as the West is at present constituted. The rulers attend the church, the ruled worship in the temple. The rulers, scrupulously neutral while in India, are loud in their praise of missionary effort when they become free from the superficial bonds of outward tolerance. What real sympathy can there be between official and governed when there is no real respect on the part of the ruler for the religions to which the governed belong?

Here lies much of the Theosophical Society's work. A European Theosophist is almost at once received into the intimacy of an Indian home, because Theosophists in India have the reputation of being truly tolerant and not merely officially so. Indians may protest publicly their unwavering attachment to Great Britain, may raise monuments to Viceroys and Governors, may give the names of Commissioners and Collectors to schools, hospitals, waterworks, libraries; may purchase titles, favour, position—but I have experience that they will serve Theosophists as they would never serve any official save one beloved for his real sympathy and self-sacrifice. Why? Simply because the Theosophist does not jump to conclusions and goes out to India in the hope of helping India to work out her own welfare instead of striving to mould her to British interests.

I am convinced that the destinies of Great Britain and India lie together, but we in the West must become alive to our responsibilities, and the war must teach us that success depends as much upon peace and *contentment* in India as upon the strength of the Navy or the valour of the Army. Had India been in revolt now, what would have been our position? That she is not in revolt is due partly to her recognition that on the whole the individual official strives to be just in his dealings with his people, and partly to her expectation that Great Britain will, when the war is over, listen *gladly* to the voice of Indian public opinion, which is even now preparing to express its needs by beginning to organise and to plan. If we are to listen *gladly*, however, we must grow to understand, and now that we are in the throes of war, and have had prominently brought before us the valour and devotion of Indian princes and Indian warriors, we must begin to recognise that India is not a mere appanage of Empire, a lifeless jewel in the Imperial crown, but a young nation even now vibrating with the promise of its future glory and strong in the valour of sons whose joy is in the service of their motherland. Draw this young nation to you, young in ambition and power though old in tradition and spirituality, and it may stand by your side in the pursuance of common ideals and common hopes. Seek to coerce it, to fetter its limbs lest it

move away, and you will find that the India you could have won will seek elsewhere the freedom you might have been privileged to offer her. Great Britain has worked well for liberty and honour, and part of her reward might be the placing in her hands, for India's taking, of the most priceless gift a nation can ever gain.

We pray that this may be so, but if it is to be, then those who love truth above prejudice and convention, who know that no nation can grow except in the sunshine of its own special life and conditions, must set to work to educate public opinion to give India what she needs for her growth, what those who love her insist must be hers. India cries for that very liberty through which Britain herself has grown into strength and power, and if Britain gives it thankfully and gladly, rejoicing that the young nation entrusted to her care is so soon following her into manhood, then the British Empire may yet be the glory of the world, because it has

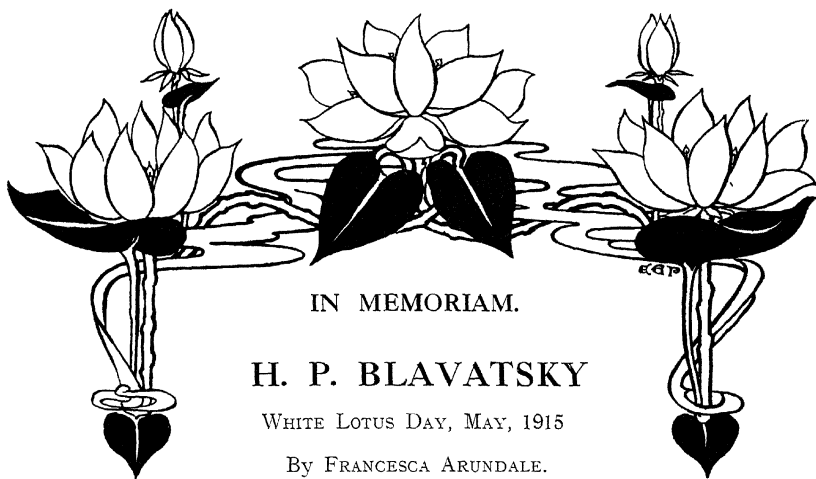
realised that an Empire is greater when composed of free and independent nations than when based on the unwilling subjugation of less powerful peoples to the dominion of mere physical strength. Other empires have fallen because they imagined that the world existed for them; may the British Empire endure because it has learned to know that its life depends upon service of the world in which it lives.

G. S. ARUNDALE.



A group taken at Taormina, Sicily, in 1912, consisting of the Head of the Order, Mrs Annie Besant, Mr C W Leadbeater, Mr J Jinarajadasa, Mr G S Arundale and Mr T Nityananda. Many readers of the "Herald" will, perhaps, be interested to see this photograph, which has not been reproduced before.—E. A. W.





IN MEMORIAM.

H. P. BLAVATSKY

WHITE LOTUS DAY, MAY, 1915

By FRANCESCA ARUNDALE.

[On May 8th, 1891, Helena Petrovna Blavatsky passed away after a life of heroic struggle and labour; and, under the name of White Lotus Day, that day is celebrated each year, in her memory, by Theosophists all the world over.

That the day should not pass altogether unnoticed in the "Herald of the Star," we have asked an old friend and pupil of H. P. B.'s, Miss Francesca Arundale, to contribute a few lines about her earliest teacher.]

THE nineteenth century knew no more striking personality than that of Helena Petrovna Blavatsky, although she was condemned by the majority of her contemporaries as an impostor and a charlatan.

Her tremendous intellect won from most an unwilling admiration, and many scientific and literary men who came in contact with her were reluctantly forced to admit that her knowledge and power were far beyond the ordinary. In spite of themselves and their prejudices, they were compelled to acknowledge that she was a most remarkable woman. But those who knew her well, and the writer of this present article is proud to number herself among such, would not consider her intellect, great as it was, as the most prominent characteristic of her nature.

Born of a noble family in Russia, she left home and country while still young, dominated by a powerful will which overcame all opposition and difficulties, and at length we find her in 1875 associated with Colonel Olcott in founding a Society known as the Theosophical Society. Small

as this Society was in its infancy, it was destined to become a vast movement in all countries and, like the Banyan tree of India, from the one stem to send down branches which should take root in their turn, till the shadow of the great tree should spread far and wide over the earth. This mighty work has been accomplished by the devotion of more than one great soul, and we can realise the guiding power of those behind the Society, in that it did not sink into oblivion when its first great leader passed away, but has renewed its strength and power, has spread yet further its message to the world, has upheld the ideal of Theosophy in the domains of literature, science, morals and spirituality, under the wise guidance of one who was found worthy and capable of carrying on the work.

What were the qualifications which this first of our Leaders brought with her into incarnation, and what were the hindrances that she had to overcome in the carrying out of her mission?

She possessed a strong will, a determination to lead her own life, which

showed itself at a very early age. Careless as to what the world might say of her, she pursued her way undaunted by obloquy or abuse, but that way never led her to wander from her life's work in search of amusement or rest.

A pioneer, the first worker in the great plan for the advancement of the hidden knowledge among men, she came equipped with strong power, and the very strength of this power lay at the root of many of the qualities in her which offended the world of her time. When the quarryman digs out the block of marble which is afterwards to be fashioned into the statue, he does not take the delicate chisel that will line in the beauty of form. He has to take an instrument of strength, and such an instrument was H. P. B. She may have made mistakes, she had a difficult task to perform. There may have been roughness in her nature, but she was a warrior soul fighting for Truth. And who among us would not have gladly made her mistakes and shared in her defiance of the conventions, if we could have been found capable of doing her work?

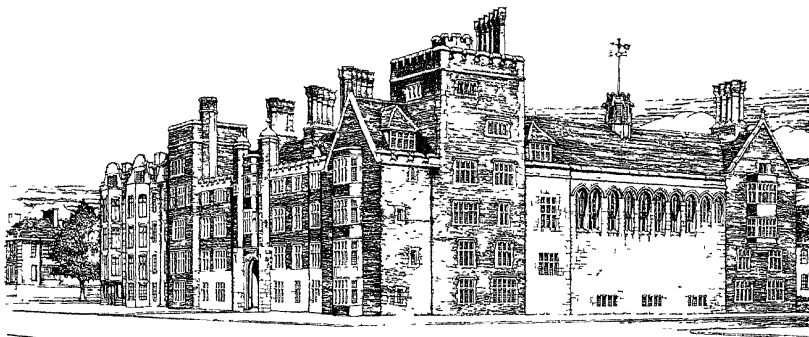
Strength, then, was her great qualification, strength to bear the blows rained upon her, both from the seen and the unseen worlds. That, in spite of this, she suffered keenly, is true. For, added to her strength was a devotion and a loyalty no less remarkable; and when those Whose messenger she was, Whom she revered and loved, were scoffed at and ridiculed, it was not for herself that she minded being called an impostor, but she suffered deeply that scorn should be cast on Their names.

People sometimes ask why it should have been necessary to have had phenomena, and these often of a trifling character. The fall of an apple caused a wise man to work out the law of gravitation, and the duplication of a ring, the apport of a cup and saucer, and such like incidents, drew attention to facts in Nature which were inexplicable save in the light of hitherto unknown laws, and Mr. Sinnett was enabled to put before the world, in clear and scientific manner, what these apparently trifling phenomena involved.

Phenomena are not required now. The Theosophical Society, with its three clearly defined objects, has become a strong guiding force in the spiritual and intellectual life of many nations. But let us not say that the breaking of the earth was unnecessary for the coming forth of the plant. Let us give all honour to H. P. B., who volunteered for the thankless office of becoming the first target, in the new movement, for the blows of a materialistic world.

Devotion and loyalty were strong characteristics of her nature, and her Master's word was to her absolute law. Those who had the privilege of living with her at any time could not fail to notice that H. P. B. had but one object—to carry out the work the Great Ones had given her to do. For this she was willing to bear every kind of personal discomfort and would have sacrificed life itself, and more, in Their service. Although an intensely virile strength was perhaps the most apparent characteristic of her nature, it must not be supposed that the qualities of gentleness and kindness were absent. She was impatient of any mawkish sentimentality, but her gentleness to those in sorrow, her generosity (oftentimes, alas! misplaced) were familiar to all who knew her. She had in later years a bulky and unwieldy body, broken by long illness, but in spite of drawbacks of this nature she was certainly one who attracted all who came near her. Professors, scientists and learned men were fascinated with her conversation, and those who knew her intimately must always regard acquaintance with her as a privilege of the highest order. To the writer she was the first to open out the knowledge of the occult, and although much seemed difficult to understand at the time, in looking back from the standpoint of thirty years and more in the Theosophical Society and also, let us hope, from wider knowledge obtained from later teachers, H. P. B. stands forth as a great and honoured messenger of the White Lodge, and the work she did as of priceless value to mankind.

FRANCESCA ARUNDALE.



NEW CROSBY HALL, CHELSEA
Erected under the supervision of Professor Geddes

THE SPIRITUAL AIM OF CIVIC RECONSTRUCTION

By HUNTLY CARTER

[The great movement of our times may, in one sense, be described as an awakening of self-consciousness in a number of different directions, thus making of life a thing of ever richer and more intricate relations. One of these awakenings, remarkable both for its novelty and for its obvious possibilities, is that which forms the subject of this article,—namely, the awakening into self-consciousness of the Soul of our Cities and, with this awakening, the dawn of a new and conscious civic ideal. Mr. Huntly Carter has something to say about the movement which is striving towards this end, and of its most prominent workers.]

IF there is to be, as we all hope there is, an intense renewal of spiritual thought and action after the war, Persuasion must needs take the place of Force. The world's work will be carried on by Persuasionists. Who are the present-day Persuasionists? Those persons who believe in the soul, and are convinced that the development of the soul is not a matter of perpetual warfare, or indeed of warfare at all. The soul to them does by its nature suppose and advocate peaceful stages of advance towards the fullest realisation of itself. Therefore, they honestly believe in peaceful persuasion, and honestly intend to do all in their power by this means to make the world a place of peace and harmonious intercourse, where advance will be made spiritually, in an uninterrupted broadening volume.

We know who are the greatest of the present-day Persuasionists. There is Mrs Besant among women, and there is Professor Geddes among men (that is, men who are busy reshaping the material world). These two brilliant pioneers have an aim in common. Both seek to bring the soul of man into free relation with the great Over-Soul. But they proceed by different methods. Mrs Besant's methods are intimately known to the readers of this journal. Professor Geddes' methods are not so well known. Let me, therefore, consider them.

First, let me try and describe Professor Geddes.

To me he is an evolutionary naturalist with a vision of Nature and spiritual liberations. He sees man liberating himself from the material world through a long series of gradual refinements. These

refinements manifest themselves in his city surroundings and in all that he does. Roughly speaking, as man becomes more and more refined (spiritual) so the manifestation of his five great material needs, seen in food, clothing, shelter, transport, and sport, become more and more refined (spiritual).

Thus, with a mind furnished with high thoughts, Professor Geddes, at a very early period of his history, conceived a definite plan for the re-spiritualisation of human beings.

If I were asked to sum up in two words the plan which has already begun to revolutionise the thought and action of all English-speaking countries, I should say, Civic Unity. The plan was based upon a perception of the social evils arising from disunion and the desire to banish them wholly from our dealings with town and city life, and thus to bring about a revival of citizenship in the best sense, an ideal life and a changed world.

Accordingly, at one time, we find Professor Geddes asking himself, "What is the essential life of individual and community? How far can their respective developments be cemented? The acts and facts of everyday life are alternately expressed and moulded in the town and

in the school respectively; the thoughts and dreams of the *inner* personal life find their corresponding social mould and expression in hermitage and abbey in one age, in academy or study in others, and largely in the laboratory and studio today. Finally, the individual's deeds, those arising from the *inner* life and not simply conditioned by occupational and historical environment, find their highest

expression in acropolis, temple or cathedral, in forum and town-house, in active citizenship, in public art."

Herein is Professor Geddes' vision of the unity which underlies and binds man and his civic achievements together. He sees that all parts of our nature tend to symbolise themselves externally, and that the symbols afford a clue to the true character of the parts. He sees, moreover, that all these symbols, corresponding to the parts of our

nature, should rightly be joined in one great unity. In this unity will be found the sum of the human soul which has contributed to its making.

Professor Geddes appears to argue from this, that if human beings were made aware of the real nature and significance of their civic achievements, as expressed in countless civic symbols, if they were made to



Photo by Elliott & Fry.

PROFESSOR PATRICK GEDDES.

understand that in everything each one of us does is contained a part (no matter how infinitesimal—still a part) of one's Self, and that this part is the supreme thing, the only thing in fact that matters, it is conceivable that in the course of time each of us would develop the habit of watching for the supreme thing and judging all things in its light

Thus we should accustom ourselves to see at a glance the true character of our achievements. And suppose we found that the sum of our achievements was lacking in soul—that is, that the sum of the soul that had contributed to a unity, say, to a city, was very small—then, knowing that the Self or Soul is the supreme thing, would we not condemn our work as incomplete or ugly? On the other hand, finding the city was soul-full, would we not praise it as complete or beautiful?

I believe this is Professor Geddes' main argument. Perhaps he would put it in different words. I am merely trying to state simply and clearly what I believe to be the spiritual aim of Civics (a term with which, by the way, Geddes is synonymous nowadays)

Of course Civics has a two-fold aim, material and spiritual. Materially it aims at producing beautiful cities. Its spiritual aim is to persuade all citizens that they are the soul-stuff of which beautiful cities are made. If they like, in a city, they may see everywhere evidences of a unity which they themselves necessarily pre-suppose, the stem, branches, leaves, blossoms, petals of a plant of which they form the root.

But there are very few citizens who have attained to an insight or full knowledge of their spiritual relation to their town or city environment. They have never been taught to study the master-works of the past as a part of their own spiritual inheritance. They have never been accustomed to translate the achievements of the present into their own spiritual equivalents. They have never been led to view the possibilities of the future as having rise in parts of their nature.

How different the world might be to-day if only citizens were conscious of their surroundings and each was accustomed to ask himself concerning the city symbol to which he was closest related, "What does this mean? Is it a portion of my meaning which belongs to me in the present stage of my human progress?" And on discovering its barren ugliness, "Am I like this? Have I been touched so little by the sanctifying influence of the Spirit?" But citizens, generally speaking, do not ask themselves such questions, simply because their civic consciousness has not been awakened.

Professor Geddes' great purpose, then, was to make men realise their civic consciousness, and thus to set them asking these questions. How, indeed, could he re-organise the city as an individual growth, and secure its organic development, except by organising in each citizen a knowledge of his own inner relation to it, and a power of observing and comparing its essential facts?

From this, it will be gathered that civic consciousness means a consciousness in the citizen of his organic relation to the city. And as each city really represents every part of himself, being, in fact, built on the lines of the whole man, spiritual, vital and physical, it follows that civic consciousness implies a perception in the citizen both of the unity and the variety of all the qualities that take rise in the parts of his nature. A city is a symbol of man unfolding in time and space, both individually and socially. Civic consciousness rescues man from the danger of becoming absorbed in the symbol alone by revealing the eternal principle behind it.

The attainment of the said purpose was (as present-day practical results reveal) to proceed on two lines.—

1 There was to be the organisation of civic facts on a basis of unity. According to this organisation (*a*) Institutions called Outlook Towers (the first arose at Edinburgh) were to be established in each town or city for the purpose of centralising and visualising, by means

of illustrated material of every kind, all known regional facts, geographic, historic and social or occupational. Such facts were to be arranged in the order of their birth, growth and development in space and time, and in such a way as to make them, and especially essential facts, readily accessible for the use and guidance of every citizen. (b) Classes were to be formed for the organised study of these facts in their many and varied aspects.

2. Then there was to be the organisation of citizens on an associated basis. (a) Institutions (other than Outlook Towers) for bringing all classes of citizens together for correlated studies and mutual intercourse were to be established. (b) Institutions designed to promote social contacts, unity and sympathy between the cultured and uneducated classes, were to be encouraged and established.

If we look closely into the changes which were being wrought in cities and citizens at the beginning of the war, we find the two organisations working as planned and effecting vast material and moral results.

The first had initiated an epoch-making threefold form of regional survey—geographic, historic and social. Each of these surveys offered a far-reaching and ever-widening basis for practical activity. With the first it was sought "to develop country and town at home and colonise their like abroad, with the second, to reinforce political activities, and with the third, especially to enlarge cultural endeavours." Arising out of these three surveys were highly significant forms of regional survey, not the least familiar of which, to most persons, being Town-Planning, the Garden City Movement, Nature Study seeking to make us familiar with beautiful natural forms and colours, and the Survey of Social Evils, poverty and disease, ignorance and folly, apathy and vice, indolence and crime. The moral result achieved by the surveys could be traced in an increasing sense of responsibility on the part of the citizen towards the city.

With the second organisation (blossoming in a conception of correlative

institutions) had come (a) the University Movement aiming to give a new and spiritual meaning to University life. Students were to be no longer detached and isolated from each other but brought together in their proper relationship for the cultivation of ideas and ideals and their practical application to every-day life. Moreover, they were to be suitably housed in centres of association, such as the University Halls at Edinburgh and Chelsea. Then there was the return to the aristo-democratic ideal of the Middle Ages. The University was to provide a common culture for persons of every class. The practical realisation of the vision of the University uniting persons of all classes, independent of status or wealth, has already had the moral consequence of awakening in the student a sense of responsibility towards his fellow student, his ideas and ideals. The second organisation has also added a lasting impulse to (b) the Settlement Movement. We know that the moral outcome of this movement is a growing sense of responsibility on the part of citizens towards each other as beings possessed of will, conscience and soul.

And now having considered the stage reached in civic re-construction at the beginning of the war, let me ask, "What is the next stage?" Out of the many seeds of the aforementioned civic activities there must be some specially powerful seed acting upon city communities which will play a predominant part in the coming social reconstruction. What is this seed?

Interpretations and Forecasts, by Mr. Victor C. Branford (Duckworth) provides an answer. The book is a collection of stimulating lectures and some new articles designed to make known the theory and practice of Civic Sociology which the author, together with Professor Geddes, has been engaged for some years in popularising both in this country and America.

As bearing closely upon the work of Professor Geddes the book offers a plea for making the University the formulative influence in the city and city life as well as a theory of the uses to which Crosby Hall may be put. It is dedicated to

Professor Geddes to whose exalted sociological experience Mr Branford feels he owes a great deal.

And Professor Geddes owes Mr Branford a great deal also. For it was due to the latter's remarkable power of organisation that one of Professor Geddes' most fertile conceptions was realised. Without the untiring zeal and whole-hearted co-operation of Mr. Branford it is possible that the Sociological Society would not have come into existence, in which case its highly important work would have been lost to this country and Professor Geddes would have been deprived of a very efficient instrument for making known his transforming ideals.

Mr Branford's book is well worth reading if only for its wealth of suggestion and historical detail, and should be read by everyone who desires to study the social changes wrought and foreshadowed by Civic Sociology. One important change is that prophesied by the Settlement Movement. In his chapter on "From Social Settlement to Civic Politics," Mr. Branford is disposed to regard the birth of this movement not only as "the most significant event of the third generation of the nineteenth century," but as something of which the whole world is bound to have a permanent experience. "To-day," he tells us, "the chain of such settlements literally encircles the globe."

The Settlement Movement, then, provides the seed of unity of a new social order founded on social unity and sympathy. The movement had, as we know, a beginning in the social teachings of Ruskin, Kingsley, and T. H. Green. And it was Edward Denison, I believe, who first conceived the idea of establishing social settlements in poverty-stricken districts, such as Whitechapel. This was in 1867. But it was not till 1885 that the idea was realised by Arnold Toynbee. As a result, Toynbee Hall emerged with the avowed purpose of breaking down class barriers, disseminating noble ideals and cementing a bond of union between all classes of human beings. The movement has, ever since Toynbee's day, spread from city to city till now settlements are everywhere.

Mr Branford does not begin with Denison. He finds the seed of this particular form of spiritual revival in "the marriage of the Barnetts," which "was the espousal of two great traditions." "The broad and benignant culture which has its institution in the University was mating with a bride trained in Octavia Hill's civic renewal of the eternal feminine postulates—that good people are to be found in good homes, and that Fine Souls do not come out of the home unless you first lovingly put the Fine Arts in." Thus Mr Branford sees the new movement coming to birth with Canon Barnett's fundamental proposition that the citizen and citizenship are all important, and he describes the effect—seen in the amazing growth of group activities—of the gradual awakening of the cultured class to the needs and aims of their fellow men, and he deduces therefrom some very hopeful conclusions for society. I think we can have confidence in the judgment of an author who concludes with the prophetic words of Revelations: *And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband.*

If the Settlement Movement has a spiritual meaning, it is that it prophesies the coming of spiritual cities. Its aim supposes a mode of self-development in the service of our fellow creatures of which Civic Consciousness is the earliest result. With the attainment of Civic Consciousness, that is, the understanding of, and sympathy with the physical and soul experiences of our fellow creatures as manifested in civic symbols, we are launched into a wider world. We awaken to Soul or Cosmic Consciousness. Given this consciousness, the city becomes to us a drama in space and time. We are present at its unfolding and we watch intently and intensely the initiation of the citizen into the secret of its profound mysteries, life, disease and death.

HUNTLY CARTER.

THE GARDEN CITY THEOSOPHICAL SCHOOL

THREE MONTHS' ACTUAL EXPERIENCE

By DR. ARMSTRONG SMITH

[We print this month the promised sequel to the article on the Garden City Theosophical School which appeared in our last issue. The first article spoke of the ideals and plans of the School and recorded a conversation which took place on the opening day of the School's existence. The present brief note records the personal impressions of the Principal after three months' actual work.]

THE Editor has asked me to follow up his article of last month on the Garden City Theosophical School, by writing a brief account of what we have actually done during the term. So I am going to try to explain how things have actually worked out, and how far we have been able to carry out the ideals with which we began.

On the whole the results of the term's work are quite up to our expectations, and in some respects beyond them. Certainly the growth of the school, both inwardly and outwardly, has been more rapid than any of us anticipated.

Suppose we begin with the "No Punishment" Scheme. Naturally, at the beginning of the term the usual mistake was made, and being given an inch or two, our high-spirited young people took rather more. But it was surprising how quickly they discovered that Liberty meant Responsibility, not Licence. One of our boys commented on the school, using just that expression. "It isn't fair," he said, "to have no punishment, it makes one too responsible."

Now that the first term is over, it is pleasant to look back and think that there has been no need to punish, and that the plan *has* worked admirably, as we believed it would. At times, of course, we have found that some boy (or girl) was inattentive and did not seem to wish to work. If that meant disturbing the others we have asked him to withdraw, and take a book, or go out and play, or amuse himself in any way he felt inclined. This was not often necessary, and, when

it was, we generally found that the disturber of the peace settled down quietly to work in another room.

In one case only three children have been asked to drop out permanently from a class in a non-essential subject. This is the nearest approach to failure we have had. And it has led to a great development in the direction of self-government. The older children (*i.e.*, those over ten) have asked if they may take the whole of the discipline into their own hands. They have formed a Club among themselves, all members (and all *are* members) promising that, if asked to withdraw from the room until the close of any lesson by a majority of the others, they will do so at once, and without remonstrance, so as to allow work to proceed with as little interruption as possible.

A "Silence League" has also been inaugurated for certain lessons in which the children find it especially difficult to control themselves. Membership is not only voluntary, but is to be counted an honour, and admission is only to be granted after certain tests—yet to be devised—have been satisfactorily passed. It will be seen that this is still in the formative stage, and the plan may be modified. But it is a step in the right direction, and we hope it will prove to be the beginning of a great scheme in which the children will actually make themselves responsible for all matters of discipline.

The tone of the school was not at first all that we wished, but it is improving very rapidly. Many of the children are

beginning thoroughly to grasp the ideals set before them, and are working splendidly towards their realization. A spirit of helpfulness and mutual service is spreading through the whole school. And a happier set of children it would be difficult to find.

The end of the term was not made a burden by the imposition of a series of examinations. But one or two papers, which were asked for, were set and apparently enjoyed. No one was compelled to take them. But all the older children did so.

One or two of the older pupils are doing about an hour's work at home each evening. These are children who are looking forward to taking some external examination in a year or two. The younger children have no home-work at all.

The Library is freely used. We have added the new volumes of *Everyman*, and *The Home University Series*, and have received in addition a much appreciated gift of about two hundred miscellaneous books. So that we now have considerably over a thousand volumes.

Our idea of allowing choice of lessons has not been carried very far as yet. Most of our young people have not reached the age at which specialization is desirable. We hope to be able to do much more in this direction as the school grows, and as we are able to mature our schemes. The last few days of term, however, we celebrated by allowing the children to do whatever lessons they chose, provided they arranged beforehand with the teachers from whom they needed help. One of the older girls chose to teach the little ones for a whole day, and managed splendidly. The boys spent most of their time in the Carpentry Shed, some working

at model boats which are to be propelled by electric motors, others making fittings for the shed.

I must not omit to mention another Theosophical friend, who comes down from London every Saturday morning to give a Science lesson, and who has even bought a motor bicycle to eke out the deficiencies of the train service. I think the boys would agree that his visit is *the* event of the week.

The term closed with a successful Concert, on April 15th. A Recital by Mr. Lawrance Taylor (Piano), assisted by Miss Tudor Pole (Violin), teachers at the school. There were over two hundred guests.

Next term we shall have at least twenty-three pupils, probably more. We opened on January 30th with fourteen. Half term brought us another six, several others are definitely coming in May, and many more in the near or distant future. But most of these children are day scholars, which is a drawback from a financial point of view. The school will not become self-supporting until there are about a dozen boarders. We shall be obliged to take extra accommodation before long, certainly not later than September, for we are already beginning to feel cramped in our original quarters. We hear of so many children who are eventually coming to us, there can be no doubt that the school will be both large and self-supporting within a year or two, provided we can get through the difficult period just ahead. But, at the present, we do urgently need financial assistance if the school is to continue. I am sure our Theosophical friends will not allow it to fail for want of funds after such a splendid beginning.

ARMSTRONG SMITH.

[Theosophical readers of the *Herald* should understand how peculiarly urgent the financial needs of the School are just at present. The School needs help at once, in order to carry on, and all donations, no matter how modest, are welcome. As Dr. Armstrong Smith says, the difficult time will pass, but it is none the less difficult while it lasts. If a number of well-wishers of the School would undertake to subscribe even a few shillings each, per month, for the next few months, this would make a great difference and would relieve the minds of the Staff of much anxiety. The Editor of the *Herald* will be glad to forward any subscriptions sent to him for this purpose. They should be addressed to him at 19, Tavistock Square, W.C.]

SYSTEMS OF MEDITATION.—II.

HINDU YOGA

By W LOFTUS HARE

[In his introductory paper last month Mr. Hare began by defining his view of Meditation as, beyond any other form of activity, the veritable "Pathway to Reality"; for it is the inner subjective process whereby, in all the religions, is gradually brought about that "Assimilation of the Soul of Man to the Universal Order" which is the common goal of all. He then went on to consider the earliest known forms of the process, under the general category of Primitive Prayer as Magic; all these being, from a psychological point of view, directly akin to what we ordinarily know as meditation, seeing that (albeit in somewhat crude and undeveloped form) they are all based, like it, upon the deliberate exercise of mental and volitional powers to a desired end.

In the present paper he passes on to the earliest of the great representative systems of meditation proper; namely, to that highly elaborate science of self-culture through concentration, which, under the generic title of Yoga, forms the subject of so great a part of the vast sacred literature of ancient India.]

I—INTRODUCTION

MY readers will scarcely need to have pointed out to them at any length the connecting link between such practices of religious magic as were described in my last article and the more highly developed system of Yoga now to be explained, yet I think it desirable in a few words to indicate the nature of this relation.

Religious magic, which in its best forms aims at the welfare of the soul, is, according to its most notable practitioners, dependent for its success upon certain conditions of the psycho-physical organism, and these states in their turn are dependent on mental and bodily discipline. It is in an ancient Indian discipline called *tapas* that we may see the origin of Yoga.

When, contrary to the natural desires which all experience for life, pleasure and prosperity, there is exhibited a self-mastery which voluntarily submits to privations, with the sole object of subduing the selfish impulses of nature, it is as though a more than human power had been thus manifested in man, which, springing from the deepest roots of his being, exhorts him far above the world of selfish interests. According to the ancient

Vedic myths, *tapas* was a thing of this kind, it gave power to all those who resorted to it. Kings protected their realms by *tapas*, a student performed his duty by *tapas*. Truth and right, nay, even the Universe itself, were supported by *tapas*, and as one of the hymns of the Rig Veda affirms, the souls "have won their way by *tapas* to the light."

All this goes to show the rationale of ascetic discipline from the ancient Hindu point of view, a view that has steadily persisted to this day and that has been present in all forms of voluntary practice that India has produced.

I now propose to divide my subject into three sections, representing the three historical phases through which Yoga practice passed. Regarding *tapas* as belonging to the Vedic period, we shall see that a meditative Yoga appears in the Upanishad philosophy, in the Sankhya System, and finally in its fixed form in the Yoga Sutras of Patanjali.

II—YOGA IN THE UPANISHADS

Unless I first trouble my readers with a brief account of the origin of the Upanishad philosophy and of the literature it

produced, I shall not be able to make clear the reason why we find a Yoga system appearing therein. During the invasion and settlement of Northern India by the Aryans, the Hymns of the *Rig-Veda* were composed; but after many generations they required priestly commentaries called *Brahmanas* to aid in the understanding and performance of the ritual sacrifices to which they were attached. But there were many who had already retired from active participation in these sacrifices, men who inhabited the numerous forest settlements of India; for them allegorical commentaries on the ritual were composed, the *Aranyakas* or "Forest Books," as they were called. When the Brahmanical literature had reached this point, a philosophy developed in the Ruling Caste which in a quiet way began to contest with Vedic ritualism; it permeated the forest settlements, and in process of time added a further link, and the most important one, to the chain of books. For the *Upanishads* were the product of the idea of the unity of all life, they enshrined and preserved the famous Vedanta doctrine of Idealism and gradually and powerfully worked against all externalism until the externalists themselves captured the doctrine and the literature so that it seemed to be the flower of their system. What, then, was the central conception of the *Upanishads*? I will quote the words of Dr. Paul Deussen, by way of answer:—

Brahman equals *Ātman*; that is to say, Brahman, the power which presents itself to us, materialised in all existing things, which creates, sustains, preserves and receives back into itself again all worlds, this eternal, infinite, divine power is identical with the *Ātman*, with that which, after stripping off everything external, we discover in ourselves as our real most essential being, our individual self, the soul. This identity of the Brahman and the *Ātman*, of God and the Soul, is the fundamental thought of the entire doctrine of the *Upanishads*.

To wish to know this truth is called "the search after Brahman"; to know it, indeed, is called "the knowledge of Brahman," or "knowing the *Ātman*." That is *Veda anta*, Veda's end, *Vedānta*.

Now, although the concept can be thus briefly stated, the journey is a long and

difficult one of *jñāna-yoga*, an intellectual effort which, unequalled in its lofty aim, was supported by physical, mental and moral discipline of a very elaborate nature. I shall now ask my readers to remember what I have said about the framework of the sacrificial ritual to which the new conceptions were allegorically attached and will proceed forthwith to quote some of the earliest specimens of meditative Yoga from the *Upanishads*. The oldest *Upanishad* (*Bṛhadāraṇyaka*) opens with a statement of the allegorical significance of the various points of the horse sacrifice, and the book continues at great length to expound the doctrine of the *Ātman*, but contains few references to meditation. The *Chandogya Upanishad*, of almost equal antiquity, immediately plunges into it *

(1 *Meditation on Om*)

I 1.—1. Let a man concentrate his mind on the chanted syllable *Om* (which begins a portion of the *Sama-Veda*). The meaning of this is as follows

2. Just as the earth is the basis and essence of all beings, so is *Om* the basis of the ritual sacrifices connected with the *Sama-Veda*.

5-7. Now speech and breath are two things which are *joined together* in chanting the syllable *Om*, and just as two people coming together fulfil each other's desire, so does a man concentrating his mind on *Om* become a fulfiller of his desires.

10. The mere ritual recitation of the syllable *Om* is of little importance, but if a man should perform this with knowledge and faith, and with the secret method of concentration, then it is more powerful.

I 11.—14. He who knows this, and by mental concentration identifies the Imperishable with the breath in the mouth in chanting *Om*, obtains all his wishes by such efforts.

So far with reference to the identification of *Om* with parts of the body.

I 11.—1. Now with regard to concentration on Divine matters. Let a man by concentration identify the chanted syllable *Om* with the Sun, remembering that the Sun chants to all creatures and destroys fear. He who realises this destroys the fear of ignorance. Let him remember that the breath in the mouth at the chanting *Om* and the Sun are the same, therefore let a man by concentration realise this identity.

* The passages which follow are interpretations and paraphrases based on the translation of the Sacred Books of the East, which is rather too technical for our present purpose.

3 Let a man by concentration identify the chanted syllable Om with controlled breath, *vyāna*. There is *prāna*, breathing up through the nostrils, *apāna*, breathing down, and *vyāna*, holding back the breath (or back-breathing)—as in chanting the syllable Om

I iv—1 Let a man concentrate his mind on the chanted syllable Om, and he will become immortal, free from fear

5 He who, knowing this, loudly chant that syllable, becomes free of fear, and immortal

This Om meditation is a constantly recurring theme in Yoga literature, several Upanishads are devoted to it, and it appears in the Yoga Sūtras, it is therefore worth while trying to master its meaning at this stage if we can do so. I think it means this that the sacrificer who would ordinarily be chanting the ritual hymns is to use the syllable Om with special and new significance. As he chants it he is to *identify by mental concentration* the vibrating breath in his mouth with the Imperishable Brahman. We shall see what this leads to, for the rest of the Saman ritual is treated in similar fashion.

(2. Meditation on Portions of Saman Ritual)

I xii—4 Just as a cow yields her milk to her master, so speech yields its true meaning to him who knows this secret doctrine of the Saman ritual; in this manner he becomes healthy and wealthy.

II ii—1. Let a man identify the five-fold Saman ritual with the five worlds and the five worlds will belong to him.

II. iii—ix—Let a man by concentration successively identify the Saman ritual with rain, with waters, with seasons, with animals, with the senses, with the speech, and with the sun.

II xxi—1. Next is the identification by concentration of the Saman ritual with everything in the universe—"as interwoven with everything. He who realises this *becomes*

4. He who knows this knows everything. All regions offer him their gifts. His rule is to concentrate, "knowing that he is everything, yea that he is everything."

The Sacrifices are similarly endowed with a new significance by means of concentration, in the khandas which follow, the meditation becomes a symbolic identification of all with Brahman.

(3. Meditation on Brahman.)

III xi—1 When from thence he has risen upwards he neither rises nor sets. He is alone, standing in the centre, and to him who knows this secret doctrine "for him it is day, once and for all."

III xii—7-8-9 The Brahman, which has been described as immortal, is the same as the ether which is around us, and that is the same as the ether within us; that is, the ether that is within the heart. That in the heart (as Brahman) is omnipresent and unchanging, he who realises this obtains omnipresent and unchangeable happiness.

(4. Meditation on the Breath)

We have already learned that the vibrating breath of the chanted syllable Om was to be *identified* with some lofty meaning, we now are told how a man should concentrate his mind on certain qualities during the five phases of breathing* the passage follows immediately on the one I have just quoted.

III xiii—1 To reach that heart there are five gateways or methods of concentration, namely the *prāna* or up-breathing; let a man concentrate on that as brightness and health.

2 The *vyāna* or backward-held breath, let a man concentrate on that as happiness and fame.

3 The *Apāna*, or down-breathing, let a man concentrate on that as glory of countenance and health.

4 The *Samāna*, or on-breathing; let a man concentrate on that as celebrity and beauty.

5 The *Udāna*, or out-breathing; let a man concentrate on that as strength and greatness.

6 He who thus knows these five as the door-keepers of the heavenly world enters himself the heavenly world.

7 "Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds—that is the same light which is within man."

* These five processes may be set out and explained in the following table which gives the parallel forms in the Upanishad and the Yoga Sūtra systems.

(Upanishad) (Yoga Sūtras)

Inhalation:

through nostrils, *prāna* } = *pūraka*
through lips, *sumāna* }

Holding breath in lungs, *vyāna* = *kumbhaka*.

Exhalation:

through nostrils, *apāna* } = *reka*.
through lips, *udāna* }

These stilted technical and somewhat, repellant passages (with a great deal that I have omitted) lead up to the following majestic finale in which the philosopher soars above all sacrificial ritual to unity with Brahman.

III xiv —1 All *this* is Brahman. Let a man concentrate on the visible world as beginning ending, and breathing in Brahman. Now man is a creature of will According to what his will is in this world, so will he be when he has departed this life

2 Let him therefore have this will and belief : the Intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is omnipresent and invisible like space, from whom all work, all desires, all sweet odours and tastes proceed, he who embraces all *this*, who never speaks, and is never surprised—

3 He is myself within the heart, smaller than a corn of rice, smaller than a corn of barley He also is myself within the heart, greater than the earth, greater than the sky, greater than heaven, greater than these worlds.

4 He, myself within the heart, is that Brahman He who has this faith and no doubt shall obtain Brahman.

In the earlier Upanishads the original aim of the Yoga was to attain to the union of Ātman with Brahman, and this has led many to believe that the meaning of Yoga was *union* Yoga, however, means effort, and, as we shall shortly see, can be equally applied to a philosophic system which admits of no Brahman, such as the Sankhya. The essential principle of its "secret method of concentration" is no longer a secret It consists in voluntarily identifying some aspect of existence with the breath in the nostrils as it passes upwards or downwards; or as it is controlled in other ways; in thus concentrating the consciousness, mental fluctuation is avoided or reduced, and the will is strengthened and directed to desirable ends. The Yoga-Sutras will make clear to us some of the extraordinary possibilities of Yoga.

III. MEDITATION IN THE SANKHYA.

The Sankhya philosophy is founded professedly on the Vedas, but is actually a falling away from their idealist doctrine towards a realistic view of the world Brahman disappears from the system and

consequently the connection between the Soul and God is lost; similarly that between God and the world is also cut. There remain as the result of this process of decapitation, Purusha and Prakṛti, the Soul and Nature Now, since, in the universal experience of man, there is suffering as the result of the association of the Soul and the world, the Sankhya philosophy undertakes to relieve this, and declares in its first sutra "Well, the complete cessation of pain of three kinds is the complete end of man"

Passing over the speculative portion of the philosophy, the whole object of which is to give a "knowledge of the Truth," I come to the references to meditation as being one of the means for the removal of the objects that stand in the way of the desired knowledge, the following is a simplified condensation of sutras 29-36, Book III

"From the achievement of meditation there is, to the pure soul, all power. Meditation is the cause of the removal of that affection of the mind by objects which is a hinderer of knowledge. Meditation is perfected by the repelling of the modifications of the mind It is perfected by restraint of the breath in its expulsion and retention, by the adoption of a steady and an easy sitting posture and by the performance of duties prescribed by one's religious order. Simply from mere practice in the shape of meditation accompanied by dispassion, knowledge, with its instrument concentration, arises in the competent Thus has liberation of the Soul from its bondage to Nature been expounded"

No particulars of the actual meditative processes are given in the Sankhya sutras; but references to the Yoga are made by the numerous commentators, and there is no doubt the Sankhyans used similar methods of concentration. I should like to make it clear, however, that a man seeking liberation by the Sankhya would meditate in succession on the 24 tattvas of Prakṛti (elements of Nature) and gaining a complete knowledge of them, consciously separate himself from them He would then further meditate on the Purusha, and, realising its true nature, gain deliverance There is in this outward turned and inward turned concentration an echo of the old Upanishad formulæ of

meditating on all *that* (external world) as Brahman, and then on *this* (internal world) of the Ātman

IV. THE YOGA SUTRAS OF PATANJALI

I hope that my readers will have become familiarised to the general idea of Yoga as seen in the foregoing pages, and will now be prepared to grapple with the subject in greater detail. It would have been quite as useless to begin our study with the philosophic sutras of Patanjali as to commence an examination of Christianity with, let us say, Thomas Aquinas.

Sutras are short terse sentences of a mnemonic character, having little or no meaning for the uninitiated. They are preserved for the purpose of facilitating the instruction of pupils. When accompanied by a commentary these sutras are rendered intelligible, but here, as in most things, "doctors disagree"

I now propose to examine the leading ideas of these sutras as far as space permits, and will divide them into several sections as follows —

- (a) General Definition of Yoga—Book I, 1-16
- (b) Fuller Statement of Particulars—Book I, 17-51
- (c) Preliminaries to Yoga—Book II, 1-27
- (d) Yoga Proper—Book II, 28, III, 35
- (e) (1st Appendix) Occult Powers—Book IV, 1-6
- (f) (2nd Appendix) Deeds and Impressions—Book IV, 7-13
- (g) (3rd Appendix) Mind and Soul—Book IV, 14-23
- (h) (4th Appendix) Kaivalyam, "Aloneness"—Book IV, 24-33

(a) After a rational demonstration of the universe has been made by means of the Sankhya or "enumeration" of the 24 tattvas or elements of Nature (Prakriti) (I.) *Now an exposition of Yoga is to be made* * Yoga is the practical means by which the rational demonstration is to be confirmed by psychologic experience. It is not a newly invented doctrine to supplement, correct or replace the Sankhya "enumeration," but complementary and

essential to it, just as mathematics is necessary and complementary to astronomy or mechanics, though in itself a distinct science. The simplest definition is given in the sutra (II.) *Yoga is the suppression of the modifications of the thinking principle*. The thinking principle is not the self, it has a tendency to transform itself into objects and thoughts and represent them to the self—Purusha. This tendency has to be checked and its checking and successful suppression is the effort called "Yoga." When this is attained (III.) *The seer abides in himself*, not in the objects or thoughts of the thinking principle, as heretofore. Indeed, the abiding in oneself is to become the normal state to the Yogin (IV.) *Otherwise he becomes assimilated with the modifications of the thinking principle*, and he secures the painful and the pleasurable experiences of that association.

(XII.) *The suppression of the modifications of the thinking principle is secured by application and non-attachment* (XIV) *By application it becomes a position of firmness, being practised, without intermission and perfect devotion*. So long as the Yogin has thirst for material or even spiritual goods he cannot attain to the suppression of the modifications of the thinking principle. Therefore (XV.) *The consciousness of having conquered the desire for these is non-attachment*; and (XVI) *That is the highest non-attachment, wherein from being Purusha there is entire cessation from any desire for the three qualities of Nature*.

(c) There are preliminary conditions laid down for such as desire to obtain samadhi or the highest mental concentration and all its fruits. The sutras of the first section deal with the state of samadhi, but the present deal with these preliminaries. They are, so to speak, the dogmatic ethics of the subject, and are taught to anyone who, in the world, desires to attain the *summum bonum* of life by means of Yoga—that is Kaivalyam, "aloneness" of the Soul from Nature. They are:

Asceticism, study and resignation to

* The short sentences set in italics preceded by a Roman numeral are translations of the Sutras of Patanjali.

Isvara, are to be practised for acquiring habitual samadhi and for attenuating the distractions of the mind.

These distractions are first of all, *Ignorance* (Avidya)—in which the others are rooted—Ignorance is a positive mental state which takes a thing for what it is not. It is a sense by which the original unity of apperception, the Knower, Knowledge and the thing known is taken as threefold.

The *Sense of being* is the false identification of the power that knows with the instruments of knowledge. The truth is that the soul is not the mind or the senses, and the "sense of being" is an error rooted in ignorance, which the Sankhya philosophy purports to remove. The third distraction is *desire*, which dwells on pleasure. The fourth distraction is *aversion*, which dwells on pain. The fifth distraction is *attachment*, the strong desire for life and consequently the basis of all desires and the obstacle to liberation.

(d) Yoga has eight divisions or members called *anga*, most of which are enumerated in the Upanishads. They are the following:

1, Forbearance (*yama*), 2, Observance (*niyama*); 3, Posture (*âsanam*), 4, Control of the breath (*prânâyâma*), 5, Suppression of the organs of sense (*pratyâhâra*); 6, Concentration of the mind (*dhâranâ*); 7, Meditation (*dhyânam*), 8, Absorption (*samâdhi*).

The first and second are ethical prerequisites of Yoga and are of a very exacting character from a Western point of view: to abstain from killing or injuring any creature, from falsehood, theft, sexual incontinence, or greediness; to be pure, contented and studious. Such attainments, the Sutras say, yield magical results to the aspirant for Yoga.

Posture consists in solitude, silence and such a suitable sitting position that no "assaults from the pairs of opposites" occur, that is to say, no pain or discomfort, or pleasure, or cold, or heat. Posture is the physical prerequisite of Yoga.

4 *Prânâyâma or Control of the Breath.*

There is a very real difficulty in ren-

dering in Western terms the complicated physical and mental processes involved in Yoga, chiefly due to the fact that ancient Indian cosmology, physiology and anatomy are not easily paralleled with ours, therefore in attempting to explain *prânâyâma* I will use my own phraseology. Respiration is a subconscious process like digestion and the circulation of the blood, but inasmuch as the aim of Yoga is to gain control of all the physical processes, whether conscious or subconscious, respiration is the first to be grasped. *Prânâyâma* is, so to speak, the thin edge of the wedge of the Will, driven into the hitherto unconquered spheres of man's nature—I.e., from the Sankhya standpoint, *Prakṛti*.* I think the sutras now to be quoted confirm the view that *prânâyâma* is intended to give mastery over the normally unconscious processes of the sense and active organs.

II (49) After this [posture] has been accomplished there follows the controlling of the natural processes of the respiration (50) This has the functions of expiration (*recaka*), inspiration (*pûraka*), retention (*kumbhaka*), they are regulated by place, by time and by number, being long or short, (51) the fourth function has reference to external or internal objects (52) By this four-fold breath control the obscuration of the light [of Purusha] is removed, (53) and the mind becomes fit for concentration.

We have already learned in the Upanishads of the conjunction of mental and respiratory processes; in the system taught by the Yogins, *pûraka* is effected either through one nostril (the other being closed with the finger) or through the lips, the regulation "by place" should more correctly be called "by direction"; for the *Kumbhaka*, or breath held in the lungs is supposed to be directed to any point of the body simultaneously with mental direction, *recaka* is restrained expiration. All these exercises are graded in accordance with the progress of the student, and are thus "regulated by time and number."

(5) The next stage is thus described:

* The sutras tell us very little about this phase of Yoga, but the material they furnish is elaborated by the commentators and occultists into a very complicated system.

II (54) *Pratyāhāra* is the drawing away, as it were, of the senses from their corresponding sense organs, in the same way as the mind is drawn away from its objects (55) From this follows the complete subjugation of the sense organs.

(6) Yoga proper begins with the three-fold mental processes which complete the "eight members":

III. (1) *Dhāraṇā* is the concentration of the mind on an object, (2) *Dhyānam* is the unity of the mind with its object, (3) *Samādhi* is consciousness of the object only, (4) The three together constitute *Samyama*

No instruction is imparted in the sutras as to how to advance in these three processes, but a great deal of information is given as to the powers gained by them. I will now attempt to summarise these.

Lucidity of the intellect; knowledge of the past and future by *Samyama* on the transformations of the mental substratum; comprehension of the meaning of all sounds or words and thought reading, the power of invisibility, knowledge of the time of one's death, that is, the expiration of one's *Karma*, the absence of antipathy of others and their goodwill and friendship; great physical strength, the knowledge of space and the heavenly bodies

Samyama on different parts of the body gives knowledge of the bodily anatomy, the cessation of hunger and thirst, immovability of the body, clairvoyance, levitation, a brilliant aura, beauty, gracefulness, etc., etc

(h) The aim of life as conceived by the Yogin may be thus described. The powers gradually accumulated are, it must be remembered, powers over *Prakṛti*, Nature; first, that portion of it which is constituted by man's body and mind, and secondly, that which is external to him. Nature is said to have three qualities or *gunas*, inert and dark (*tamas*), passionate and uncontrolled (*rajas*), rhythmical and pure (*sattva*). The Yogin is to transform the lower into the higher qualities. He begins his discipline with a large measure of *tamas* and *rajas* qualities and a small measure of *sattva* quality, this last increases in accordance with his Yoga. The time comes when his share of nature reaches

its maximum *sattva* state, and no longer, as formerly, causes the seeming imprisonment of Purusha, the spirit. The concluding sutras describe this state.

SYSTEMS OF MEDITATION (II)—3

III (49) In him who has attained to the distinctive relation of the *sattva* quality of Nature and the Spirit, arise mastery over all things and knowledge of all (50) And by non-attachment even to these powers follows *Kavalīyam*, aloofness [of the Spirit from Nature], the seeds of bondage thereto being destroyed . . . (55) *Kavalīyam* is attained when the *sattva* quality of Nature becomes equal in purity to that of the Soul

V. YOGA IN THE BHAGAVAD GĪTĀ

This is an appropriate moment at which to refer, briefly, to the teaching of Yoga in the Gītā. Readers of that work will remember the constant iteration of the doctrine of the essential purity of the soul

Impenetrable,
Unentered, unassailed, unharmed, untouched,
Immortal, all-arriving, stable, sure,
Invisible, ineffable, by word
And thought uncompassed, ever all itself
Such is the Soul declared—(II)

There is no question of *purifying* or *improving* the soul, it is according to the Sankhya doctrine, essentially perfect and eternal. The mind, the senses, the body, the individual apportionment of Nature to each Soul—that is imperfect, impure and suffering. A man's share of *Prakṛti* has to be brought to an equal purity with the Soul, and all its sufferings will cease. We can easily perceive that this involves the regeneration of the world, though this end is not I think emphasized in the Sankhya Sutras. I may here recall the declaration of the Sutras of Kapila as to the complete end of man being the complete cessation of pain, and I may add that the Yoga discipline purports to grant this desirable experience by making it possible to discriminate the Soul from Nature in fact, while the Sankhya philosophy does so theoretically.

I will conclude with a few sentences setting forth the religious significance of Yoga system. In the Sutras of Kapila and Patanjali there is little or nothing

about God. The Sankhya system was atheistic and the Yoga only by a hair's breath "theistic." We see in it an admirable discipline for gaining certain ends, but little that seems to overflow, as it were, into the world and affect society. The ethico-religious aspect of Yoga is fully developed in the Upanishads and the Gîtâ, from which I will now quote a few passages. Of the Yogin it is said:

He knows nothing further of sickness, old age or suffering,

Who gains a body out of the fire of yoga
Activity, health, freedom from desire,
A fair countenance, beauty of voice,
A pleasant odour, fewness of secretions,
Therein at first the yoga displays its power
(*Svetasvatara Upanishad*, II, 12-13)

He who through thousands of births
Does not exhaust the guilt of his sins
Sees finally by the yoga
The destruction of Samsâra even here

(*Yogasûtras*, 10)

In the Gîtâ, it will be remembered, a noble attempt is made to unite the different religious philosophies of the day. Krishna, here called the Lord of Yoga, speaking as the Divinity, expounds in many beautiful passages the method and religious aim of Yoga. I will quote two in conclusion.

The sage who excludes from his mind external objects concentrates the visual power between the brows, and making the upward and downward life-breaths even, confines their movements within the nostrils, who restrains senses, mind and understanding, whose highest goal is final

(The paper in the June number will be on Buddhist Jnana)

emancipation, from whom desire, fear and wrath have departed, is, indeed, for ever released.
—(V)

A yogin should constantly devote himself to abstraction, remaining in a secret place, alone with his mind and senses restrained, without expectations and without belongings. Fixing his seat firmly in a clean place, not too high nor too low, fixing his mind exclusively on one point, with the workings of the mind and senses restrained, he should practice devotion. Holding his body, head and neck even and unmoved, remaining steady, looking at the tip of his own nose, and not looking about in all directions, with a tranquil self, devoid of fear, he should restrain his mind, and concentrate it on Me, and sit down engaged in devotion, regarding Me as his final goal. Thus constantly engaged in devotion he attains to that tranquillity which culminates in final emancipation, and assimilation with Me.

Thus constantly devoting his self to abstraction, a yogin, freed from sin, easily obtains that supreme happiness—assimilation with the Brahman. He who has devoted his self to abstraction, by devotion, looking alike on everything, sees the Self abiding in all beings, and all beings abiding in the Self. To him who sees Me in everything, and everything in Me, I am never lost and he is not lost to Me. The devotee who worships Me, abiding in all beings, holding that all is One, lives in Me, however he may appear to be living.

This Yoga, higher than Kapila or Patanjali, is rightly called the Raja-Yoga, because it is King of all the others. Its aim is the highest for the Soul, its influence the most beneficial for the world.

WILLIAM LOFTUS HARE.

VISION.

*When I from life's unrest had earned the grace
Of utter ease beside a quiet stream,
When all that was had mingled in a dream
To eyes awakened out of time and place;
Then in the cup of one great moment's space
Was crushed the living wine from things that seem.
I drank the joy of very Beauty's gleam,
And saw God's glory face to shining face.*

*Almost my brow was chastened to the ground,
But for an inner Voice that said. "Arise!
Wisdom is wisdom only to the wise.
Thou art thyself the Royal thou hast crowned:
In Beauty thine own beauty thou hast found,
And thou hast looked on God with God's own eyes."*

J. H. COUSINS.

(From "The Awakening and other Sonnets," Maunsell & Co., Dublin)

WITH THE RED CROSS IN FRANCE

By G. Herbert Whyte

[Mr. Herbert Whyte is one of the best known of English Theosophical workers, the editor (with Mrs. Whyte) of the "Lotus Journal" for ten years and the founder quite recently of our promising new contemporary, "The Young Age," as well as the Manager of the Theosophical Publishing Society at 161, New Bond Street. In September last he volunteered for Red Cross work in France and, on his return to his ordinary duties, contributes to this and the next two issues of the "Herald" a very vivid and interesting account of his experiences.]

CHAPTER I.

INTO THE WAR AREA.

WE were in Robin Hood's Bay, on the Yorkshire Coast, when the first rumours of war reached our incredulous ears. It seemed impossible, up there among the wide moors stretching downwards to the shining seas, with peace and happiness on every side in the golden July sunshine, to believe that the grim reality of war was so near at hand. We recalled the many scares of the past twenty years which had served as convenient headlines for our hard-pressed sub-editors, and we boarded our train for London on July 30th, confident that by the time we reached the Metropolis we should be congratulating ourselves on the skilful diplomacy by which another European crisis had been averted. Dozens of others must have had the same experience, and must have felt the shock of awakening from the ease and quiet of normal life to the grim realisation of the social cataclysm, must have said to themselves time and again during those first days of August: "Surely this is some wild nightmare or illusion! Surely something must intervene before the crash occurs!" Those pre-war days are separated from us

now by a profound gulf, the world is turning a corner in its path through the centuries, and no man can say with certainty what prospect will be revealed before it when the corner is rounded. Yet is it good to be living in these days, good to be among those upon whom some of the burden is falling and upon whom, there-

fore, some of the responsibility must rest for the spirit in which we all go forward to face that new stage in our journey upon which most surely we must presently enter.

War was declared by England on Tuesday, August 4th. On Thursday I called at the Headquarters of my old Corps, The Royal Army Medical Corps (Volunteers), now of course a Territorial Unit, to offer myself for service. "You will have to sign on for a year at least," was the formal official reply to my enquiries.

For a man of thirty-six, married, and in business, this was a very serious step to take. Subsequently they modified the conditions by adding, "for the period of the war", but the reply given to me was in the above terms. I decided to wait and to try in other channels for an opportunity of finding some work.

After some weeks of waiting a friend



PORTRAIT OF THE AUTHOR.

rang me up one day to enquire whether I could leave for France, as a bearer in a Red Cross Unit, at forty-eight hours' notice. I replied that I could, and was then told to be ready to leave Victoria at 9 a.m. on Thursday, September 3rd, for France, whence we were to proceed to Pont St. Maxence, where a chateau had been placed at our disposal.

The friend was Dr L. Haden Guest, General Secretary of the Theosophical Society in England and Wales, and the party which I joined was the first Unit sent to France by the Anglo-French Red Cross Society.

The next two days were strenuous ones. How many other people must have experienced days like them! Settling up affairs, farewells to friends, cancelling engagements; the satisfaction of feeling that here was an opening for direct service, and the tight gripping of the heart, coming almost in physical spasms, as one realised the immediate uprooting from all that was dear and familiar and sure. I have no shame in confessing that elation and fear were near neighbours, and that my sleep was broken by wild pictures of battlefield scenes, of stretcher work under fire, and I experienced the sense of revolt against being drawn into the awful swirl and confusion across the Channel. I know that other men have felt the same, though they may not have expressed it.

Our passports were obtained, and we noted with keen interest how "We, Sir Edward Grey" seemed to take so much interest and concern in our small selves as to pray other powers and principalities to take due notice of us; our backs were stiffened by that boldly worded passport and we felt, perhaps for the first time in our lives, the sense of a personal interest being taken in our British selves by a paternal Government. Whether Sir Edward Grey was aware of this I do not know.

Our services had been accepted by one of the three French Red Cross Societies, to whom Dr. Guest had applied when he found that the authorities in England did not appear to want them.

Our nurses were trained English nurses, and wore the ordinary nurse's uniform, with a Red Cross conspicuously shown, but the men decided to turn out in mufti, as there is no Official Red Cross uniform for men in France. My own choice fell upon a grey knickerbocker suit, grey putties, a rucksack, and a small valise, and very useful I found them all, especially the rucksack, which had already seen much service in Switzerland and elsewhere.

The morning of September 3rd saw us all assembled at Victoria, the neat, fresh-looking nurses, with the matron, a capable sweet-faced woman who wore the South African medal, among them. Dr Guest, full of energy and go. Dr Armstrong Smith, a delightful man, with practical experience of doctoring in all parts of the world, who was to take charge of our hospital once we were installed in France, two specialists, one of them, Mr Cecil A. Joll, Consulting Surgeon at the Royal Free Hospital, and the other, Mr. Ulysses E. Williams, our Radiographer. A young Indian friend came with us as a bearer, and completed our party.

Our first excitement came with the instant loss of our Indian's luggage. A wild and hurried search was made along the platform, but with no effect, for a luggage thief had been there first and the trunk was gone. It seemed a peculiarly mean thing to do, to steal the slender valise of a man just starting on such a mission. But in Dieppe the mischief was very easily repaired.

At Victoria we were Londoners, and were treated as such, but at Folkestone we were Red Cross workers. A somewhat sad-faced officer, who was supervising the embarking, asked us who we were and where we were going and wished us God Speed. Rustling our passports we went aboard, having previously had a wild race after our luggage which was bustling off to, I think, a Flushing or Ostend boat. We were made free of the upper deck, and soon the coast of England grew faint behind us in the afternoon sunshine of a glorious day.

The faint gleam of the French cliffs across our bows brought back again most strongly the sense of the strange adventure upon which we were embarked, the sense, too, of drawing nearer to a great tragedy. For in those days the German troops were drawing nearer and nearer to Paris, and our aim was to get to Paris at all costs before it was besieged and we could not get in. This impression grew stronger as we drew into Dieppe harbour in the late afternoon. A few stragglers were about the quay and they raised a

faint cheer as they saw our nurses grouped upon the deck. The crew of a French torpedo-boat also greeted us as we drew in, but the prevailing note was tragedy—the tragedy of Paris hard-pressed and in danger, the sorrow of 1870 still sore in her memory, and in the background the old tragedy of the Revolution, the sense of which seems still to linger in so many corners of the fair land of France. One member of our party, not usually emotional, landed in France with a heart almost too full for words.



GOODBYE TO ENGLAND

CHAPTER II.

PARIS IN THE EARLY DAYS OF SEPTEMBER.

Dieppe had been overwhelmingly busy in the preceding weeks with the transport of the Expeditionary Force, but all that was over when we were there. We heard that there were a few French wounded in the town, and we saw many baggy red-breeched soldiers hanging about in the streets and on the quay. As luck would have it our first resting place on war-service was at the Hotel de la Paix, where we distributed ourselves into quaint box-like rooms overlooking the central courtyard. We met a young Englishman there who, with his sister, had been working hard at the stations and in the trains among the wounded, and he drew a picture of dire

and utter confusion, of operations without anæsthetics, of lack of food and drink, which fired us all to get swiftly to work with our equipment, which included ample supplies of dressings and anæsthetics, as well as the very best surgical skill and appliances.

We turned in, but the night was broken by two or three thunderings at the heavy doors which led from the street to our courtyard, and parties of refugees coming in by belated trains were given shelter.

I woke with a start, with the notes of a bugle ringing in my ears, the phrase was repeated. It was musical, almost gay; *veille* ringing out in the early morning

sunshine from some neighbouring camp. It was exhilarating in a curious way, unlike an English bugle call, full of rhythm and freedom.

As we had feared, it was impossible to get through to Pont St. Maxence, which was about sixty kilometres north-east of Paris and, at that time, safely within the German lines. It was, in fact, doubtful whether we could get through to Paris. Two of us went to see the Mayor, while the rest, in British fashion, went down to the sea, basked on the sands, grumbled at our inaction, and finally bathed.

The Mayor was away with the army, and the Deputy-Mayor was in charge. We met him in the midst of worry and anxiety, the enemy was almost within striking distance, and already some of his lines of communication with Paris were cut off. Troops had suddenly been poured into Dieppe, had commandeered all the bread in the town, and he was threatened with a bread riot, his ante-room was full of anxious people with urgent difficulties, but the Deputy-Mayor was a man of fine temper and character, and able to stand the pressure of a tremendous situation. He heard who we were and what we wanted, and at once offered to try and telephone through to Paris, that was impossible, and so finally he telegraphed and asked us to wait, hardest of all things to do.

On Saturday morning (September 5th) we heard that we were to set out for Paris that evening, and that, upon arrival, we should receive further orders. The afternoon was spent in getting our bales and cases of supplies from the Custom House to the train, and at 5 o'clock we all got on board. Of course an American photographer was on the platform snapshotting us. A Frenchman who had just come hurrying across from the Argentine, in order to join the colours, also boarded the train and assisted us in what way he could. And so we started for Paris almost at the same moment as Sir John French learnt from General Joffre that he deemed the moment ripe for offensive tactics to be adopted. It was on September 6th that the Allied Forces began to press back the

Germans from Meaux, when they were within twenty kilometres of Paris, and to try to crush some of them between the wide horns of their long front which they tried to bend round and so to ring them in. One of the first rumours which we heard in Paris (the first of many) was that von Kluck and 50,000 men had been surrounded! But we did not know or hear anything of this when we steamed out from Dieppe that quiet summer evening beside the familiar poplar-lined river, towards Paris. We looked out eagerly for evidences of war all along the way. Houses were empty, stations were dark, and sentinels were mounted at many points, but across the country-side we saw no other war-like signs, no destruction, no camp-fires, until, far away in the sky the search-lights playing over Paris flashed faintly across the night.

At St. Lazare we were met by a French Red Cross Official who took away the baggage and the nurses to a small hotel which had been opened up for us. We were proceeding to follow, when we heard that there were some English wounded waiting in the station. We went off at once, with our doctor in charge, to see them. Three officers, wounded during the long retreat from Mons, were installed in a second-class carriage in a siding, they had been in the carriage, shunted about here and there for three days, I believe, dependent upon the services of one unfortunate orderly, who had no medical appliances or conveniences of any kind with him, other than his mess tin, and no means of preparing or procuring food. They had picked up bread, soup and coffee as they could. One of them had fallen while flying and the petrol tank of his machine had injured his back. He had had no sleep for three nights, and lay in pain, "seeing things," on the cheerless seat of the carriage. We sent off at once for morphia, and he was presently assured of at least one night's peace. The other two men were "winged," as they put it, their wounds were dressed and we left them in their shirt sleeves (the night was very hot) with cigarettes alight, deep in



WARD NO. 2 IN THE HOSPITAL.



VISIT OF THE ARCHBISHOP OF PARIS TO THE HOSPITAL.

DR. ARMSTRONG SMITH, WITH THE MATRON (ON HIS RIGHT), AND THE NURSES.

newspapers and as serenely oblivious of the craning heads of the curious, who came to peer through the carriage windows, as though they were sitting in their Club smoking room in Pall Mall "What pluck those men have!" our *medecin-chef* remarked to me as we left the station and drove off to the hotel.

It was a silent dark Paris through which we passed, and the air was heavy with the sense of dread. Bombs had been dropped upon the City, the Government had left for Bordeaux, strange rumours were afloat as to treachery in this quarter and in that, the German menace was almost at the gates, the military were supreme, but at the moment the civil population hardly trusted them. We all felt the alarm of the hour, and many of us closed the shutters in our rooms, with the vague hope that if a bomb fell into the courtyard we should thereby come off rather better than if we were all opened to the air.

The night was full of noises. A long

and excited conversation, which was carried on in the courtyard until the small hours, rather led us to expect that the few remaining hotel servants would have decamped by dawn, and the noise of heavy motorlorries and the clatter of cavalry passing through the streets by night, deepened the sense of approaching great events.

But with the morning confidence came lightly back. Whispers reached us that the Germans were held, and that their headlong lunge against Paris was checked. Presently the market women came along with their inviting barrow-loads of fruit, a few shops opened and a few taxi-cabs rattled along the street. It was evident that we were not invested, although, having prepared our minds for a siege and congratulated ourselves upon having got through in the very nick of time when so much work would be waiting for us, it was almost a disappointment when we realised that the danger of an immediate bombardment was arrested.

G. HERBERT WHYTE

(To be continued.)



THE EASTERN GATE OF THE EXPOSITION.

THE AMERICAN EXPOSITIONS

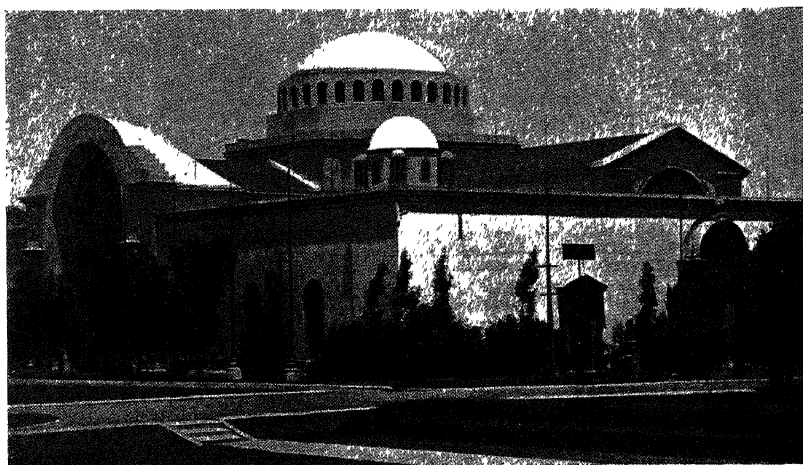
By MARJORIE TUTTLE.

WHILE Europe is racked with battle, nations torn with anxiety, and all civilisation threatened with disruption and anarchy of every kind, we find America undauntedly rearing two magnificent Expositions on her Pacific Coast, the cradle-land of the new-born race. It is as if humanity were facing the future with a smile upon her lips in spite of the trouble oppressing her heart. And so in sunny California millions of eager people are thronging to see exhibits of the world's greatest achievements at the very moment when destiny is forcing other millions to destroy man's most cherished institutions. Surely this seems a tragic spectacle unless we look behind the scenes and realise that possibly the Master Gardener may be protecting His young growing plants with one hand while with the other He is but pulling up threatening weeds. On the surface it would appear to be a terrible calamity that these Expositions intending to welcome so joyfully the meeting of East and West

through the Panama Canal, should, instead, have to commemorate the most cruel conflict in history. And yet it may be that what otherwise would have been mostly a light-hearted entertainment will now have an undercurrent of much more serious endeavour. Certain it is that these Expositions, scheduling their hundreds of conventions, will offer a convenient meeting place for the many societies which are working for the world's welfare and which now, more than ever, need to be drawn into vigorous action.

Perhaps it is not without significance that among these many societies our Order also will be represented. A pretty blue and white Star booth from which issue copies of *At the Feet of the Master* and of the *Herald of the Star* is already in flourishing existence in the Palace of Education, and an International Conference of the Order is planned to be held in San Francisco at the Exposition Convention Hall, on August 2nd, 3rd and 4th of this year.

MARJORIE TUTTLE.



THE PALACE OF EDUCATION.
In which the Order of the Star in the East has a stall.



THE LAST SUPPER.
By Leonardo da Vinci

Photo by Messrs. Anderson, Rome

SIX GREAT PICTURES.—II.

Annotated by ALFRED HITCHENS

(III.) *The Last Supper*, by Leonardo da Vinci.—This subject is so exalted and deals with matters of such tremendous import that the mind wonders at the boldness of the attempt to depict such a scene, and marvels at the success which has attended the interpretation. Amid the many excellencies of this great group, the eye is held by the simple dignity and pathos of the central Figure, who in the hour when pronouncing those sublime words so full of mystery, "This is my body," was in the presence of a disciple who had decided on the destruction of his Master. Astonishing is this work in the expression of varied character, and each figure becomes a study as it participates in the tragedy. Very subtle, too, is the artistry by which we are led to stand in the Holy Presence. Like the radiations of the sunset the lines of the composition conduct the eye to the central Figure, and we find, in the quiet space of the table linen, a welcome relief from the whirl of anxiety and movement depicted in the astonished disciples.

(IV.) *The Birth of Adam*, by Michael Angelo.—We now come to the great master of the human figure, whose imagination and genius soar to heights in which lesser spirits find it difficult to breathe. *The Birth of Adam* is one of that tremendous series of decorations which adorn the Sistine Chapel. At once we are struck with the bigness and simplicity of the composition. Individual characteristics are here sublimated into a higher world—that of types. Reclining in drowsy semi-consciousness on the side of a hill,—the world's edge,—his limp and nerveless arm extended, Adam awaits the coming of the Vital Spark which the Almighty Father is about to impart. In vivid contrast to the figure of Adam is the vigour and energy of the Ancient of Days, who, with a countenance of great power and benevolence, sweeps forward to awaken Adam, wrapt in the mystery of folds vast and cloud-like. In the inner depths of these we discern the half-hidden figure of Eve, who is looking towards Adam, while around her are the children which shall later form earth's first family.



THE BIRTH OF ADAM.
By Michael Angelo.

Photo by Messrs Anderson, Rome.

THOUGHTS ON ORDINARY THINGS.

By G. S. ARUNDALE.

[Under the above heading I propose from time to time to set down thoughts that occur to me about things in general. As I feel at the time so shall I write. I am conscious that I shall not always be consistent with thoughts I have had before, but the more I live under the inspiration of the great truths of Theosophy and the Order of the Star in the East, the more my point of view as to daily life is liable to modification. A Theosophist himself or a member of the Order of the Star passes through at least two stages after definitely attaching himself to either or both of these two movements. At first he feels quite out of harmony with worldly wisdom and worldly ways. Later on he comes back to the world, ever so much more in sympathy with it than before, much more tolerant and understanding than before. I trust I am at least half-way between these two stages.—G. S. A.]

I—ON BEING IN LOVE.

ONCE upon a time I remember to have been very intolerant of lovers and of marriage. Marriage was all very well for ordinary people, but extraordinary people, who wished to dedicate themselves to the Master's and the world's service, must be well beyond these personal considerations. Love-episodes in novels and love-scenes on the stage were unnecessary exhibitions of worldly weaknesses, and my mind dwelt on the vision of a band of workers far removed from all personal emotion.

I have changed my mind. I now think that to fall in love under certain conditions is probably for most people one of the few uplifting episodes in lives of drudgery and of realisations which can at best be but partial. To be surrounded by young ones who love us is another of these uplifting episodes, but my thought is not concerned with this at present.

Rather am I thinking of the lover with Theosophy at his command, with its strength to support him in disappointment and its purity to raise his love to its true value. To my knowledge I do not at present number any lovers in my acquaintance, but if I knew any, and they came to share their joy with me, I would ask the man to practise his Theosophy in her service, for her protection, and, through her strengthening influence, more usefully upon his surroundings. And to

the maid I would entrust the task of ennobling her lover's ambitions and of helping him to live his daily life in greater purity and honour.

So the woman completes the man, as the man completes the woman, though I grant the existence of exceptional cases outside this general proposition, just as I know that more often than should be the wife antagonises the husband—the husband the wife. But my conception of true love between man and woman, whether resulting in marriage or not, is that it is designed to produce a peace strong in purpose. Without it there may be peace without purpose or purpose without peace, but, except among the highly evolved who have transcended distinctions of sex, only among those who know what it is to be in love, and who have spiritual intuition as a means of uplift, will be found a peace that the world cannot shatter and a purpose that no failure can destroy.

Of course the man longs for the maid to be in love with him, as the maid tremblingly hopes for response from the man to whom her heart is given—thus their past lives speak to them. But the future and Theosophy keep on whispering that it is enough for each to be in love with the other, whether response comes or not. The Masters love Their world and serve it out of love, though the world

goes on as if it knew Them not. But some day it will know Them; and think, then, of the overwhelming abandonment to Them, knowing of Their patient watchful love while the world turned its face elsewhere. Loving, loving, and going on loving — asking nothing in return, no fretting because the world is not even looking at Them and uses all Their gifts as if it had a right to them.

The Masters serve the world because They love the world, while the lover passionately asks that his loved one may give her love to him as his is given to her. How different the world is if she inclines her ear towards him! The coming of the great World-Teacher, brotherhood, Karma, reincarnation—all have a new force and a new value at last he feels his unity with the world around him, and all is joyous peace. At last he knows that the emotion of love may open for him the sense of unity in a wonderful and inexpressible way. Love rewarded gives him all this, and even before he knows his fate love with hope foreshadows the bliss of love with certainty.

Does all this depend upon her attitude towards him? Is he still at the stage, so commonly depicted in novels, at which her inability to love him, as he would have her love him, cuts him off from her forever? "Give me all or I will take nothing," cries the lover. She offers a little, perhaps much, but not all. What is to become of the lover? The deepest longings of his soul seem shattered, and he turns away as if she had injured him. A common experience this for many. Most recover from the blow, and some find some one else to worship, some one else in whom the God-without appeals more to their being than does the God-without in others. But personally I want to bring Theosophy to my aid. Theosophy is useless unless it helps in one of the most beautiful emotions of which man or woman is capable. I want my Theosophy to help men and women to fall in love at their humble level as the Masters love the world at Their stupendous height. Can Theosophy do it? A mighty task it is

for any science of the soul—to teach men and women to give without expecting a return. Natural science has been so long insisting that all force must have its result, action and reaction, that we have too often expected that force is merely an investment. We invest force in some one and expect the recipient of the force consciously to send back force to us in return.

My own experience is that Theosophy can accomplish the miracle of helping a lover still to be a lover, even if his love arouses no conscious return. And when I say this, I mean that even our individual distorted conceptions of the great realities, which we call Theosophy, are pure enough to do this. But the task is hard, and the only way to accomplish it is to sit down and face the question with the mind and the intuition as well as with the emotions. My Theosophy speaks to lovers in this wise: "You are deeply in love, and you hope and hope that he or she may be as deeply in love with you as you are with him or her. If your hope be realised, your troubles lie ahead instead of at your door. But suppose for a moment that he or she does not return your devotion measure for measure. Scientific and all other probability is against you. How are you going to take the very probable frustration of your dreams? Can you go on loving as before, or does your love depend upon the payment it receives? Does a mother's love depend upon her child's affection for her? Wherein does your love, O lover, differ from a mother's?" Now the lover will at once seize upon the weak point in the above argument, and reply that his or her love must needs differ from a mother's, and I agree. But for myself I should long to be able so to love that I might pour upon my beloved all that my nature could give, and rejoice to have made her path smoother, even though I receive but a kindly glance as she passes by. Theosophy opens the way to this, as do its various offshoots which we call religions, by bidding us gaze upon the great Lovers of the world and upon the beauty of Their love. Indeed, Theosophy does in-

finitely more for us in this direction than any other science of the soul I know, for it tells us of great Lovers living now and loving now, while religions either give this power of love to God alone or draw their examples from the past, ignoring the Perfect Men whose love for the living world is the apotheosis of the love of the lover for the beloved. They are loving while you and I are loving. They are not Gods, but men. As They love now so shall we love some day, and all the lovers in the world to-day are learning how to love as God wishes us to love.

And long before our love is perfect we shall gain glimpses of its beauty to be, for from time to time a beautiful and pure love directed to an individual will carry us to the Buddhic plane* and make us for the moment one with all—one with the leaf tossed by the wind, one with the foam—the plaything of the wave, one with the flower blessing its world with its scent, one with the lonely and the sorrowing. Few of us may know the Masters, but the vast majority of the world falls in love—its first conscious attempt to recognise the identity of the God without with the God within. In the early stages the Buddhic touch is but fleeting, is but a memory almost lost in worldly care and struggle. As lives pass, however, love becomes purer and deeper, and some day pours forth so that it spreads far and wide. The man in love begins to love the world while the beauty of his love for the beloved still possesses him. But there is a further stage when the world is loved for its own sake, apart from all individual relations. When this time comes, and the man or woman has proved that love for the world is strong and unquenchable, then comes that first great step towards perfect love—entry into the Brotherhood at whose head are the Perfect Lovers. Henceforward such a one, though united to the beloved of the heart, belongs for eternity to the world, and begins the

heavy task of growing perfect in love even as the Father in Heaven Himself is perfect in love. But in each individual life, long before this stage, and I hope long after, too, there will be the lover to help the wanderer on his way and to make for him an image—fleeting though it be—of the love towards which he strives.

I reject, therefore, as unnatural my former view that to fall in love is a weakness, almost a treachery to the Master. To fall in love means an enormous accession of strength, if only we take upon ourselves the task of purifying the love of its dross. Our love may be returned. Marriage may be the result and a smooth life gladdened by many joys. But Theosophy strengthens us to bear the pain through which alone true joy may come, the more splendid for the contrast. And if we go on loving when no return is made, the lower world may become empty of much happiness that might have been ours, but the flame of an unrequited love kept burning brightly in service and sacrifice not only brings us very near to Those whose love has never yet been recognised, but opens the way for us to feel, endure and grow with those whose lives are hard and sad. The return must come for all love outpoured. We seek the return from the source towards which our love has gone, but all life is one, and in His infinite love God teaches us of the unity by sending us our reward—I can think of no better term—from other sources than the one to which we look. Thus do we learn that as we feel towards the one so shall we some day be towards all, and to be in love is an opportunity for us ordinary people to practise an unselfishness in faint imitation of the love-sacrifice of our Elder Brethren, and gives us vision of our goal while yet we are far away.

I imagine that, after reading what I have been writing, some thoughtless people may come to the conclusion that their principal object in life is to fall in love, and that, having fallen in love, they may safely trust to circumstances and time to build upon that love a roadway to the

* According to the Theosophical teachings the plane of consciousness upon which the underlying unity of all life is first realised

Masters and to spiritual ecstasy. With all emphasis I would assert that to fall in love is not only as solemn an event as the taking of a priestly vow or as the sacrifice of a soldier's life for his comrade and his country, but is the prelude, if rightly understood, to constant practice in the direction of self-effacement and a deeper understanding of life and its meaning. Lovers experience in anticipation some of the realities of the future, and often fail to realise that these realities must be won through a self-surrender which should be joyous because their love for each other helps to tune them to the needs of the world. But surrender must be made to the world-self they do not yet know, as well as to the individual self they know and love, and the love for the individual must be the beginning of a love for the world. To be in love, therefore, is no matter for silly laughter or for vulgar joking, nor is sex-instinct a substitute for love's intuition. Sex-instinct often seeks to dignify itself by the name of love, but the awakening of true love is as the dawning of the sun over a darkened world. Let us not fall in love without rising in love as well.

How hard it is to live in the spirit of the ideals I have set forth, is as clear to the writer of these pages as it doubtless is to the reader. Even where the course of true love runs smooth, it is not to be expected that there shall be no roughnesses at all. Still more, where love outpoured in the fulness of the heart meets no answering rush, it is indeed a grim task to bend the lower bodies in glad and willing homage to the selfless love of the Great Lover Whose feeble reflections they are. But a beginning must be made, our affinity through the ages (I believe each of us has one) must be wooed through sacrifice before being drawn for ever to the heart, and perhaps the thoughts that have occurred to me may help some lover to face the darkness which comes when the unreal is no longer

mistaken for the real, and yet the real has still to ray its sunshine into the darkness of the soul's ignorance.

Especially do I honour the lovers upon whom war has cast suffering and anxiety. The man who knows that there can be no real joy in staying with his beloved when honour bids him leave her, who knows that his love for her is never greater than when he hazards for the sake of duty a happy life with her by his side, the maid who rises from her lower self to become the visible spirit of the ideals in whose service duty calls him, who bravely shuts out from view—as only a woman can—the torture of suspense such as these are indeed practising that which I, perhaps, can only preach. Great will be their reward, for love becomes eternal when it but serves to spur the lover to a nobler life rather than to make him shrink from all that seems to mar the smoothness of its course. We who believe in Karma and reincarnation know that a sacrifice which is shared becomes in future lives a tie which binds for ever, and it is almost harder to live with a love rejected than to have lost the physical form in the sacrifice which both have offered, for while the present life may have lost its gladness, the future has been made certain. Death soon ceases to have power of separation over those who would rather face it than live a life of shameful ease.

At this point I close. I feel utterly unable to convey my conception of the beauty and power of sacrifice underlying the wonderful sign of God's presence manifested in the condition of "being in love." Perhaps the subject is too sacred for words of mine. Let me therefore leave it with those beautiful words which give in a sentence all the promise and the glory of love:

"Greater love hath no man than this, that a man lay down his life for his friend"

GEORGE S. ARUNDALE.

THE RATIONALE OF THE STAR OF THE ORDER OF THE STAR IN THE EAST

V.

By THE GENERAL SECRETARY.

[Last month the conception of the repeated appearances of Great Teachers in the world was supported by the analogy of ordinary teaching. It was pointed out, moreover, that in at least two of the world's Great Religions, Buddhism and Hinduism, such appearances are accepted as a necessary factor in human evolution ; and it was shown how one or two very slight reinterpretations of the traditional Christian idea of the Second Coming of the Christ would admit the conception into Christian belief also.

In the present chapter an attempt is made to formulate and summarize the actual belief of many members of the Order of the Star in the East as to place of the Religions and of their Founders in the world-scheme, and of the conditions governing the appearances of Great Spiritual Teachers amongst men.]

WE may now pass on and attempt a statement as to the general belief of our Order concerning the place and function of the world's great spiritual Teachers and the occasions of Their coming forth. Bearing in the mind the reservation made at the beginning of this series of papers,* we may express thus belief quite simply as follows —

I.

THE WORLD'S RELIGIONS.

We believe that mankind is spiritually one, and that it is working out in the world a single great spiritual destiny. That any particular section of humanity should be reserved for possibilities which are not open to all, or that the privilege of access to spiritual truth should be confined to a chosen few, or should be in any way dependent upon accidental conditions, we cannot bring ourselves to imagine.

Rather do we hold that Truth is the spiritual birthright of every human being by virtue of the divinity which is in him, and we recognise no other barrier to his apprehension of it save that of

capacity. Capacity, moreover, we regard as continually unfolding, and we hold that there is no individual in the whole world for whom an eternal growth in the Spirit toward an ever fuller unveiling of the God within him is not an absolute certainty. For all are equally the children of the One Father ; and we believe that, in His eyes, the divisions which ordinarily separate men from one another are utterly indifferent, and that the whole of man's spiritual history, therefore, is equally under His divine care and protection.

With regard to the world's many religions, then, we do not consider that all the rest are mistaken while only our own is true. We see no reason for a view so selfish, so complacent, so belittling of God's justice and wisdom in His dealings with men or so contemptuous of our fellow human beings born under different conditions.

On the contrary we regard all the religions as ways by which man may climb nearer to God, and all, therefore, as playing their part in the same great general scheme ; nor do we regard any man as, in the truly spiritual sense, either shut out, or specially privileged, by the religion to which he may happen to belong.

That, because he has been born into it, it is therefore well that he should

* *i. e.*, that the opinions expressed in them are necessarily those of a section of the members of the Order, not of the Order as a whole, the Order itself being committed to no belief of any kind except that in the near coming of a great Teacher

belong to it, we agree, and that he has probably many lessons which, if he uses his opportunities well, he may learn from it. For the divine guidance which, in the larger sense, provides for the spiritual welfare of the whole world, provides, we believe, in its infinite care, for the individual soul also; and thus the surroundings in which each one finds himself are those, in or through which his immediate lesson in the great Book of Life has probably to be learnt.

In this sense we should hold, in a general way, that the religion in which a man happens to be born is usually the best for that man. But we could never believe that any man's chances of salvation, of access to the Divine Love, or even of spiritual grace, can depend upon the question whether he belongs to one religion rather than another. And here not merely the postulate of the Divine Justice and Wisdom, but of the existence of any kind of law and method in the spiritual evolution of humanity, seems to us to lend force to our position.

That religions vary amongst themselves in many respects is true. But our world is, quite palpably, a world of varieties; and that the spiritual ordering of the world should take these into account appears to us to be far more what we should expect of a purposeful wisdom, than that it should seek to impose a dead homogeneity. Every set of conditions carries with it, broadly speaking, certain special characteristics as well as certain special needs; and it is our belief that, in the arrangements which are made for the spiritual education of mankind, these are scientifically taken into consideration, and that the differences which we note between one great religion and another are not, as a rule, differences between what is true and what is false, but rather the result of a wise and far-seeing adaptation.

Indeed, if we examine such differences with an unbiassed eye, we shall find (putting aside such cases as are obviously due to later accretion and defacement) that they usually fall into one of the following categories:—(a) They represent merely

the same facts under different names. (b) They are presentations of the same facts differently coloured, or differently arranged and emphasised, in order to draw out different qualities or powers in human nature (*e.g.*, intellect, devotion, will), or to suit different mass-temperaments (*e.g.*, national character, phase of civilisation, spirit of an age). Or (c) they are merely different truths selected, for special purposes, out of a general store-house of the Truth which is, of its very nature, inexhaustible. They are thus neither essential nor fundamental, and should not, strictly speaking, make a barrier between one religion and another.

That they have so often done so is due, in our opinion, not to the religions themselves or to their Founders, but to human limitations—partly, to misunderstanding, to over-literalism in interpretation and to the excessive importance attached to mere form, partly, we fear, to intentional misrepresentation and to the desire on the part of half-evolved man to exalt his own religion by discrediting that of everybody else.

We believe, therefore, that there may co-exist, and do actually co-exist, at one and the same time in the world, a number of different religions, all based on one eternal and unchangeable Truth, yet each one differently expressed, and differently systematised and put together, in order to meet the special needs of the case and to promote, in the highest degree possible, the spiritual evolution of that section of humanity for which it is meant.

And, further, because conditions are always changing, and because humanity itself changes with the passage of time, we believe that every such religion is definitely designed to be for an age only, not for all time, and that its eventual supersession by a fresh statement of the one Truth is part of the same great Plan which, in the first instance, gives it to the world. That Plan, we conceive, must take account of facts, and there are few facts which history shows more clearly than that there come times when even the noblest of religions ceases to exercise a living influence over the general life,

when its ideals have somehow lost their freshness and when what is needed is neither new teaching nor new ideals so much as a fresh inspiration—a kind of spiritual restoration and reinvigoration. We have seen also, in an earlier chapter, that there are also times when definitely new teaching becomes necessary in order to meet new problems and new extensions of knowledge and experience.

For all these reasons, then, we believe that the scheme of the spiritual guidance of humanity is carried out, in our world, rather through a succession of religions, each adapted for a single great world-epoch or cycle, than through a single religion defying all laws of history and analogy by remaining in existence for ever and by passing through an unlimited process of self-adaptation in response to the requirements of an unendingly changing environment.

THE FOUNDERS OF RELIGIONS.

What we believe of the religions we believe also, as is only consistent, of those Spiritual Teachers and Prophets by whom the religions are, in the first instance, given to the world. For every religious movement looks back to some individual teacher or reformer who originated it, or in whom the originating impulse was pre-eminently focussed and embodied. The Teachers, in the case of what we call the "great religions," are ever on the grandest scale—Personalities, that is to say, so extraordinary in Their spell over the human mind that, for centuries and even millennia after Their passing away, Their names are venerated by millions, and whole races and continents continue to think Their thoughts and to order their lives according to Their words. It is in this special sense that the Order of the Star in the East uses the words "a great Teacher"; for the Teacher for whose coming it looks will, it believes, be of this order of magnitude—a World-Teacher, one of the spiritual Kings of Men.

Between these great Founders of Religions, therefore, we believe that there exists the same reciprocity and inter-

dependence as between the great religions themselves. We look upon Them all as Messengers in the same great cause; not as rivals or competitors, but as conscious Brothers and Co-workers. We believe that it is God's purpose to reveal Himself not through one only, but through many such Teachers; and the periodic appearances of these Great Ones in the outer world of men we regard, not as isolated happenings, but as only the most august and signal manifestations of a single mighty scheme of world-helping and world-enlightening, which, stretching backward into the mists of the past, stretches forward also into the remotest future—a scheme which, ever fulfilling itself, is yet ever, in the very act, opening up the way for new fulfillments.

The law which governs the times of these appearances we conceive as flowing directly from the purpose which both the religions and the Teachers Themselves subserve—namely, the spiritual evolution of humanity. When, to put it briefly, the spiritual need of mankind demands that such a Teacher shall appear, the Teacher, we hold, will appear. And this is a postulate which seems to us to be made necessary by any conception of an ordered evolutionary scheme—proceeding under divine guidance in a certain definite direction—in which Beings of extraordinary wisdom, power and compassion play a conscious part. There can be only one guiding principle in such a scheme, and that is Helpfulness; and there is only one conceivable view of Helpfulness—that it should take account of the need. We consequently look upon the whole question of the coming forth of Great Teachers into the world as governed by (in the high spiritual sense) strictly utilitarian principles, and the nexus between the need and the coming forth we should regard as so absolute that we should argue without hesitation from the one to the other.

II

THE NEED FOR THE TEACHER.

If, then, the need bring forth the Teacher, what kind of need is it which

will render probable, or perhaps inevitable, the appearance of such a Teacher amongst men?

Here, we think, it is reasonable to make two reservations.

(1) No age is without its spiritual teachers, each, we must presume, whether consciously or unconsciously, meeting some need of his time or endeavouring to meet it, and so playing his part in the general scheme. But in the economy of the World-Plan, if it be an ordered plan at all, we must admit some principle of proportion. The worker must be thought of as commensurate with his work. Consequently, we should be led to expect the appearance of a Teacher of the first magnitude only when the need was on a corresponding scale. For the little need the small helper, for the great need the Great Helper. And in the need we include also, of course, the work which has to be done. If the work be small, the lesser worker may do it. If it be great, and one which is destined to affect large masses of men for a long time to come, then it must fall to one of the greater workers. A very great and pressing need, therefore, and a vast and imposing piece of work, would be, in our view, necessary preconditions of the coming of one of earth's Greatest Teachers.

(2) We must, in the second place, suppose that (as has been suggested in an earlier place) at least some part of the spiritual evolution of humanity will consist in the endeavour, on the part of man himself, to grapple with his own difficulties and to learn his own lessons, even at the expense of many failures and much suffering. Otherwise it is hard to see how he would grow. We have thus to assume that there may be periods when, to all outward appearances, the situation of the world may be full of difficulties great enough and varied enough to call for the intervention of the most exalted of Helpers, but when, in reality, it is necessary for the true growth of mankind that the latter should, at least for some time, grapple with the problem for itself. In such a period, therefore, although it might seem

reasonable to hope for the coming of a Great Teacher and Helper, such a hope would probably be in vain—on the principle mentioned above, namely, of what is most helpful for human evolution.

The question, therefore, inevitably arises as to the method of distinguishing the one kind of period from the other. The only answer which can be given, on purely general principles, is that the period, in which the advent of some Great Helper may legitimately be expected, will be one not only in which the need is very great, but in which the various elements, both good and bad, which go to make up the situation and to give it its peculiar difficulty, are seen as the direct outcome of a long period of struggle and self-effort. Such a time would be one when, after long years of inductive grappling with life's problems—of experimenting, striving, suffering—a situation has been brought about so menacing in its difficulty that old ways of living and thinking have become no longer possible, yet at the same time opening a path to a new and higher philosophy and ordering of life which the humanity of the time is not, however, strong enough to seize and apply for itself. Then, we conceive, would be the hour for some Helper to appear who would formulate the new philosophy and bring it within reach.

It should be noted, also, in connection with this question, that the mere lapse of time since the appearance of the last Great Helper will, *ex hypothesi*, be a point to be taken into account in considering the likelihood of further help in the near future.

These, then, are two reservations which it is necessary for us to make—that the need should be of the first magnitude, and that the time be one when a period of struggle has culminated and when a new lesson is ready to be learnt.

As to the nature of the need itself, the reader will remember that, in the third paper of this series, three factors were mentioned which it was suggested were such as to make crises of the profoundest spiritual difficulty periodically recurrent

in human history. They were the accumulation of outer problems due to the simple fact of increasing change, the divorcing of the accepted spiritual tradition from all contact with practical everyday life, due to the pressure of the active lower nature in man; and the intellectual differences consequent upon the antithesis of a fixed spiritual tradition and doctrine with an ever-expanding secular knowledge. With these were mentioned two other factors of a different kind—namely, the operation of the immutable law of growth and decay in all institutions, religious just as much as secular, and the historically observed fact that religions and civilisations are always linked together—with the corollary that the birth of a new civilisation must presumably bring with it the birth of a new religion.

The above classification covers, in very general terms, the causes which, in our view, may produce a situation calling urgently for the help of a great spiritual Teacher. The need may be for One who shall straighten out the life of an age by showing it how to solve the problems which harass and beset it; it may be for One who shall bring back spiritual truth from the far-off regions to which it has been relegated and show how it may become something very near and intimate and practical—a part of the common everyday life of men, or it may be a need for One whose infinite wisdom, seeing the full circle where we see only the broken arcs, shall reconcile our apparent intellectual antinomies and close up the breach between Reason and Faith. Then, again, there may come a time when the forms in which mankind has clothed its life have become old and outworn, and thus incapable of expressing the real spirit of an age; and then the need will be for One who shall liberate the prison'd *Zeitgeist* and shape for it forms of freer and nobler self-expression. Finally, the world, as it advances along the path ordained for it, may come to the end of one of the regular stages of

the journey and the opening of another; the hour will have struck for the inauguration of a new epoch of life and thought, and then it will be necessary for One who knows the Plan to come out amongst men in order to shape in advance the ideals of that epoch and to stamp upon it the character which it is intended to bear.

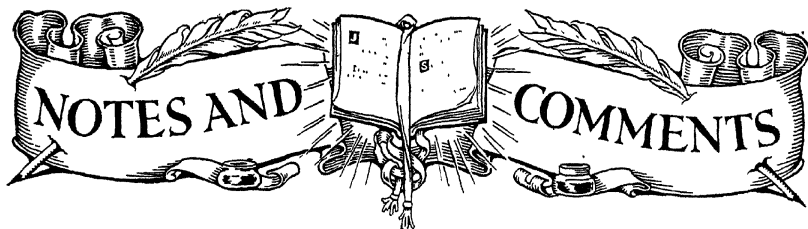
The above causes have been mentioned separately for the purpose of clear understanding, but it is easy to see that, historically, they are more likely to come together. Thus the decay of traditional forms will undoubtedly be one of the contributory reasons for the first three classes of difficulty mentioned, it is also likely to be an antecedent condition of the founding of a new civilisation. Similarly, the difficulties just referred to are likely to come to a head just before the inauguration of a new civilisation-epoch, for the simple reason that the bankruptcy of the old methods of life and thought will be, in the economy of the World-Plan, not only the reason for their supersession, but the most effective way of giving the necessary impetus to the new. Finally, if we remember the reservation which was made a moment ago as to the alternation of periods when mankind has to struggle for itself with times when it is ready for further help from above, we shall see that it is only when some new step has to be taken that the ordinary difficulties of humanity normally enter upon the region where we can argue from their number or their intensity to the probability of the appearance of some mighty Teacher and Helper to deal with them.

Thus the really crucial point in human history, the time when all these grounds of expectation will seem to be gathered up together, will be a point where—amid struggle and agony and difficulty—humanity seems to be preparing to pass from one great ordering of things to another—in a word, at one of its periods of transition.

What then do we mean, precisely, by the words “a period of transition”?

E. A. WODEHOUSE.

(To be continued)



THE WORK OF A STAR CENTRE

[The following interesting and practical article is by one of the most successful of the Local Secretaries in England, who was invited to write down something of her experience of Star work and of the principles which she tried to follow in doing it. The article would, we think, make an excellent pamphlet, and permission is hereby given to Sections of the Order to reprint it as such, if they care to. The writer prefers to remain anonymous.]

The following is an endeavour to set forth what, in the writer's opinion, are the ideals which should inspire the work of a Centre and the methods by which an attempt is being made to realise those ideals in one such Centre.

"We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

"As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming."

These two Principles of our Order seem to indicate the line along which a Star Centre is called upon to work.

The *First Principle* is a call to the individual member for that self-preparation which will bring each nearer to the Great Teacher and help us to realise the greatness of the work which is before us. The methods of self-preparation have been clearly laid down in "At the Feet of the Master," written by our Head.

This is the work which each member as an individual has to do. It may be thought of as the inner aspect of our work and a Centre will depend for strength, helpfulness and efficiency, as a whole, upon the earnestness of each member in this work of self-preparation. There will be many different types and temperaments in a Centre. Each member will have a different method of self-preparation, but in the realisation of the near coming of a Great Teacher all members will find a unity, a common bond, since all have been drawn to accept this truth and they will wish to at-one themselves with it.

The inner aspect, therefore, centres round the ever greater realisation in consciousness of the

Coming of a World-Teacher, of what this means to the world, and what privileges this offers for service to the member of the Order of the Star in the East. Part of the work of the Centre at once becomes clear. It should try, so far as possible, to foster and stimulate this power of realisation so that the central belief of the Order will be ever more and more present in the consciousness of each individual member, and the virtue of Steadfastness thus be acquired. Mr Arundale has said "I do not think it is possible to acquire this steadfastness unless, from time to time, the outer world is temporarily shut off and an effort made to live over again with the same intensity these moments in which we knew in our hearts that the Lord will again be among us." In other words we need to be continually renewing in ourselves the spirit of enthusiasm we had when we first joined the Order. There are always some members in a Group who, living more nearly at the heart of things, are able more easily to do this than others. It is for them to share this renewal with those in whom the light of realisation burns low at times, until it becomes "as a lamp in a windless place which flickereth not." The value of members' meetings lies greatly in the fact that members, differing in the degree of realisation to which they have attained, can inspire each other, and so the Centre and, with it, the individual member becomes a stronger and more uplifting power in the work of preparation. This inner realisation provides the initiative and enthusiasm which finds expression in the outer work of the Order. It gives inspiration and strength to achieve. The outer work is inspired by the inner realisation, the inner work finds a natural expression in outer activity. It should be the aim of the

Centre to develop a sense of unity and harmony so that members will come to the meetings feeling that they are in touch with something vital, and will go away refreshed and invigorated to carry on the work. As a means of developing this sense of unity, each member on joining is given a list of his fellow-members and asked to send a thought to the Centre as a whole each morning, dwelling upon the belief which forms the bond of union between all.

More than usual value should be attached by each member to the notes, comments, suggestions and criticisms which appear each month in the *Herald* under the title "In the Starlight." Of interest to all readers of the *Herald*, they will have a still deeper interest for the member of the Order, for, coming from one who is so near to our Head, they may well be considered in the light of a message to each member; a message which depends for its acceptance and understanding solely upon ourselves; a message which indicates the qualities of mind and heart which, as Star members, we should seek to unfold. The Order has been formed not only to prepare the way of the Lord, but to train members to recognise Him and to work for Him and with Him when he comes. All who hold themselves in any way responsible for the initiating and guiding of a Centre's activities will therefore derive much help and inspiration from carefully and calmly pondering over "In the Starlight," for it will be found to indicate the lines along which the work should grow. It will develop a sense of co-operation which, in its turn, will give strength to guide the work of a Centre along the right lines of true and capable service.

In our own Centre parts of "In the Starlight" are read out and talked over at members' meetings, so that their significance may be realised. It does not in the least matter if each member is already familiar with what is being read out. What does matter is the sense of co-operation in a common endeavour, which follows when all are focussing their attention upon the same object, thus lifting all to a higher plane of realisation than could be attained by each individually.

An eager watchfulness is maintained for any hint or suggestion made by our Head or Protector. Any such hint recognised is acted upon wherever possible, and an endeavour is made to guide the work into the channels outlined. The more we try to understand and carry out the plan of those who are guiding the Order, the greater will be the power for service of the Centre, because a ready channel will be provided through which they can work.

The *Second of the Two Principles* quoted above is a call to all members to work more along the lines of the outer preparation of the world. Definite work is required which will help to prepare for His coming. Each member will decide for himself what is meant by this, and will work along the lines most suitable for himself and hence most profitable to the Group

as a whole. Some members, for instance, may prefer to work by means of definite meditation and in this way permeate the thought atmosphere of the neighbourhood so that people may be helped to respond to this truth. Others may prefer the more tangible propaganda work of public meetings. All this is outer work because the idea is the spreading of the teaching. Both methods may be included in the work of a Centre, and each will be helpful to the other. The union of the two will do much to ensure the success of any scheme undertaken by the Centre.

In the Outer work an endeavour should be made to obtain the active co-operation of all members in all work undertaken. Thus, special meetings should be arranged from time to time at which plans for future work may be fully discussed, and members' suggestions sought. In this way each member will be given a vital interest in all the work undertaken by the Group, and feel a responsibility for his own co-operation, whether by thought, word or deed. The Secretary should work in and through the Group, which will go forward as a whole, the Secretary only leading by virtue of his or her power to inspire others to pour themselves out in service to the One for whom we wait. Even efficiency, Mr Leadbeater says, should be sacrificed to co-operation, such is the importance of developing this unifying faculty. Again, Mrs Besant, in "The Changing World," says "The work of the future will not be 'Do so and so and follow me,' but 'Let us advance together to a goal that we all realise as desirable of attainment.'" The work in the Centre should therefore be distributed as much as possible amongst the different members, and work which the Secretary may have been doing hitherto should be given to other members as opportunity offers, leaving him or her free to discover other and new work for the Centre, to do any filling in needed, and to adjust the work of the Centre as a whole.

In our own case an annual meeting of the members of the Group is held to review the work of the past year, and in the light of experience gained, plan the work for the future. At these meetings addresses are given upon the special work of the Order of the Star in the East as a whole, trying to give a bird's-eye view of the world process, of the plan which is being worked out, and relating the work of the Order to that plan. This tends to give clearness of thought and balance of outlook, making all work more effective. These meetings enable us to discuss methods of presenting our message to the world. Many suggestions will be brought forward as the greatness of our work is realised.

It has been found necessary, if all sides of the work of the Centre are to be developed, that different kinds of meetings shall be held:—

1. Members' Meetings
2. Open Discussion, or Study Meetings.
3. Public Lectures

1 *Members' Meetings* instil a sense of unity and harmony into the Group, and provide a means of obtaining that inner realisation which was spoken of at the beginning. Some helpful book is taken as a basis of study, different members taking different portions from time to time, and giving the Group the result of their own thought upon the matter. "At the Feet of the Master," "In the Outer Court," and the "Path of Discipleship" will appeal to all members because they treat of a common goal towards which we are all striving. Meditation is a special feature of all members' meetings, for it makes the Centre a stronger link between the inner and outer worlds, and a better channel for the downflow of spiritual forces to the world. These meetings also provide an opportunity for freely talking over any difficulties felt by members in the work—difficulties, perhaps, of presenting the belief of the Order to the Christian enquirer, to the Socialist, or, let us say, to those who hold no specific religious belief.

2. *Open Discussion Meetings*—Our Protector, in her address at the Star Convention at Adyar, on December 28th, 1914, said: "We shall do much then to prepare His way by putting the idea reasonably, thoughtfully, in a way that the ordinary thoughtful person will understand." Thus is clearly indicated another part of the work which members will endeavour to carry out. We must try to render ourselves capable heralds of His coming. Discussion or study meetings, to which friends and all who are in any way interested are invited, will do much to achieve this. All members should try to take an active part in these meetings, stimulate discussion, learn, and train themselves for active work. If possible, different members should be given charge of these meetings, so that the Group does not learn to rely upon the initiative of just one or two members.

3. *Public Meetings* are arranged from time to time, the address being given by an officer of the Order or a visiting member from another Centre. Such lectures should be well advertised, so that a wide circle of people may be reached and be made acquainted with the work and teachings of the Order. If only a few people attend the lecture in proportion to the amount of advertising done, it will not matter, many people will have been brought into contact with the belief of the Order, and our aim is partly that people should know of our belief and work, whether they respond readily or not. It may not be possible to arrange for many visiting lecturers to address public meetings, but public addresses should also be given by home members, or a consecutive series of talks arranged. At all meetings to which the public is admitted members should try to get into personal touch with non-members; they come to our meetings because they are interested, and are often very glad to talk with members. The responsibility

of membership should be assumed, and any diffidence about approaching apparent strangers need not be felt, always providing "reason and common sense be used." Members are in possession of a truth which they wish to share with others, those who come to our meetings at least wish to hear about that truth. In this way all will be co-operating to make the meetings as helpful and fruitful as possible.

Finance—In order to carry out any scheme of work the financial side must be considered. There may not be any compulsory subscription in the Order, so the expenses must be met by donations, but it is better in every way that this side of the work be systematised so far as possible. To this end, in the case of the writer's Centre, a letter was sent out by a member who had been elected Treasurer, calling attention to the necessary expenditure each month if work is to be done, and pointing out how much it would facilitate the work of the Group and give confidence in arranging plans for the future, if a definite monthly income could be relied upon. Members were asked carefully to consider the financial side of the work and then decide for themselves whether they could help the Centre financially or not. This letter met with a glad response, knowing and appreciating the position, members did their best to help.

An endeavour should be made to relate the work of the Order to the continually changing conditions of the world. This is a very important point and members should be continually striving to interpret the many problems of life, political, social, individual, and religious, from the standpoint of the belief of the Order. This brings home the living reality of our belief and awakens in others a thoughtful consideration for our work. The Teacher is coming to help the world, and so everything that happens in the world is possible of being used to awaken the sense of expectation of this great event. In our members' meetings and in our discussion meetings, an attempt is made to apply the teachings to life and so blend the inner reality with the outer life. Members are also asked to be alert for any articles of interest appearing in newspapers or magazines. A wide outlook is necessary and members having this can offer it to the Centre.

It has been said that any hint or suggestion from our leaders should be eagerly watched for. Following this a glad co-operation will be given in any plans and schemes of work initiated by them and an endeavour made to respond to these appeals in every way. Recently appeals for strong support of the *Herald of the Star* have been made and our National Representative advised the appointment of an agent for the *Herald* in every Centre. This suggestion has been acted upon and a member is now responsible for all the work in connection with the *Herald* in the Centre. This includes the receiving of all subscriptions and the sending of them to the *Herald* Office; the planning of ways and means for increasing the

circulation; arranging for copies to be on sale at all meetings; finding out societies and institutions which would accept a copy of the *Herald* and bringing this to the notice of the Centre. Arrangements have been made for the *Herald* to be on sale at a newsagent's in the centre of the town, and a contents-bill is displayed outside the shop. Discount is allowed by the Centre on each copy sold, and some members have decided to buy their copies there each month, although this will cost them more than if they had subscribed for the year on the old terms. This ensures that some copies at least shall be sold there each month, which is essential to the success of the scheme. Members also buy from there any extra copies they may require for free distribution. It is a great advantage to be able to state at public meetings, or print on any notice of meetings, that the *Herald* may be obtained at a depot in the centre of the town. Unsold copies are collected each month from the newsagent, and either kept by the Centre for distribution or returned to the head office. A good position has also been secured, on a hoarding, where the *Herald* contents-bill is displayed during the whole of each month.

A syllabus of Star activities is issued from time to time, giving a list of all forthcoming lectures and meetings. The syllabus is sometimes printed at the beginning of a session or when any meetings are going to be held. The six Principles of the Order, information about its foundation, the objects and aims of the Order, and an advertisement of the *Herald* are printed on all syllabuses, so that they are fairly comprehensive. The issue of a separate Star syllabus is necessary and gives more definiteness and organisation to the work of a Centre, the general public also obtains a more definite impression of the work of the Order.

The monthly report that the Secretary sends to the National Representatives is typed and duplicated by a member and a copy is sent to each member of the Group, so that everyone participates in the work done during the month. Sometimes the report is read out at a members' meeting. Members are asked to tell the Secretary of any work they may have done during the month for the Order, and also notify the Secretary of any interesting news from the point of view of the belief of the Order. This is then included in the report, which may thus aim at becoming not only a record of work done directly,

inside the Order, but also of the small happenings which tend to show the trend of events in the neighbourhood, in the guiding and moulding of which the Centre will have played a responsible part. If in a Centre there is a member who has a typewriter and a duplicating machine, his or her services will be invaluable in an infinite number of ways. The annual report of the Secretary should then also be sent out to all members who were not able to be present at the meeting. This will help very much to keep alive the sense of unity in the Group.

We try to get into touch with outside organisations and arrange addresses to be given by members of the Group. Whenever this is done, the member who is giving the address should have a sympathetic understanding of the ideals of the organisation under whose auspices he is going to speak, and should use them as a foundation on which to build; and gradually show the relation of the belief of the Order to the realisation of these ideals. Whenever possible, members should be asked to help a fellow member in this work, using the power of thought to create a responsive and harmonious atmosphere. This has been done in one or two cases with very helpful results. Though the members helping in this way were not actually present, their influence was felt. This side of the work could be developed much more.

A branch of the Order of the Servants of the Star has been started and promises much for the future. A member having the necessary qualifications was asked to undertake this work and, under the title of Leader, is assisted by a Secretary and an Advisory Committee.

Members are asked to wear the blue ribbon which has been magnetised by our Head. When meetings of the Order are held, a blue curtain is arranged at one end of the room with a silver star in the centre. Blue, the colour symbol of devotion, which is love poured out to one we recognise as greater than ourselves. The Star, the symbol of man's perfection. The two form thus the twin influence which radiates, calling each member to tread the Path of Service by which alone perfection may be attained.

Every Secretary should endeavour to *know* each member of the Group, and also try to get every member to *know* every other member. Only thus will unity reign and each be used in the capacity which allows him to do his best and to give to his utmost.

WAR AND THE WORLD-PLAN

The following is a letter sent by Mr Arundale to a friend who felt very deeply the difficulty of reconciling the horrors of war with the working out of a beneficent Divine Purpose in the world. As the subject is of general interest, the letter is printed here:—

“BUDE, CORNWALL,
“Feb 25th, 1915.

“DEAR —,

“In looking at great events such as the present war, the first thing to do is to realise the truth that the world is governed by a Hierarchy of great Beings whose natures are all love and whose wills are but the expression of God's law. Then we must realise that, while some things are wrong for us, the universe at present grows by the interplay between forces in one direction and forces in another. Forces we have outgrown and no longer need are wrong for us, but others may need them. We do not yet understand that others may grow through the use of forces that are not our way at all. Germany, for example, expresses a certain force—a force *unsuitable* in connection with the coming of a Great World Teacher. Therefore this particular force has to be swept out of the way to make room for another force which is now required. We are to grow for the moment in a certain way, and Germany does not happen to represent that way. What do you propose to do? There is very little time before us. Not sufficient time for Peace Societies, etc., to make their principles felt. Besides, Germany's way has not been satisfactory and a wrong tendency has been aggravated, of course, by the powers which wish to plunge us still further into separateness. War is the only solution at the present stage of evolution, just as surgery is necessary at the present stage of medical knowledge. The surgeon is not called cruel because he hurts; nor are the great Surgeons cruel because, in arousing emotions of a certain kind necessary to the furtherance of Their plans, They cannot avoid reactions in the shape of a tendency towards emotions of an undesirable kind.

“We all agree that war is a terrible thing, but young children *must* sometimes quarrel—at least the kind of young children we have must. Is not this a sin against love? Did you yourself not sometimes quarrel when you were a child, and perhaps fight? You know better now, I hope! But you grew out of quarrelling not because your elders ‘denounced’ it, but because they knew that the quarrel was merely a sign of your growing, and that, while it would eventually disappear, and while you must be restrained from quarrelling as far as possible, yet, if and when the quarrel came, at least you would learn some lesson from it, which would stand you in good stead in later years. Remember that

we are dealing with child nations, however much we may pride ourselves on our civilisation; and we can only grow towards peace by tolerating and understanding war *when it comes* (though trying to prevent it as far as honour permits), not by denouncing it and wasting time opposing it when we should be doing all in our power to make it as little terrible as possible, and learning as quickly as we can the lessons that war alone is able to teach us at our present stage.

“Good and evil are relative terms, and I refuse to label war as evil and then say that out of evil no good shall come. Evil is that which hinders evolution. It would be evil for Mrs. Besant to eat meat, for it would incapacitate her entirely for all work. Must everybody also renounce meat? Holding the views I hold, I should be doing great evil were I to become a vivisector, but are all vivisectors therefore evil men? We are all at different stages, and it would be silly to burden ourselves with the means by which we have ascended so far, when we no longer need them. It would be carrying dead weight and hinder our climbing. Are we therefore to ask others to give up that which *we* perhaps no longer need?

“If you will get clearly hold of the central fact I mentioned in the beginning of this letter, that the world is governed wisely and perfectly, you will then, instead of denouncing war, make the best of it, and try to see what was our foolishness which necessitated war as the only solution. The only way to avoid war in the future is not so much to try to get each nation to insist on peace, though this has its value, as to try to see what was the poison in the national systems which came to a head in the abscess of war. War is not a necessary factor in life, but it is inevitable so long as we generate within our politics the war-producing poison.

“Social reconstruction is the need just now, but first of all an increasing brotherliness towards our surroundings. Do what you can to mitigate the horrors of war, but do not lose the lesson it teaches by imagining that war is never necessary. If that were so, we should never have it, for They know its horrors more fully than you and I. What have we done that war has come? Let us bear the Karma patiently, as we are told to bear any other illness (war is an international illness) patiently because Karma has brought it to us, but let us resolve that we will prevent the poison from again entering our system. All illness teaches us some lesson, and so does the illness of war.

“I know this letter cannot satisfy, but at least it may help. There is much more that I might write, but the above will do to go on with.

“Yours fraternally,

“G S ARUNDALE.”

REPORT FROM BRAZIL

We have received the following Report of the Star work in Brazil from our National Representative there, Major Ramundo P Seidl —

Pour la deuxième fois j'ai l'honneur de vous présenter un rapport du mouvement de l'Ordre de l'Etoile d'Orient, au Brésil. Je regrets de ne pouvoir vous présenter de plus grands résultats. Le pays est immensément grand et malheureusement nous avons encore beaucoup d'habitants au Brésil qui ne savent pas lire, et la propagande orale nous n'avons pu la faire d'une façon suffisante.

Les Maîtres nous donnerons de la force et de la lumière, pour continuer la diffusion de Leurs enseignements.

Cependant, malgré notre faiblesse intellectuelle et spirituelle, le nombre des membres de l'Ordre, dans cette Section s'est accru de 134 nouveaux membres, de 19 Septembre 1914 à 7 Février courant. Nous comptons maintenant 215 membres, dont 56 (pas 57 selon j'ai écrit au rapport antérieur) sont venus de la Section Française et 162 admis par notre Section. Trois de nos frères sont desincarnés avant mon premier rapport.

Parmi les 215 membres de cette Section, il y a 9 demeurant en Portugal. Ceux qui habitent au Brésil résident aux Etats Brésiliens suivants: Amazonas, 11, Pará, 1, Pernambuco, 1, Sergipe, 1, Bahia, 59, S Paulo, 84, Minas, 2, Rio Grande do Sul, 33, et à la ville de Rio de Janeiro, 14.

Messieurs nos frères Herbert E Tuman, de la Section Anglaise et Rafael Vellasco, de la Section Espagnole, demeurant de passage à Rio, travaillent avec nous maintenant et nous prêtent leurs puissants et fraternels concours.

A la date de mon premier rapport nous

avons seulement 3 secrétaires organisateurs. Maintenant nous en avons six: M le Dr Claudio de Rezende do Rego Monteiro, pour les Etats d'Amazonas et Pará, M Marcolino de Magalhaes pour les Etats maritimes du Maranhao à Espirito Santo, M Joaquim Sarmanho, pour Santos et les villes maritimes de S Paulo, M Guido Guocchi pour la ville de S Paulo et les villes de l'intérieur de l'Etat, M Paulino Diamico pour le Rio Grande do Sul, M Joao de Toledo, pour les autres Etats du Brésil.

Nous avons maintenant 12 groupes de méditation en travail: 7 en S Paulo, 3 à la Bahia, 1 à Porto Alegre et 1 à Rio. Tous les secrétaires organisateurs ont travaillé avec dévouement pour notre sainte mission.

Mais les résultats les plus notables ont été obtenus pour notre frère Capitaine de navire Joaquim Sarmanho, de la Douane de Santos. A cette ville, l'Ordre ne comptait pas à 7 Juin, 1914, que lui et maintenant elle y compte 72 membres. Nos frères de Santos ont fondé une revue mensuelle, exclusivement pour l'Ordre, *A Boa Nova*, et constitué six groupes de méditation.

Les revues théosophiques *Alma*, de Porto Alegre, et *Theosophista*, de cette ville, publient chaque mois d'articles de propagande de l'Idéal de l'Ordre. A Santos, à Bahia et à Rio, nous avons célébré des sessions publiques de propagande et de commémoration de la fondation de l'Ordre et de l'événement de 28 Décembre.

Je recommande toujours aux membres de la Section de n'oublier jamais la réunion mentale journalière avec la répétition de la formule dévotionnelle "Oh Maître de La Grande Loge Blanche, Seigneur des Religions du Monde," etc.

RAYMUNDO P SEIDL,
Représentant National au Brazil.

THE COMING OF THE KING

We quote an interesting paragraph which appears, under the above title, in a pamphlet addressed to the Emmanuel League of Prayer. The writer says:—

"Perhaps I may share with you a vision God gave to me about twelve years ago. I was taken out of the body, in the country. It was the dark hour before the dawn. In the far distance I saw a little star, and I watched it coming with great rapidity towards the earth. It came nearer, growing larger and brighter, and then I saw that it was a great flight of Angels of Light, stretching far back, led by a great Angel who seemed to be breaking the way to the earth. The Light they bore was a reflected Light that seemed to come from a Great Light and Power, whence they came, and as this light was shed upon the earth, the darkness

was dispelled. It was so bright that I could not bear it, and I threw myself upon the ground. Then the great Angel stood beside me, and I asked him: 'What does this mean?' He said to me: 'Our Lord is drawing nearer to His people; We come as messengers to prepare His way.'

"Through these twelve years, that great work of preparation has been going on. Many are conscious of the great wave of the Spirit of God which has been passing over the world. God's messengers are working among us, trying to help us, to lift us, to change our thoughts. It may be that soon their blessed work on earth will be accomplished, and then the King will come.

"For yet a very little while, He that cometh shall come, and shall not tarry' (Heb. x., 37, R.V.)."

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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star of the East, may stand.



By G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

SINCE my return to London two imperative duties have become clear to my mind. First, the need for each individual—man, woman, child—to consecrate his activities to the service of the country in the time of her sore need. Second, the need to spread far and wide the ideals in whose likeness is to be fashioned the new system of life which is to take the place of all the old conventions and superstitions now fast breaking down under the stress of trial and tribulation.

As regards the first of these two duties I do not wish to suggest that everyone should enlist. All who possibly can enlist should join the King's armies, unless their occupations already help to strengthen the country for the struggle, unless health considerations forbid, unless they possess the power of helping to nerve the country to its ordeal by setting forth great truths which shall bring people into closer relationship with the great plan of evolution whose working is becoming increasingly manifest as the war goes on. As I wrote some time ago, some people belong to Act II. in this great drama, and must be content to remain out of the limelight—using all their force so to prepare the ground that Act II. may become the

triumph of peace, just as Act I. is to be the triumph of courage firm-based on duty. But I think I should have added that it is well to assume membership of the cast for Act I., unless we are certain of belonging to Act II., and unless we are eager, while preparing the way for the coming of the Great World-Teacher, to share all we can of the terrible burden under which the country bends—but shall never break.

For the men, the course of action is clear. The obvious duty is to answer the country's call for men. If we have nothing more useful to do we are surely called on to enlist. Failing that, either we must make our lives at home definitely serviceable in contributing to the country's power of endurance, or—belonging to Act II—we must proclaim the great truths for whose entry the war has come upon us, for whose acceptance our soldiers are consciously or unconsciously fighting on the battlefields of France and Belgium and in the Dardanelles. Everyone must be doing something definite—it does not much matter what it is provided that it is a conscious effort to offer more purposeful service than before. No one should live under the ignominy of continuing the kind of life he led before the war. Even if he

was already engaged in the definite service of his country he must make more strenuous efforts than ever before, and must strive to lift his daily life on to the plane on which it may continually receive the stimulating benediction of the Great Powers of whose living presence we are so much more conscious since the war began.

If we do nothing more we can at least set an example of confidence and self-sacrifice, and those of us who are Theosophists, or believers in the coming of a Great World-Teacher, are special channels through whom the beauty of the future may spread its inspiring and cheering rays upon a world darkened under the clouds of hate and uncertainty.

* * *

TO women and children we specially look just now. Women will take the places of men wherever possible, whether in business or in spreading the truths upon which the new life will take its stand. But, above all, we look to them to embody the spirit of courage and cheerful confidence. It is harder work for them than for all others, and if *they* are able to be rocks of strength in the midst of the surging storms, then indeed there is hope for the nation and for the cause in which it fights. Personally, I think of women as the truest comrades our men at the Front can possibly have. The thoughts of most women are with the fighting line, and I believe that many a victory has been won by the strong aid of the thoughts of the women at home. Thoughts are things—thoughts can fight as well as men, and though women may not be able to send their bodies to the war they may surely send that which gives the bodies power and strength. Every woman who feels deeply and clearly, who thinks with conviction of the ultimate success of the cause for which her country strives, who definitely sends to the Army every encouraging and sustaining thought, is as much a fighter in her own way as the soldier is in his; I doubt not that she, too, feels the strain and endures the suffering in her way just as the soldier feels and endures in his. Without the spirit of the women

the Army could do little if anything, and I wish that women's powers in this direction were much more definitely organised than they are. Independent thinking is better than nothing, but collective thinking trained in a very definite direction is a power of great magnitude.

Thousands of women are now bearing sorrows bravely and calmly. I think the burden might be easier if they could realise more clearly that their thought-services are urgently needed, and are as essential factors in the prosecution of the war as the high explosive shells of which we have been hearing so much lately. If this realisation came to them, they might see their way to combine for active thought-service, with the help of imagination and the certainty of the righteousness of our cause.

* * *

THEN as to the children. To me, the older generation is fighting for them, is making possible a more beautiful world for them to live in later on. Two things we elders owe to the children—to fight for them, and to surround them with the truths which are their inheritance, so that they may grow in the sunshine these truths will ray upon their lives. The children of the world cry out for Theosophy, and it is our business to see that as many get Theosophy as we are able to reach. Every teacher in the Garden City Theosophical School, provided he or she is there in the right spirit, is as much on active war-service as the makers of shells or the fighters in the trenches. Every teacher who is giving the children the hope of the future as well as the results of the past is a true servant of this country in the present crisis, for however great the need for men elsewhere, there is an equally urgent need for men and women who know the future to bring it back into the present for the children to whom it belongs. And unless a teacher feels in his heart that children need something more than the outworn forms of the generation now passing away, he had better turn to some other occupation—leaving wiser men than he to help in the training of the young.

And the children owe to the older generation an eagerness to help in every way they can, and a determination to try to show themselves worthy of the tremendous struggle for their future. Children possess, if they can be made to exercise the power, an extraordinary capacity to inspire their elders. Children represent human spring-time, when the leaves are young and fresh, graceful in form and clear in colour. No more beautiful sight than a young flower or a young tree in spring-time; no more beautiful sight than a young human being in the spring-time of life. The greatest souls are ever those who have much to do with children, and the most compelling influence and inspiration come from those who can be young with the young, and who believe in the destiny of the young.

Just now we ask young people to be this living force. We elders are in sore need of all the inspiration that can possibly be given to us, and the young life of the nation can give it in full and ample measure. We ask young people to be happy, to make little of their small personal troubles, to try to understand what their elders are fighting for so that they may begin to embody in themselves the principles now being born in groan and travail. We ask them to try so to live that they may be worthy of the suffering which is making smooth the paths their feet shall tread. In the past they in their turn have suffered that we might grow. We now repay the debt; but a true soul receives payment in such a way that it appears a privilege to pay, however much payment may be justly due, and we expect the young to help us to feel that it is a blessed thing for us to be allowed to pay our debts to such a generation.

* * *

I SUPPOSE this sounds to many ears fantastic and outside all life as we can possibly know it. But I firmly believe that every soul who so desires—man, woman or child—may become a very definite agent for the divine power; and a high sense of duty is as much an attribute for the young as it is an indispensable quality among

those of mature physical age who wish to deserve well of the times in which they live. Just now the world of spirit is in the closest touch with the world of matter, and men, women and children are all capable of a beauty of life infinitely more difficult of attainment in normal times.

* * *

WE are called upon for much searching of intuition, now that the social reconstruction is taking place before our very eyes, and however much we may read the newspapers in which are chronicled the occurrences of the physical plane counterparts of the great realities beyond, still more should we strive so to live that God's plan for men may become increasingly clear to our lower intelligence. Many by-paths will be trodden ere the great, broad road is found, many experiments must be made ere the truth is lured from her concealment; and those of us who know truths as yet ungrasped by the majority must bring them to our aid in determining our attitude towards the many problems of the present day. Our knowledge as to the coming of a great World-Teacher, our knowledge of the truths of karma and reincarnation, our knowledge of the one source of all great religions, our knowledge of the ultimate brotherhood of all that is, our knowledge of the existence of Masters guiding the world, our knowledge of the existence of a path to Their feet: all these truths or any of them must be used in the consideration of even the most commonplace problem the world has now to face. Truth is one, though many-sided, and no part of the truth can be left out of account if we would accurately determine our relation to the difficulties which face us at the present time. As it is, we can know but very little of the truth—but one or two sides of its infinite surface are open to our gaze, and all the more urgent is it that we should use all the little knowledge we have in the effort to know the path of our duty. Whether we be engaged in social, or political, or religious, or any other reconstruction, every truth we know will help us to see our way more clearly;

and we must not make the fatal mistake of imagining that spiritual truths, such as the near coming of a great World-Teacher, have no bearing, say, upon the question of the prohibition of drink or the formation of a non-party Cabinet. Personally, I find that my wisest judgments are those which are based on the relation of everyday things to the greatest truths I know; and

when I read in the newspapers of all the changes that are taking place, my own beliefs and opinions are formed after I have related the changes to such knowledge as I possess—to my knowledge of the Coming, to my knowledge of karma and reincarnation, to my knowledge as to the existence of Masters, and so forth.

G. S. ARUNDALE.

SOME FORTHCOMING CHANGES IN "THE HERALD OF THE STAR."

ONE or two announcements have to be made this month as to forthcoming changes in connection with the *Herald of the Star*. July begins a half-year, and the July number has therefore been decided upon as providing a favourable opportunity for one or two important alterations in the "get-up" of the magazine.

The first of these will be a change of paper. From the typographical point of view it is impossible to get a really dignified printed page on the thin, rather shiny paper that we are at present using, and this paper was only selected, in the first instance, as a compromise, that is to say, as a paper which could be used equally for the printing of the letterpress or for half-tone blocks,—though not first-rate for either. Accordingly, next month, the *Herald of the Star* will be printed on a paper of better quality, with a rougher surface; and there is no doubt that readers will not only find it far easier to read, but will be struck by the difference in dignity of appearance which will result from the change. With regard to our half-tone illustrations, these will in future be printed as insets, since it is impossible to print them on a rough-faced paper. But it is hoped that, being in any case of little artistic value, their place may be gradually taken by line work; and this is an end towards which we shall definitely work in our future plans for the *Herald*.

The second change will be a change to another face of type.

The third change, which will doubtless attract the most attention, will be a change of cover. Since the change now proposed will be a radical one, it is well that I should enumerate the reasons for deciding upon it. They are briefly as follows:—(1) The present cover is obviously a failure, and in any case a new design was needed. But (2) something more than a new design is needed, since the supply of special *Herald* blue, which we have hitherto been using, comes practically to an end with the present (June) number and, for reasons arising out of the war, it is almost impossible to match the shade

This difficulty, as many readers will realise, raises the whole question of continuing the blue, since much of the significance of the colour disappears if the right shade cannot be obtained.

(3) In any case, however, the question of going on with the all-blue cover had seriously to be considered, since the opinion of every expert who has been consulted on the matter has been that a cover of this kind must, in the eyes of any good judge, at once put the *Herald* out of court as a serious periodical, and must, therefore, if continued, be a constant handicap to the magazine in its endeavour to realise what we feel to be its place and function in the time which is coming. I may add that the Editor of the *Herald* had expressed the same opinion to me some time ago and that it is one which I myself also hold very strongly. We have decided, therefore, from July onwards to have a cover of some neutral tint. In order, however, to preserve the old association of the star and the blue, to which members of the Order of the Star have grown accustomed, there will probably be a small panel, immediately below the title, containing the silver star on a blue ground. In some ways, we think, this will emphasise the blue even more effectively than by having the whole cover coloured blue, and any slight difference in the shade will not be so noticeable. The design for this cover is in excellent hands and, we hope, will prove satisfactory to our readers. One feature of it will be that, in future, the list of Contents will be printed on the outside, and so be more readily accessible.

I cannot conclude without taking the opportunity of expressing the thanks of the *Herald of the Star* to its printers, Messrs. Hudson & Kearns, for the very kind way in which they have met our wishes with regard to these changes,—even at the cost of some inconvenience to themselves and, I have reason to believe, of some pecuniary loss. This, in addition to the excellent work which they have always done for us, and the courtesy which has marked all their dealings with us, places us under a debt of gratitude which I am glad to be able publicly to acknowledge.

E. A. WODEHOUSE, Sub-Editor.

BEAUTY AND SENSE-LIFE

By MAUD MACCARTHY MANN.

AS the soul grows strong, personal sense-life has to go. As the light of the soul grows pure, the senses are consumed in its fire. But let us not deny the power, the magic and the beauty of the senses. Those who deny sense-magic, who would kill sense by annihilation, are most in danger of the senses. The senses are indeed the gateways of the soul, to abuse them is to choke the gateways, but not to use them is merely to close these avenues of communion between the inner and outer worlds. It is not wisdom, it is weakness. They must be rightly used; and what is the right use of our senses is a supreme question for each one of us, which only each one can decide. Ultimately no one can decide for another as to what is "right" and what "wrong" in the sense-life. That which brings increase of life, "more-ness," is at one stage right. Dissatisfaction and disillusion are the inevitable end of sense-experience. That fact must be bravely faced. Thus, at a further stage, grief and frustration are right, because we learn thereby that the soul is more than its vehicles, the self more than contacts through forms. But still we hunger and thirst after a complete and perfect sense-experience, and ever we seek in new ways to taste the joys of the senses without their sorrows. That which compels us restlessly to seek for sense enjoyment (and it is well to admit our longing and our seeking lest we be self-deceived and fall into hypocrisy) is the yearning for Beauty which is in every heart, in every thing. And again, let us bravely face this fact that this yearning must be satisfied. If we so order our lives, individual and social, that there is no play of Beauty in our daily existence, then we must expect to find vice, which oftener than not, is the result of a true craving which has been distorted and crushed, becoming disease. Vice dies before Beauty. True Beauty purifies, sanctifies, and uplifts.

The love of Beauty leads us quickly and safely past the dangers of the senses, for it raises the senses tenderly by feeding

them on pure foods, and slowly makes a more complete renunciation possible, by luring us ever a little beyond the immediately present, the obvious, the objective world. The true artist—in sound, in colour or in form—is one who, tasting deep the sweets of sense-life, synthesises his experience into cosmic expression. Let me give an instance of my meaning. An artist once loved intensely but without wisdom. In the depths of his heart he knew that his love was sullied by unwisdom. But still the lure of the senses drew him on, until he feared to lose the Vision Beautiful, and to sink the greater in the lesser experience. At last he cried out to his Master (the Star in his heart) for help and guidance; and instead of some stern command, these were the words given into his soul:

"Out of the darkness, if it is offered to Me, will come illumination. Do not fear love, fear to forget Me. The seed of love is My seed in your hearts. If you cease to strive, it will grow beautiful, strong and splendid by its own power, which is Mine. Love is eternal, love opens the flood-gates of eternity, and swiftly from the love of one or two flames up the love of many, of all.

"How beautiful is the form of the beloved!—but it is only a shadow upon My perfection. How beautiful is the breath of him who is loved—it is only a sigh from the bosom of Him Who is crucified in many forms. Seek in love perfect discrimination. beyond the beloved, the Lover; beyond unsatisfaction, find supreme expansion, beyond mortal arms, the sustaining of the Immortal; beyond the fire of mortal eyes, the unspeakable flame of the Divine Light.

"Do not fear to love. Fear only to forget."

Here, then, is the secret. If in the midst of sense-life, we can remember the Giver of sense, we are safe. But it must be real remembrance, all pain leads us to real remembrance. We cannot play at these things. If we can remember, the senses are stilled. We are at peace. And we are

not stilled by an outer compulsion, but are satisfied in the light of the heart.

Those who regard the arts as dangerous because they intensify sense-life, are greatly mistaken. False arts intensify animal passions. But true arts, which seek to express the holiness of the life which we realise by sense, use the senses and all "common" things, filling them with the vision, blending them in celestial harmonies, making "a bridge of desire to cross over desire." They are, in one aspect, an intense form of Karma-Yoga, union with God by *action*. Beautifully Tagore has put this "It was my songs that taught me all the lessons I ever learned, they showed me secret paths, they brought before my sight many a star on the horizon of my heart. They guided me all the day long to the mysteries of the country of pleasure and pain, and at last to what palace gate have they brought me in the evening at the end of my journey?"

We have all experienced a feeling of sadness in the presence of a great work of art, preliminary to the inner joy which comes to us if we remain long enough (and preparedly enough) in its presence. What is this but the quick pain caused by the rose-touch of beauty, when the small desires must go, for they cannot live in the presence of the great? The pain is the crushing of our lesser sense-life by the power of the true artist. Afterwards he heals, pouring out the vision or the song from celestial spheres, and making us know by actual experience, that in turning from the lesser, the greater becomes ours. He cannot uplift until he has slain, but ere he

can slay, and build, he must renounce, for only the pure in heart can "see God," and the test of an artist's holiness is the holiness of his work. "By their fruits ye shall know them."

Ultimately, there is no such thing as renunciation and the emptying of the heart. This is a master illusion. Our hearts are emptied of the lesser only in order that the greater may abide therein. And just as in our little lives, our small experience, we know that at each stage growth means a giving of the lesser for the greater, a luring from beauty to beauty in the Divine Form, an increasing hunger, a more complete tasting, a more complete turning away (but always, as we grow to the light, with greater gentleness)—so we can dimly apprehend that when man is on the threshold of divinity, all the worlds will seem as dust upon the veil of the Beautiful, and he will turn from them, a perfect Lover and a perfect Artist, to touch with some Sense of which our senses are but dim beginnings, the Loveliness beyond the Veil. Only he who seeks to know Beauty becomes sense-free. To know is to be absorbed into the essence of the Beautiful. Only he who is sense-free can play with sense. This is the way of liberation through arts. The artist learns to use his living senses, purified and inspired, to purify and inspire the world. He does not oppose the senses to the Vision but uses them in its service. They are sanctified in the presence of Beauty, and are spent in her glory. This is his work, and this his joy.

MAUD MANN

CREDO

I believe in an all-pervading spirit, the essence of wisdom and truth, the goal of perfection unto which the soul's eyes are turned.

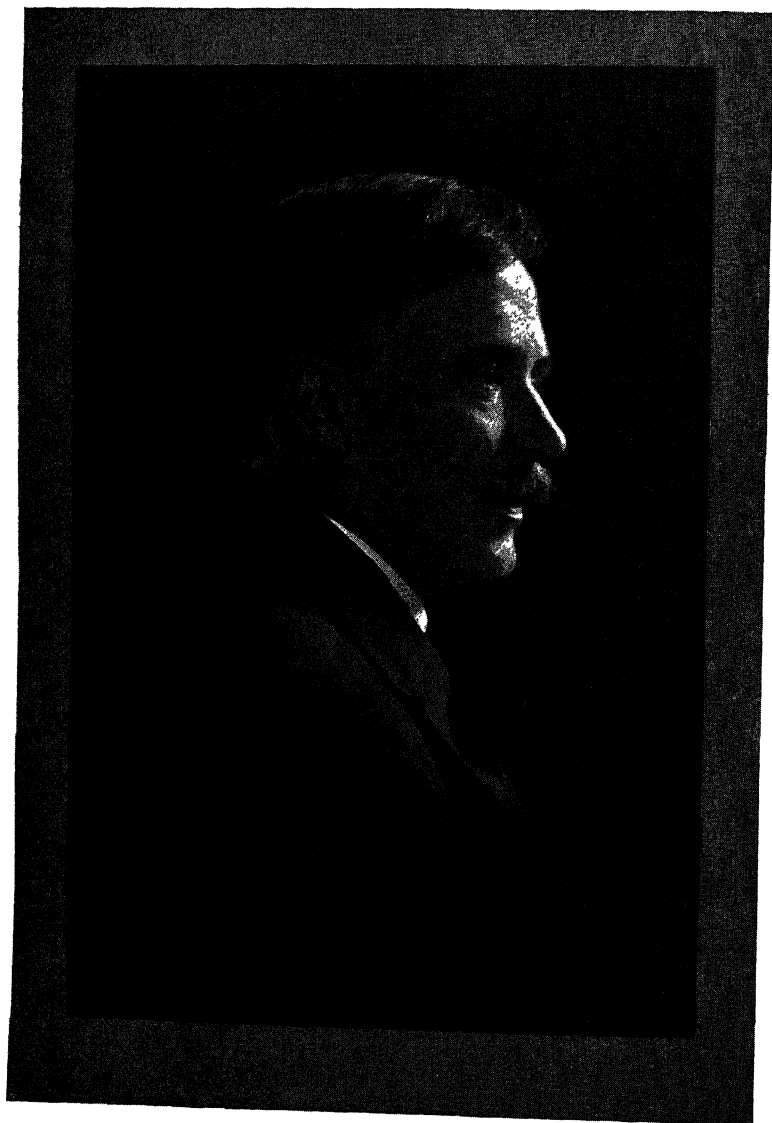
I believe in the manifestations of nature, as expressions of that universal spirit—the song of the bird, the whisper of the forest, the sweep of the storm, the infinitude of the sky.

I believe in human nature and in the upward march of humanity to the ultimate triumph of good over evil.

I believe in the joy of living and in the sacredness of life universal.

I believe in the power of the key that opens wide the doors of understanding—LOVE.

EMOGENE SANFORD SIMONS.



JAMES H. COUSINS. .

EMERSON AS POET

By JAMES H. COUSINS.

[Mr. J. H. Cousins' name is familiar to readers of the *Herald* both as a Theosophist and as one of the leaders of the Irish school of poets. He has composed many charming volumes of verse, of which the best known are "The Quest," "The Awakening," "The Bell Branch," and "Etain the Beloved"; and a new volume, "Straight and Crooked," has been published within the last few weeks. On the eve of his departure for India, whither Mrs. Besant has invited him to help her with her journalistic work, Mr. Cousins sends us the following article on Emerson as Poet. We are glad to have it, not only because Mr. Cousins has a distinct spiritual kinship and sympathy with Emerson, but because, as he himself remarks, we are apt to think too little of the poetical side of Emerson's work.]

THE name of Emerson has become a synonym for essays. Speak the name in the presence of twelve persons of average taste in literature, and in the minds of eleven will open a volume of prose beginning with the statement, "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same"; and ending with the experience, "How sincere and confidential we can be, saying all that lies in the mind and yet go away feeling that all is left unsaid, from the incapacity of the parties to know each other, although they use the same words!"

The twelfth person will perhaps think of a book that makes an excellent piece of furniture, and gives the house, if not the thought and conversation of its inhabitants, a literary touch; and both the eleven and the twelfth will consign the author to the company of the Philosophers, the "devil-spiders" as he himself calls the psychological vivisectioners who "are lined with eves within."

It is curious how this quite erroneous and superfluous dignity of philosophy has been pressed upon Emerson in spite of himself, and in spite of the obvious inference of the mutual destructiveness of the phrases quoted above. It is not beyond a philosopher to fall into contradiction: but the fall would be through

oblique and hidden ways: no self-respecting philosopher would push out an alpha that cried aloud against his omega.

The genius of orthodox philosophy is consistency, not necessarily perfectly achieved, but at least solemnly attempted. To Emerson, consistency was the nightmare of small minds. The famous dictum is too well known to call for accurate quotation: it gives with one hand a nasty squelch to the "devil-spiders," and with the other holds out much consolation to the "little minds" who know no difference between involuntary inconsistency and the splendid paradox of those who think outwards from a deeper centre than a system of formulæ. Emerson had every respect for philosophers and philosophies. His utterance against mechanical consistency was no mere glorification of his own non-mechanical inconsistency, or the elevation to a place among the major virtues of a necessity of his temperament: it was the enunciation of his own glimpse into the universal operation of tides and rhythms in all nature, and the perpetual oscillation of the evolving soul of humanity amongst the gathered spoils of its experience in life. It marks him out, not as a philosopher expressing himself within, and in terms of, a system, but as a poet using philosophy. He added much to the philosophy of history in the first essay of his book: he added nothing to the history of philosophy, even though the last essay in his book concerns itself with philosophical terminology.

Emerson is not a poetical philosopher he is a philosophical poet. He belongs to the small band of singers to whom the revelation of spiritual truth is a normal function, and is not reserved for the ecstatic moment or the purple patch. He is a protest against the dilettante superstition that would have the poet to be a genial shuttlecock of emotion.

Like his great compeer, George Meredith, who declared that he wrote stories in order to be able to afford to write poetry, Emerson has been overshadowed by himself, yet, like Meredith, he never lowered his value of poetry, but set it first in his desire. That this conviction of his own true office in the hierarchy of revealers is well based is shown in the very character of his prose. His essays do not reason, like philosophy; they *state*, like poetry. They move, like poetry. They rise and fall, expand and contract with the pulse of poetry. Indeed, there appears to have taken place in them the process of robbing Peter, the poet, to pay Paul, the prose-writer, for while Emerson's prose is exceedingly poetical, his poetry is very prosy. It is, moreover, often technically defective, as when he rhymes *saw* with *door* even in the very act of declaring the unity of Nature's rhythm and periodicity with the "musical order and pairing rhymes" of the poet.

This is his master-thought, Unity, even though its statement be far from masterly in the artistic sense. Nature to Emerson is God's poem: poetry is man's pathway to union with Divinity. His eye sees

" . . . through man and woman, sea and star,
 . . . the dance of Nature forward and far."

His ear hears the invisible-maudible music,

" Not only where the rainbow glows,
 Nor in the song of woman heard,
 But in the mud and scum of things,
 There alway, alway something sings."

His lips had not, in the incarnation which began in 1803 and ended in 1882, achieved perfect fulness and grace of utterance. That will come in good time. Meanwhile, we have for our edification the spiritual content of his poetry.

Emerson's attitude towards poetry is quite definite. The focal point of his inspiration is not in the physical plane, like the modern Continental schools before the war, nor in the emotional plane, like the bulk of present-day English poetry. It is in the higher mental plane, sufficiently far back to preserve it from intellectual crystallisation, and yet to infuse it with the authenticity of his own spiritual findings through the past embodiments of a long-awakened Consciousness. Thought, therefore, is to Emerson the supreme power in life. The mountain Monadnock recognises it.

" For it is on Zodiacs writ,
 Adamant is soft to wit,
 And when the greater comes again
 With my secret in his brain,
 I shall pass. . . "

But this *thought* is not the Cartesian process. The European philosopher declared: *I think, therefore I am*. The American poet sets the phrase on its head. The Divine Consciousness, of which the human is a phrase, is the only thing in the universe thought is one of its functions: the thinkings of humanity are not creations of the transient personality, but terminal expressions from within outwards, and their significance is no matter for boasting on the part of the "creator" in sound or form. Nature, in the vedantic sense,—the essential thing in the individual which is at one with universal law—is the inspirer and utterer.

" In their vaunted works of art
 The Master-stroke is still her part "

Here is no landing of Art for Art's sake! It might have been better for the acceptance of Emerson's poetry if he had suffered some of the narrowness of enthusiasm, if he had worried himself more, and his readers less, over verbal *gaucherie* that a modern schoolboy could correct. Yet, when the shock on ears attuned to the music of Shelley or Tennyson has been passed, familiarity with Emerson's matter breeds contempt for critical nicety merely; a new mental ganglion of interest is created, even the devotee of Swinburne for the manner of his saying may become

also a devotee of Emerson for the thing said, a subtle doubt will quaver in the voice that once with certainty quoted "Beauty is truth, truth beauty," for it will have become apparent that while much that is beautiful in literature is by no means true, much of the truth that is in Emerson's poetry is by no means beautiful. By and by, if a choice were necessary, it is probable that allegiance would be given to Emerson's own declaration,

"Sweet is art, but sweeter, truth"

The creation of poetry is a matter of moods, so also is its appreciation. The lover of one poet only is no true lover of poetry. Constancy here is the sign of unfaithfulness. The true lover will seek Keats to-day for gentleness, and Whitman to-morrow for strength, and when the emotional qualities of the mind have been satisfied, and the soul claims its place in the evolving life, there will come a mood, deeper than strength or gentleness, in which the cry will be heard

"Give me truths,

For I am weary of the surfaces,"
and the hand will find the book of him who uttered the cry, the book of Emerson's poetry, and in it find truths and satisfaction.

We have already observed that Unity is the master-thought of Emerson. He sees the oneness of Nature.

"Sea, earth, air, sound, silence,
Plant, quadruped, bird,
By one music enchanted,
One Deity stirred,"

but the inclination of sound and silence links Nature with humanity, in whose consciousness the significance of both exists. All response and interaction mean affinity. We act under temporal and spatial illusion; but the very action is breaking down the illusion, and the personal experiences of

"Vision where all forms
In one only form dissolve,"

that are now the possession of a few, are indicators of the race's normal future.

"Substances at base divided,
In their summits are united,
There the holy essence rolls,
One through separated souls"

From such principles as these follows naturally the doctrine of the unity of truth and inspiration, which finds voice in Emerson's poetry. True, an attempt to discover order in the articulate thinkings of the apologist for inconsistency may meet with reprimand; but we must not confuse two quite different qualities.

To be inconsistent we need not necessarily be incoherent. Logic along a given line does not necessarily imply uniformity on all levels. Emerson's declaration to the effect that he did not know what argument meant in the statement of truth is not an official renunciation of reason, though it may well appear so to those who regard logical argument as the highest function of the human consciousness. It was simply a declaration to the effect that his utterance sprang from realisation, not from thought, from conception in the deeper life, not from "hences" and "therefores" that crawl along the surface of the mind.

The serpent of ratiocination is the most logical of beasts: every inch "follows" from fang to tail. But the poetry of Emerson stands up with the looseness and inconsistency of a God-like human being, foot and hand in diverse modes, but all cohered in a cerebral function that eludes analysis. From a single premise of Emerson we might argue ourselves into Bedlam, but a tight grip on his central conception of Unity enables us to drop from plane to plane of his thought with sanity. He saw one Life in all lives, and in all their operations. Behind the phenomena of Nature he saw the abstract totality as Plato saw it, behind the phenomena of Consciousness in its diversity of expression in individuals and in systems, he saw one abstract certitude. Hellenism was not all error; Christianity was not all truth; nor *vice versa*, whichever way the logical devotees of either may argue. Both were rooted in Unity.

"Never from lips of cunning fell
The thrilling Delphic oracle,
Out from the heart of Nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below"

Between this essential Unity, and its multifarious and diverse expression, Emerson observed a connection of processes, which in science are called the laws of periodicity and rhythm, and in experimental philosophies, like Theosophy, are called the dualities, or pairs of opposites, and reincarnation.

" Eterne alternation
Now follows, now flies ;
And under pain, pleasure—
Under pleasure, pain lies."

This is a universal experience : it is seen in history, and in Nature as expressed in *Monadoc* and *Sea-shore* : it is felt in the daily life : and the keenest and sincerest questioning is only satisfied by the assumption that the little wave on the surface of life is but a ripple on the great wave of the fuller life, and that impulses in the present have origins in lives far back, and will find their completion in lives ahead.

If Emerson did not say the word "reincarnation," it was probably due to a lapse in favour of the artist's avoidance of dogma. His poem *Brahma* assures us of his familiarity with eastern teachings and something oriental speaks through the opening lines of his ode to Beauty :

" Who gave thee, O Beauty,
The keys of this breast,—
Too credulous lover
Of blest and unblest ?
Say, when in lapsed ages
Thee knew I of old ?
Or what was the service
For which I was sold ?"

Elsewhere he says :

" As garment draws the garment's hem,
Men their fortunes bring with them,
By right or wrong,
Lands and goods go to the strong.
Property will brutally draw
Still to the proprietor,"

which is excellent Theosophy, and excrable verse.

In *May-Day* Emerson discloses his vision of evolution, with involution as its background, and limitation as its *agent provocateur*. Space will not permit of quotation. He sees progress as a movement from gross to fine, from objective to subjective. He accepts Destiny, and makes no attempt to wriggle out of it as a concession to human egotism. The *gunas* of the Gita, the qualities of Nature, are the only real operators : human action is a reaction to them ; but—and here is the quality that takes all sides in the hoary controversy of Fate and Free Will—the determining factor is within : the responsibility for the deed rests with the spiritual nature, and its source recedes with each step we take towards it, until the long chain of cause and effect is lost in the Absolute.

The teaching of Renunciation as the law of spiritual progress ; of Concentration as a means to vision ; and the declaration of the ancient doctrine of the genius or Daemon are details of Emerson's poetry that should tempt to further search those students whose eyes are open for signs of the Divine Wisdom coming more fully into literature.

JAMES H. COUSINS.

A SCHEME OF PROVINCIAL SELF-GOVERNMENT FOR INDIA

By ANNIE BESANT.

[All who are interested in the practical preparation of the world for the immediate future should follow the work which Mrs. Besant is now doing in India. India's future and the destinies of that great world-reconstruction, political, social and spiritual, which is shortly to be expected, are far more closely bound up (from the occultist's point of view) than statesmen and publicists suspect; and a very great deal, not merely for Great Britain but for the world in general, depends upon the way in which events shape themselves in India during the next few years.]

One of the conditions of a speedy and successful going forward, not only for the British Empire but for the world, is the entrance of India into the ranks of the free and self-governing countries. That this requires the utmost sacrifice of smaller interests to the call of great ideas, on the part not only of English people but of Indians themselves, is evident. The change is one which cannot be carried out without the help of all that is noblest on both sides; and it will require, moreover, the wisest and most farseeing statesmanship to hit upon just that form of autonomy which, while respecting the traditions and the temperament of the East, shall yet be efficient in the face of modern needs.

What type of self-government can be suggested, then, which will meet this two-fold need? The answer given by Mrs. Besant, in the course of her Presidential Address at the recent United Provinces Provincial Conference at Gorakhpur, which we print here, is worthy of the closest study by all who are interested in the question.]

THE plan of Self-Government, which I submit to you for discussion, is one which builds up from below, starting with village Panchayats,* going on to successively larger areas, until Provincial Autonomy is secured, and then will come the crowning of the Provincial Parliaments with a National Parliament, while the Parliament of the Empire will be formed of representatives from the constituent and federated Self-Governing Dominions.

India should decide whether she desires a system of Self-Government on the lines which the West is beginning to find impracticable and ineffective, the crude one-man-one-vote plan, which was the early attempt to create a Government by the people, or a more carefully thought-out system, in which knowledge and ability shall not be made of equal weight with ignorance and stupidity.

India, as we can see in her past, has an instinct for Self-Government, and laid the

foundation of a true system thereof in the villages, in the Panchayat system. England has fought her way to Self-Government against a feudal system, and has, in her usual hand-to-mouth way, caught up any expedient to widen her electorate, while leaving it fringed with various fancy franchises, plural voting, and the rest, in the endeavour to prevent the equalisation of all heads, be they empty or be they full. The practical genius of the Nation enables her to muddle along amid a mass of incongruities, while her terrible poverty and the continual war between labour and capital, the crises brought about by over-production face-to-face with under-provided workers, the curious way in which the success of the producer entails his starvation, speak eloquently of the error of making the science of Government the one profession for which no training, no apprenticeship is needed.

In 1904, speaking on this subject and pointing to certain difficulties, I said:

Not only do you find difficulties of this kind on every hand, but you also see that in many trades

* Panchayats = Village Councils.

more goods are manufactured than the impoverished people are able to buy. Then there is a glut in the market, and prices go down, the manufacturers refuse to sell below the cost price, and while the clothes are rotting in the storehouses, men, women, and children are walking barefooted and ragged in the streets. They want clothing; the manufacturers want to sell clothing; but they cannot find any way by which to bring together the naked shivering body and the wasting clothes.

India has viewed Government from a wholly different standpoint, and in considering the future it is not statesmanlike wholly to ignore the past. Political arrangements in the past of India aimed at the representation of organic units, linked together for the promotion of general well-being rather than for the creation of power for offence and defence. In the pyramid of the Government, the final Council round the King was formed of representatives of the four castes, and it is noteworthy that the Vaishya,* the producer of wealth and the organiser of industry, was more largely represented than the other three. While it would be absurd to copy a system which has long since perished, some ideas may be usefully gleaned therefrom, for the building of a more perfect form of Democracy than that which obtains in the West. And this brings us to the question which should be discussed in every part of the country, so as to clarify our ideas, and prepare us to place before Great Britain, after the re-establishment of Peace, a clear and definite pronouncement on the Self-Government desired. I submit a sketch, proposed not for acceptance, but as a basis for discussion, and one that we are beginning to discuss in the South. Do we want here a replica of English Self-Government, in the form which England, with the wide extension of the suffrage, is discovering to be unworkable? English politicians of the more far-seeing type are beginning to talk about "devolution," and of providing England with five or six Parliaments, each locally autonomous. But no one has yet ventured to tackle the thorny question of the franchises for these local Parliaments

and for the Imperial Parliament. Will the labourer, and the miner, and the docker, and the factory hand, be satisfied to exchange the Imperial franchise for the local one? It is a parlous question.

Why should we plunge into this road which will land us, as it has landed England, in a bog? Devolution is an awkward process, for it takes away what was enjoyed, evolution is natural and easy, for it increases power. Shall we not try to evolve?

The village is the unit, and there suffrage may be universal—the fathers and mothers of the village, above the age of 21 years, form a natural electorate, and they elect the Village Council, dealing with village questions, with matters known to all, on which all can form opinions. That the voter should understand, and be capable of forming an opinion on, the questions which his representative is going to decide is a *sine qua non*, if Democracy is to be aught but a chaos. The Village Council, the revived, modernised, improved Panchayat, would deal with all matters wherein the village is self-contained—sanitation, hygiene, village co-operation, wells, irrigation, tree-planting, elementary schools—though here comes a link with the outside—workshops, disputes, suits up to a certain value, internal roads, etc. Meanwhile, a knowledge of the three R's, and of some geography—geography of the district at least—should be necessary for membership in the Village Council, but knowledge of village life and village needs is a more important qualification.

In the towns there should be a group of Ward Councils, in which universal suffrage should equally be the rule, the electors being over the age of 21, and the Ward Councils should be responsible for the smaller matters now so much neglected—elementary schools, scavenging, sanitation, prevention of the adulteration of food-stuffs, street water-standards, troughs for horses and draught-cattle, etc.

Taluq* Boards in the country and Municipalities in the towns below a certain

* Vaishya = the third, or merchant, caste among the Hindus.

* Taluq = a Rural District

population would be the second grade of Councils, and these should be elected by the first-grade Councils, and by all men and women in the area who had reached a certain standard of education, and had attained a certain age, say, 25. They should have charge of secondary and high schools, model farms, technical institutes, markets, electric power installations, and such part of the administration of roads, lighting, etc., as may be handed over to them by the District Boards, and should form a kind of court of appeal when any wrong or lapse of duty occurred in the Village Councils.

District Boards and Municipalities of towns above a certain population would form Councils of the third grade. These again would be elected by the Councils of the second grade, and by all men and women over the age of 30, who had reached a certain educational standard. Roads, local railways, colleges—including agricultural and technical as well as arts and sciences—the general supervision and fixing of localities for large markets, agricultural and technical shows, etc., the fixing of the proportion of money to be raised by local taxation in each subdivision, would be some of their duties.

Above these come the Provincial Parliaments, to be elected by Councils of the third grade and by all men and women over 35, who have reached a certain educational standard. The provincial University or Universities, provincial railways, and all the larger concerns of provincial life would come under their administration.

Above these would be the National Parliament, controlling all National affairs, post, railways, army, navy, etc. The electorate there would be the Provincial Parliaments, and men and women over 40, of University or equivalent educational standard.

Thus might complete Self-Government come about, built from below upwards into a secure and stately edifice. The administration of Justice is not here dealt with, the appointment of Judges of all ranks should probably come from above downwards, in order to secure independence of

the immediate local authority, always a menace to the Bench. We have seen in the United States the degradation of Justice which has arisen from bringing the Judiciary under popular control.

The qualification of members of Councils of each grade should be generally: (1) Knowledge—proportionate to the Council entrance to which is sought, the educational qualification being higher than that of the electors, (2) High moral character, (3) Experience of administration in a lower grade Council, or some public body, large business concern, or equivalent, (4) Age.

Conviction of an offence involving moral turpitude should be a disqualification either for the exercise of the franchise or for membership in a Council. Whether this should be for a term of years, or for life, is a matter for consideration, and might form part of the sentence.

While conviction should be a disqualification, high moral character should be a necessary qualification. It is sometimes said that a man's private life is no concern of the State, and it is true that anything like a moral inquisition is detestable. But a man's neighbours, his community, know his general character, and respect or distrust him according to their knowledge. His bearing among his fellows, his uprightness, his honour, his candour, his magnanimity, all these are known, and win public trust. No amount of anonymous abuse or journalistic malice permanently shake public confidence in a person whose character is unblemished, though they may cause a wave of prejudice. No illustration shows this better than the case of Charles Bradlaugh, whose atheism was used to connote moral wrong. He triumphed over all slander because it had no real ground. St Paul once asked as to a bishop: If a man cannot rule his own household, how should he rule the Church of God? and the argument is valid. If a man is untrustworthy in his private life, how shall he be trusted in public affairs? A man is a unit, and he cannot be divided into water-tight compartments.

Some experience in administration is needed before large public affairs can be well dealt with. A man must not experiment with public business on a large scale without experience on a smaller

As regards age, we may tentatively place it at five years above the minimum age of the elector, but it may be that this should not be laid down at all. A wise youngster is better than an old fool, and minds and souls do not match bodies in their age

Such is a very rough outline of a scheme, intended only to serve as a basis for discussion. I believe that this question should be brought before all political organisations of this country, and should be thoroughly debated from every point of view. Thus only can a satisfactory and workable plan be arrived at, each stage being taken up and worked out in practice as the foundation for the next. The Village Councils should be instituted at once; the constitution of the present Taluq Boards should be reformed immediately, and that of District Boards should quickly follow, both being made entirely elective. Then, when the War is over, steps should be taken to establish Provincial Autonomy, and the time for the establishment of a National Parliament fixed

Dealing only with India, I have not touched on the Imperial Parliament, above all the Self-Governing units, federated into an Empire. The post, army, and navy, spoken of above, would link on to the Imperial organisations.

It is remarkable that the Panchayat system has been winning its way during the last twenty years, and that many forces are contributing to its extension. It has been experimented upon in Behar by private initiative with some success Patiala has experimented with it. Dewas has established it effectively. The Co-operative Movement, wherever it spreads, establishes a Panchayat for the management of its local affairs, and these Panchayats offer nuclei for fuller village organisations. In the Madras Presidency Panchayats have been established by Government for forest management, it is

proposed by a non-official member to establish them for the control of irrigation. They do well wherever they are tried, and are notable signs of the time, indicating the basis on which Indian Self-Government should be erected

But, as I have said, I offer this scheme only as a basis of discussion, not for adoption as it stands. It was indicated in 1904, and I have written from time to time paragraphs on it as opportunity offered, as when, on the question of Irish Home Rule, I objected to it save in conjunction with English and Scotch Home Rule, and an Imperial Parliament representing all constituent Nationalities. I merely note this as proof that the idea is not, with me, a new one; and last year in England, submitting it to an eminent public man, he was attracted by its main characteristic, of demanding more knowledge as a qualification for further-reaching power.

The immediate practical steps are the establishment of Panchayats everywhere, the substitution of election for nomination in Taluq and District Boards and Municipalities—in all Local Governments, the election of all members of Legislative Councils, with the temporary—only temporary—acceptance of an irremovable Cabinet, leaving the power of the purse in the hands of the Council, and therein the refusal of Supply, which brings the Cabinet virtually under the control of the Assembly. The refusal of Supply was the chief weapon by which the power of the Commons of England was established. This is but a transitional step towards a Government responsible to the people, a step which, I am inclined to think, is an inevitable stage on our way.

At any rate I would submit this to your consideration, suggesting that our Congress Committees should organise full discussions over the areas in which they act, thus educating public opinion, and finally formulating a decision which may go to the Paramount Power with the weight of the Indian Nation behind it. We ask not for complimentary phrases, but for justice, embodied in deeds.

ANNIE BESANT.

GOKHALE, THE INDIAN SANNYASIN

By HARENDRA N. MAITRA.

[A tribute by an Indian journalist in London to a great and selfless Indian patriot.]



THE LATE HON. MR. GOPAL KRISHNA GOKHALE, C.I.E.

TO the Hindu the conception of his land as Mother has no metaphor behind it. It is religious and real. The Hindus are perhaps the only people who have ever called their land not simply Mother-country, but Mother.

This idealisation of the land of his birth was ever one of the most striking traits in the character of Gopal Krishna Gokhale,

the great and sainted Indian patriot whose death all India is lamenting. Gokhale saw and realised his Motherland as a great entity. He posited a mind, heart and soul, a spirit and a god, behind his India, and he consecrated his life upon her altar. He took the vow, inspired perhaps by that great Rana Pratap, the Sannyasin Prince who took the vow of poverty till India should be restored to her ancient glory.

He took the vow and he kept it to the last day of his life; and now, when he has passed away, the spirit of that vow will live in the youths of his country. Thousands will follow in the path of the Great Political Sannyasin of India.

The spirit of service to his Motherland came as a burning passion to Gopal Krishna at the early age of nineteen, when he became a teacher at the Fergusson College at Poona. The Fergusson College is Indian "in ownership, management and personnel," and it was started with the distinct aim of making it equal in level to the best institutions of Europe. It is, moreover, a kind of monastic institution. "A group of academic enthusiasts entered into a monastic vow. Each man pledged himself to give twenty years of continuous service to the college and never during that time to take as a salary more than five pounds a month." The vow was sacredly kept. Gokhale served his full term, and when about ten years ago he was retiring from his duties as Professor of History and Economics, "there was no man in India held in higher esteem, no man more thoroughly qualified for responsible office in the State."

In his farewell address to the College he thus spoke of the life of public service which then allured him in spite of its "storm and stress". "Years ago I remember to have read the story of a man, who lived by the side of the sea, who had a nice cottage and fields that yielded him their abundance, and who was surrounded by a loving family. The world thought that he was very happy. But to him the sea had a strange fascination. When it lay gently heaving like an infant asleep, it appealed to him, when it raged like an angry and roaring lion, it still appealed to him; till at last he could withstand the fatal fascination no longer. And having disposed of everything and put his all into a boat, he launched it all on the bosom of the sea. Twice he was beaten back by the waves—a warning he would not heed. He made a third attempt, when the pitiless sea overwhelmed him. To a certain extent this seems to be my position to-day.

Here I am with a settled position in this college, and having for my colleagues men with whom it is a pleasure and a privilege to work, and whose generosity in overlooking my many faults and magnifying any little services I may have rendered, has often touched me deeply. And yet I am giving up all this to embark on the stormy and uncertain sea of public life. But I hear within me a voice which urges me to take this course, and I can only ask you to believe me when I say that it is purely from a sense of duty to the best interests of the country that I am seeking this position of greater freedom, but not necessarily of less responsibility."

That was exactly Gopal Krishna Gokhale. He was both a statesman and a mystic. He had before him a new and unattempted problem to solve: to "spiritualise public life." He knew, as he said, that public life in India had "few rewards and many trials and discouragements," yet he embraced it. With the same spirit of renunciation and faith with which he had taken up that earlier career, he took up the life of public service; and he brought to it that simple and fervent trust that is the foundation of heroism. He exemplified his own ideal, "A fervent patriotism which rejoices at every opportunity of sacrifice for the Motherland, a dauntless heart which refuses to be turned back from its object by difficulty or danger, a deep faith in the purpose of Providence that nothing can shake." His was the spirit of the *Gita*, that man's dharma lies in the *work*, never in the "fruits of work." He has said that some must serve India by their failures, others by their successes. It mattered not so long as they *served*.

Throughout his own service of India he was able to inspire confidence in both rulers and ruled, to win the love of his countrymen and also to receive the unqualified admiration of the English people. Both in India and England, his selfless devotion to the cause of his Motherland brought out the support and sympathy of every class of people, both public and private. The Rt. Hon. E S Montague,

formerly Under Secretary of State for India, thus pays tribute to his life and work: "We have lost the outstanding figure in the great transition stage of modern India; a man whose abilities brought him to the forefront, and whose sense of right forced him into controversies of which we have not yet seen the end. But the value of a life and personality such as his—a record of single-minded devotion to an unselfish ideal and of ceaseless labour in its service over an almost unlimited field of activity—stand above and apart from all controversy. One of the many remarkable characteristics of Mr. Gokhale was the degree to which he was able to combine enthusiasm for reform with a patient industry not too often found in close association with the first quality. If any illustration of his way of setting to work were needed, we turn most naturally, perhaps, to his visit to South Africa, the effects of which, in view of what has since happened, may well be said to be incalculable. His mind possessed the qualities ascribed to statesmanship without ever losing the fire of its enthusiasms or its warm human interests. We feel that his loss touches deeply not only India, but the Empire, and the whole world of men whose thoughts move in harmony, whether they know it or not, with the spirit of the brotherhood of "the Servants of India."

It was in the "Servants of India Society," alluded to in these words by Mr. Montague, that Mr. Gokhale incorporated most definitely and concretely that spirit of the Religion of Service which was the keynote of his life. The Society was established at Poona in 1905, its object being "to create amongst the people, by example and by precept, a deep and passionate love of the Motherland seeking its highest fulfilment in service and sacrifice, organising the work of political education and agitation and strengthening the public life of the country; promoting relations of cordial good-will and co-operation among the different com-

munities; assisting educational movements, and the elevation of the depressed classes."

The following is the sevenfold vow of admission to its ranks.

Every would-be Servant of India promises —

1. That the country will always be the first in his thoughts, and that he will give to her service the best that is in him.
2. That in serving his country he will seek no personal advantage for himself.
3. That he will regard all Indians as brothers, and will work for the advancement of all, without distinction of caste or creed.
4. That he will be content with such provision for himself and his family, if he has any, as the Society may be able to make, and that he will devote no part of his energies to earning money for himself.
5. That he will lead a pure personal life.
6. That he will engage in no personal quarrel with anyone, and will watch over its interests with the utmost zeal, doing all he can to advance the work.
7. That he will never do anything that is inconsistent with the objects of the Society.

To sum up in Mr. Gokhale's own words "Love of country must so fill the heart that all else shall appear as of little moment by its side." In this Society, more than in anything else, perhaps, he left the legacy of his ideals, a legacy for his own generation and for generations to come.

"What is his greatest gift and his highest glory? Not his public labours and political wisdom, great as those were. Not his fine intelligence, his knowledge and faculty of expression, or even the unwearied devotion that he gave to the causes with which he was identified. But the high and radiant spirit of the man behind the work. For the India of to-day and to-morrow, the character of Gopal Krishna Gokhale is an everlasting possession."

HARENDRA N. MAITRA.

WITH THE RED CROSS IN FRANCE

By G. Herbert Whyte

(Continued from page 221.)

[Mr. Whyte here concludes his moving account of his experiences as a worker with the Red Cross in France during the early days of the War.*]

CHAPTER III.

IN A POTTERY AT MONTEREAU.

IN a few days we were installed and ready in the Majestic Hotel, Avenue Kleber; but for several days we waited and no wounded came to our empty beds.

We heard that at Montereau, some seventy-five kilometres south-east of Paris, and an important railway junction, many trains with wounded were passing every day, going southwards from the Marne battlefields, and that there was a big hospital with a pottery behind it, wherein we could work.

On September 13th a party of about sixteen started out, leaving behind only six dejected nurses who could not go because they had just been inoculated against typhoid, and so had to keep quiet. Some of us went by train, others by motor. I went in the car and had an insight into the complex business of getting permission from the military authorities to go outside the gates of Paris. First we had to go to the Hotel de Ville for police formalities, and then to the Boulevard des Invalides, where we lined up beside dozens of other cars also waiting for permits. By three o'clock, having been at it since about ten, we obtained the necessary papers, and started for Montereau.

Even then we were more fortunate than I was on a subsequent occasion, when, wishing to go by car to Orleans, I called at the Invalides at eleven o'clock and found that the one and only person competent to sign the papers had gone to lunch, and would not be back until 2.30!

Montereau is a pleasant enough little town; the broad current of the Seine flows through it with a fine bridge across it. In a square, surrounded by trees, there is a big equestrian statue of Napoleon, in the main street there is the Hotel du Grand Monarque with a room wherein the great man slept on his way to Paris, and round the corner a rather fine old church with a piece of it cut off to make more room for the street.

Our people were already at work in the station when our motor arrived. Here we found some cattle trucks drawn into a big goods siding and a huge shed which had been transformed into a dressing station. French and English workers were busy, soup, coffee and bread were laid out on benches, dressings and bottles were collected on a rough table in the middle, heaps of straw lay about near the walls. The smell of anaesthetics and iodoform filled the place. We were told off for duty at the temporary hospital in the town, and so went off there forthwith.

Behind the hospital we found our temporary quarters. A big hole had been knocked in the wall between the hospital and the adjoining *faïencerie* or earthenware factory, and planks laid down to make the way smooth. After going along a passage and passing some outbuildings, the way opened into a wide cobbled street with gutters at the side, between two stone-built factory buildings. No work was going on as the workmen had been called up and a big Red Cross flag flew

* By an error Mr Whyte was described last month as Manager of the Theosophical Publishing Society. The Manager, of course, is Miss Ward, under whom Mr Whyte has worked for many years

from the top of the factory chimney. Two large iron gates opened into a road which ran along behind the *faïencerie*. These gates were open now, and two heavy open furniture vans came jolting and rumbling over the cobbles; they pulled up in front of a door and were backed in with whooping and shouting. In each van were four wounded soldiers on stretchers, two in front and two behind, and so our work at once began.

side, rather like those usually put in a stable or a cowshed, and a second door opening on to a back yard; this we kept open always.

Between thirty and forty truckle beds were crowded into this ward. Of sanitary arrangements there were none, all refuse was emptied into buckets in the yard and then removed to a distant drain. In an adjoining room a big copper stood in the middle of the floor, and provided us with ample supplies of hot water.



MONTEREAU VIEW OF THE HOSPITAL.

It took four men to lift the stretchers off the van and two to carry them in over the rough stones and along a passage between stacks of plates and bowls to the big ground-floor workroom which we occupied. A light railway line, used for carrying heavy loads in the pottery, bothered us a good deal, for we stumbled over it when we carried our loads. The walls were plaster, whitewashed over. The roof was rather low and much blackened above the two gas jets which hung from the ceiling and afforded us our only light by night. There were two windows on one

I have described the place in some detail because it was typical, doubtless, of many such. It left much to be desired, no doubt, but it was a paradise compared with the cattle trucks from which the men were brought.

Our first night there, on Sunday, September 13th, was one never to be forgotten. The men were brought in, and laid upon the floor near their beds. As each bed was made ready, the stretchers were lifted level with it and then, as one side of the stretcher was lowered, the wounded man was lifted with all possible

care on to the bed. With the best will in the world it was difficult to avoid some jarring of fractured limbs or wounded bodies. Then came the getting off their clothes, a task of difficulty, in many cases their garments and boots had simply to be cut away from them, and their condition and their stench, after having been lain in for days, are impossible to describe.

Here is a young German who lay for six days in a ditch, with a bullet through the liver, before he was picked up by a French ambulance. Here is a Frenchman who crawled for four days in a wood with a fractured leg, ere he was found. Here is another Frenchman with a badly broken leg; he would scarcely be where he is but for the courage of a friend. It appears that he made a vow with two other friends that they would do all they could to keep together in the fighting. When he fell only one of these friends was at hand, but he hoisted our man on to his back and carried him fully four kilometres (three miles) into a place of comparative safety.

Swiftly the nurses got to work; every man was washed as carefully as possible and then, most painful business of all, his wounds were seen to, wounds that were perhaps a week old and dried and hardened and poisoned with neglect.

I hope that I shall never again have to listen to men screaming and sobbing with pain. All were plucky, some superbly so. I noticed for a moment the face of a young German, a Prussian, who was brought in with some horrible injuries; with teeth clenched and both hands clutching the bed-rails, he tried to stifle the groans that would break through his lips. One of his companions, whose wounds had been dressed, remarked to me—"Der Krieg ist grimmlich."

In a corner lay a man most of whose face had been shot away, I assisted at his dressing. Nothing was left of it save the tip of the nose and the mouth and jaw; he lingered for two days, curled up in his bed in a semi-conscious condition. Against the wall was a man in a delirium, calling and calling upon the Good God to forgive him—Heaven knows for what. Here in

the middle, under the gas-jet, is a little French gunner dying of pneumonia. His arms are clasped convulsively round the figure of one of our nurses, who spares all the time she can from her heavy duties to try to comfort him. Poor little man, does he think it is his wife who gives him such sweet sympathy in his anguish and delirium? I hope so.

We took it in turns to slip out from that inferno for a few minutes, as the night wore on, and to breathe in the clean, sweet air outside, under the stars, which shone serenely down out of a tranquil sky. It was necessary, for the atmosphere of the hospital was poisonous. I think five men died on that first night, and the small mortuary, a kind of circular wood bin, some two hundred yards away, to which we carried the bodies, was quite full. No one could trouble about names. We kept the Germans separate from the French, and we remembered as we bore each one away, that there was some one, far away, but under the same clear sky, praying for their dearest and their best, whose eyes would never more behold him in this world.

Our nurses rose to the occasion as befitted followers of the Lady of the Lamp. Cheery, untiring, tender and always clean among so much filth, they made me proud of English women-folk. Before a day had passed, order and method began to prevail, even in that dreary chamber, and signs of improvement appeared in many patients, but many were too far gone. Three died of tetanus, most terrible of deaths, and in our six days' stay at Montereau our losses were very heavy.

It was wonderful to see how quickly the staff of doctors and nurses won the trust of patients. Our Frenchmen did not know us when they came in, and our Germans arrived with fear and suspicion in their eyes. But after a day or two all this had changed, character came out in the men. Two Frenchmen, both corporals I think, began to assert their authority a little over the other men. One of them waxed indignant because some one had cut off a souvenir button from his coat, and he

wanted to wear it, although he had had a bullet clean through his chest. His neighbour would have a certain nurse to dress his wounds because "her hands were like silk." Poor man! He needed a tender touch, for a piece of shrapnel had swept across his chest in an extraordinary fashion, going so deep as to render visible the pulsation of his heart, a little deeper and he would have required no further treatment.

One of our most welcome daily visitors was a delightful Mother Superior from a neighbouring convent, an Alsatian, whose knowledge of French and German was most useful to us. To her all the men were as children. She was not an official trained nurse, yet her practical experience was invaluable. Her broad figure, and

kindly homely face brought a world of encouragement and benevolence with it, even where she chid a man, as she sometimes did, who was making rather too much fuss over his woes. All were alike to her, whether French or German, just tired and injured children, broken in a murderous game which was not of their choosing.

After nearly a week in the pottery the order was received that we were to return to Paris, taking with us as many of the patients as we could. We obtained the use of a large river barge and transferred about thirty men down to it. They lay on straw along the floor, Frenchmen at one end, and Germans at the other. The journey took twenty-six hours, and we were very glad when we hove to at the Pont de l'Alma.



CARRYING A PATIENT ON BOARD A RIVER BARGE

CHAPTER IV.

HOSPITAL WORK IN PARIS.

BACK at the Majestic Hospital we found that work was in full swing. In our absence wounded had been sent in, and the small staff which had reluctantly

remained when we went off to Montereau had been as fully employed as they could have desired.

I prepared to take up regular work in

the wards, but in a three minutes' interview, just before leaving for England, Dr. Guest informed me that I was to serve as secretary for the Hospital. "Here is a pile of papers; look them through and see what they are all about. Good-bye." The pile of papers was something like a sheep's-head to a Scotchman—fine, confused feeding. Official papers, regulations and demands for lists descended upon our heads, and my wife and I were kept busy until we left, week-days and Sundays just the same.

One of my responsibilities was providing a staff of bearers and orderlies for the wards, theatre and ambulances. In the ordinary way men would have been employed for this work, but we gathered together a group of volunteers who did magnificent work. They were of many nationalities and professions; English, French, Indian, Dutch, Italian, Belgian, American, Spanish, Danish and Russian. Three were professional singers, three were painters, one a sculptor, several were writers. Between them they maintained a continuous day and night service in our four wards. Our nurses found them invaluable, while their influence over the patients was, in some cases, quite extraordinary.

It was one of my daily duties to go round the wards every morning at nine o'clock to note particulars, name, number, regiment, etc., of every new arrival, and in this way I was brought into personal touch with every patient who came in. They were brought in by our ambulances at any hour of the day or night.

Whenever they came word went swiftly round the hospital and every available man went off to get them in; I have often seen the dinner table deserted when the word came "wounded at the door." Then our corridors were filled with the procession of stretchers.

Many of the men arrived in a semi-dazed condition. It is difficult to describe exactly the impression they gave, sometimes I was reminded of some creature of the woods which had been injured and finds itself picked up in human hands—overcome

in the full flush of life, half-stunned, conscious enough to fear what may next happen, yet powerless to escape.

This was especially the case with some Turcos and a Senegalese soldier who were brought to us. One splendid Arab, a petty officer with a noble type of face, was carried in with a badly mangled leg. He might have recovered, but he gave up all desire to live; I do not think he trusted our method of treatment and he disliked being waited on by women. I saw him many times, that child of the desert, as he lay gazing at the painted ceiling of our French hotel—surely his thoughts were far away among the palms and the wide, sunlit places of his desert home.

I helped to carry him to our mortuary, and reluctantly agreed to have the crucifix removed while he lay there—reluctantly, because I am Philistine enough to believe that the Great Teachers are Brethren in Their lofty worlds, and that the Prophet would not have begrudged this poor follower of His the sheltering of the symbol of the Christian soldiers with whom he fought, in a land where the emblems of his own Faith could not be obtained. Wiser counsels prevailed, however, and the Crucifix was taken away; it might have caused widespread trouble had a report gone round that we were burying Arabs as Christians!

They are now endeavouring to collect all the Arab wounded in one hospital in the south of France. Another Arab had to have his skull trepanned to relieve pressure on the brain caused by a shrapnel wound. The circle of bone taken out, about the size of half a crown, was of amazing thickness. He got on very well without it, and in a fortnight he was up and about in a chair, giving us "good morning" in strange French.

A friend of his, an Arab with a jolly face and very elegant curls which hung over his ears, had also a rather poor opinion of our "latest surgery," etc., etc. He had some severe body wounds to which he paid but scant attention, but his fingers were cut, not seriously, and this caused him great concern. He adopted his own method of treatment in addition to our antiseptic dressings and fomentations; he prevailed

upon one of our men to blow air through a hand pump, used for filling air cushions, upon the palm of his hand, while he himself shone a ray of light from a small electric torch upon the upper side. I gladly pass on his prescription!

We had English "Tommies" who had been at Mons. One of them described to me how the Germans came on in the familiar close formation: "I just fired and fired until I was fair sick of killing them." The main impression left on their minds by the great retreat upon Paris seemed to be that of unutterable fatigue. "When the order came to halt we just dropped in our places and slept in the road as we were, until we were wakened up to march again." One English officer was with us for fully ten weeks; he had been wounded on outpost duty during those early days, and picked up by one of our ambulances. The ambulance was captured by the Germans, and for some days he lay, with his fractured leg, a prisoner in their hands. Then came the German retreat from Paris, and again his ambulance was captured, but this time by the French, and so he came to be brought to us.

A man was brought in who had fallen from a train on his way to the front; he lost an arm, but found a wife! A lady who visited the hospital was kind to him, when he was convalescent; he saw something of each other, and when he left they were engaged.

The darkest day in our hospital was when we had five deaths and our little mortuary was filled. One of the men was a sergeant-piper in the Scots Guards; we sent his pipes and his plaid back to his wife at home.

The Frenchmen were wonderfully plucky and patient. They had been wounded in the noblest of all ways—in driving back an enemy who had invaded their own land, and one saw this feeling in their look and manner. "I am content to have given my eyes for France," said one of them. A bullet had injured both eyes and they could not be saved. He lay there a patient, silent figure. We tried to communicate with his people in Rheims, but it was impossible, at that time. We were glad that

he died within a week or two, for we heard that his home had been destroyed in the bombardment, and his mother killed. A lad of sixteen was carried in suffering from a terrible leg wound. He had been attached as a servant to an officer, and so had got hit. I helped to hold him in the frightful spasms of tetanus which brought his young life swiftly to a close.

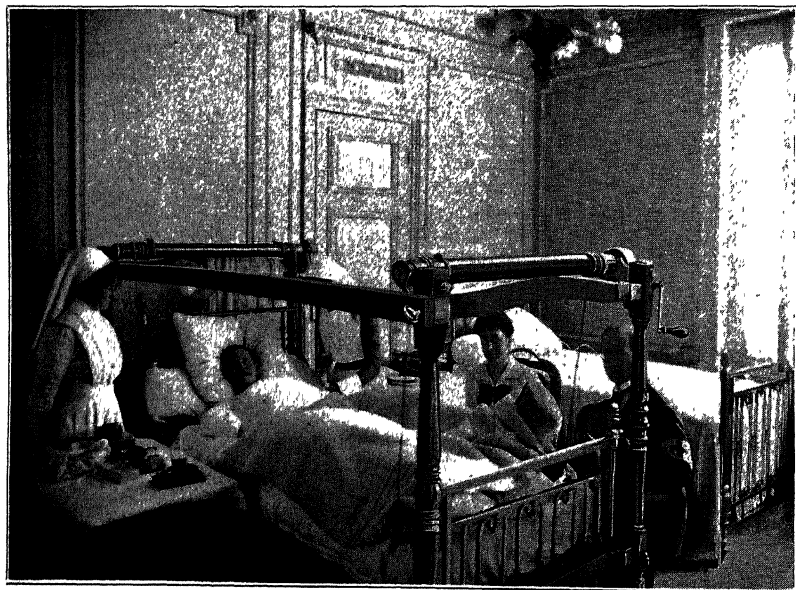
A Frenchman lay wounded in a bed in a corner of our biggest ward, the hotel restaurant, and gazed up at the huge ceiling picture which he had himself painted some years previously! Another brave man had lost seven of his ten fingers; he had been an engraver and lithographer by trade. I asked him one day what he hoped to do. Showing me that he still had the thumb and first and middle fingers of the right hand left he told me that he hoped to get a berth where he could direct the work of other men. He still had his head left and could sign his name. One of the French officers, a tall, straight man, came into my office one morning to tell me that he was going back to his regiment. He had only one eye left, but he could see the Germans well enough with that!

The wounded men were at once examined when they came in, and in most cases they were taken off to the X-ray room and then to the theatre, where the surgeon had before him a radiograph showing the position of the bullet or piece of shrapnel which had to be removed. Some very wonderful work was done, and when patients came in rapidly, operating went on into the small hours. One curious case was that of a rather big, fleshy man, who had an arm badly wounded above the elbow. He did not think that anything else was wrong. But our radiographer was not satisfied, and searching, he found the cap of a shell, a heavy metal affair of at least an inch-and-a-half diameter, embedded in the muscles of the man's shoulder.

One morning in the early days of October, a number of wounded Bretons were brought in, one of them, a fine, strong looking man of twenty-four, in a very bad condition. He was stripped of his dirty,



AN ENGLISH GUNNER



AN ENGLISH OFFICER WOUNDED IN THE RETREAT FROM MONS.

blood-clotted garments and taken at once to the operating theatre, where his arm and leg were amputated. The same afternoon another visit was considered necessary and his other leg was removed, so that the poor fellow, on recovering consciousness in bed a short time afterwards, found himself little more than a trunk. Retaining his high spirit, however, he suggested that the orderly by his bedside should play a game of whist with him, jestingly regretting his inability to deal out the cards with only one hand.

Soon afterwards, the thought came to him that his fiancée would no longer be willing to marry him, as he would now be unable to work for her in the fields and he began to weep. The desire of life seemed to leave him, deep despair set in, and it was in vain that the nurse assured him that the young lady would marry him just the same if she really loved him; nothing could be done and he quietly passed away the same evening.

Early the same morning a telegram had been despatched to his parents in far away Brittany, and, after a long, dreary ride of several hours, they reached Paris a couple of hours after the death of their son. The body had just been removed to the mortuary when they arrived and it was not possible for them to see it that night. They entered the princely hotel, looking strangely out of place in their quaint Breton garb and curious head-dress. Food and drink was placed before them, but they scarcely touched it, in spite of their prolonged fast and tedious journey. The sad news had been broken to them, and it was pathetic to watch them furtively wipe away the tears from their eyes from time to time.

A bedroom was found for the poor old couple, and the following morning they were seen pacing silently along the passages awaiting the time when they might see their son's body. When they did see it they broke down completely and plaintively requested permission to take it back with them in the train and bury it in their little village cemetery. This, however, was found to be impossible as other arrange-

ments had been made with the military authorities, and the old people started alone on their return journey.

This was the first time they had ever been more than a score of kilometres from their home, the first time they had ever travelled by rail at all! And their son was their only child, their support in life, the one on whom their every hope was centred!

Such things have been happening now for months past in thousands of homes throughout France. No wonder that a pall of sadness hangs over the entire land, with such heart-breaking events of daily occurrence.

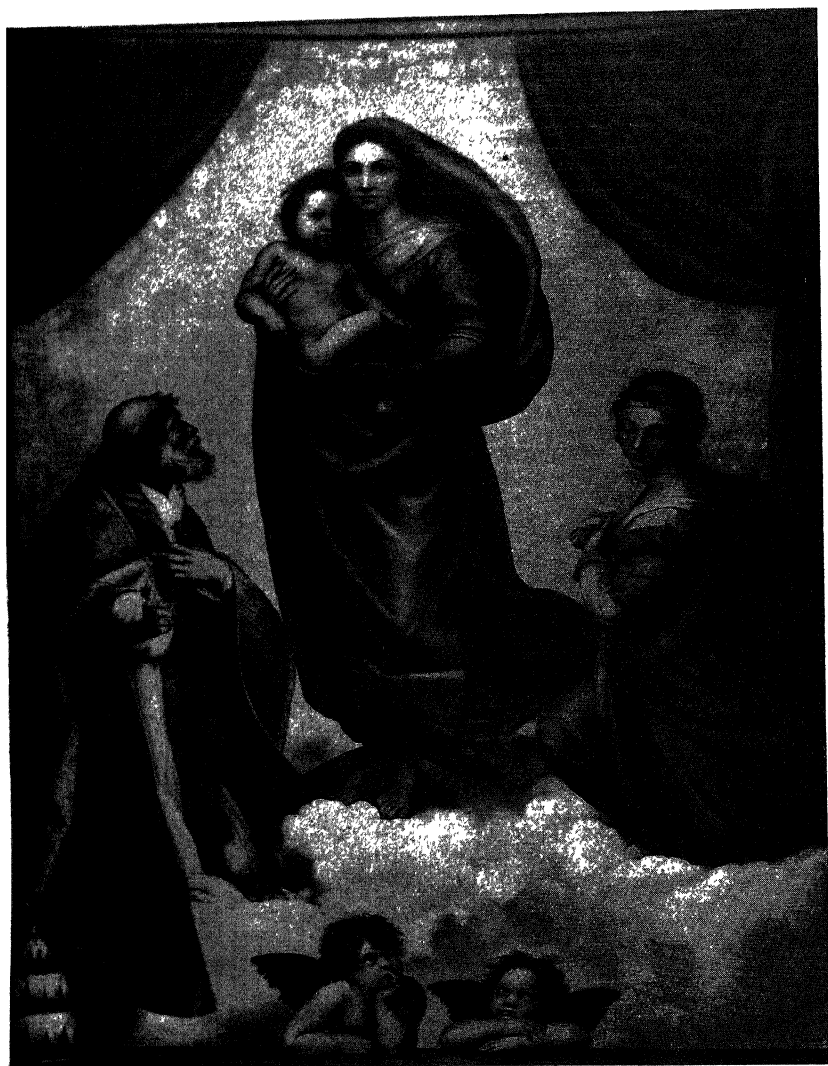
CONCLUSION.

I have spoken much of suffering, because I saw much of suffering, and my purpose was to describe what I saw. War means suffering—suffering unspeakable, but it means more, side by side with the sombre tone of pain there glow the splendid hues of heroism and self-sacrifice. These things come with war; and may it not be that, in the last reckoning, the strength that comes through suffering outweighs its bitter price?

We of the Order of the Star have deeper hopes to guide us through these terrible days; we think we can see in them the swift breaking up of conditions in our world States which were barriers against which the new life of the age was pressing. The forces that hinder evolution,—international hatred and commercial competition, immoral conceptions of force and inflated notions of superiority,—are using themselves up in a frenzy of mutual destruction. And with their exhaustion the earth must needs be liberated for the gentler influences of the New Age and for the message of that Great One who comes to inaugurate it.

May it not be that some of those who now are giving their lives in this terrific time of preparation will come back quickly, to meet Him, and that their reward will be very great?

G. HERBERT WHYTE.



THE MADONNA DI SAN SISTO.
By Raphael.

Photo by Messrs. Anderson, Rome

SIX GREAT PICTURES.—III.

Annotated by ALFRED HITCHENS.

(V) *The Madonna di San Sisto*, by Raphael. — Gifted with extraordinary facility of invention, which in later periods tended to carry him over the boundary line of probability into extravagance, Raphael's compositions are full of an easy flowing rhythmic line, harmonious, balanced and graceful. His quick appreciation enabled him to profit much in line and form from the mighty style of Michael Angelo, which, blending with his own particular graciousness of feeling, was productive of a style that has placed his works at the pinnacle of artistic fame. Among Raphael's many great pictures the one now selected is perhaps the best known, viz., *The Madonna di San Sisto*.

The veils of the physical world have been parted and we see the Holy Mother and Child,—eternal symbols of cosmic mysteries,—standing on the clouds of heaven and surrounded by cherubim. The

Madonna in all the glory of proud motherhood holds in her arms the Infant Christ, whose form and expression bespeak the divinity within as with wide-eyed, almost commanding glance he gazes in front. The figures on either side of the central group lead the eye to the apex of a triangle, and may be taken to typify man and woman, those two halves of mankind for whose salvation the Holy One came forth. That of the Pope St Sixtus, as representing the Church militant, gazes with devotion at the young Head of the Church, while pointing outward to the waiting world, and to the right St. Barbara kneels with modest downcast eyes, as if conscious of the dignity and crown of all motherhood, to which one of her sex had given birth. Below two cherubs look upward, lost in wonder at the mystery of God made man,—“which things the angels desire to look into”

SPIRITUAL HEALING.

Q What do you mean by spiritual healing ?

A I mean that method of healing which seeks to be a channel through which the Divine Life may quicken the soul of the patient, and, if God so will, purify his soul and heal his body.

Q Does spiritual healing as defined in the last answer forbid other methods of healing ?

A No, it recognises that God works by many methods, and only points out that the human agent must in all strive to act from pure motives.

Q What is the object of spiritual healing ?

A Primarily to convey to the soul of the sufferer an influx of spiritual life.

Q What are the conditions required on the part of the healer ?

A A clean soul, great compassion, and a love which transcends the bounds of self-interest.

Q What is meant by a clean soul ?

A A soul which is free from all elements of self-seeking, from the love of personal power, gain or fame, and, in general, from all that ministers to the gratification of the separated self.

Q What do you understand by the term SUGGESTION ?

A I understand by SUGGESTION the influence of one created spirit on another. Where this takes place in such way as to prevent the patient from seeking the grace of God for himself, it is unlawful and dangerous, when it tends to lead him to the Great Healer it is healthy and lawful.

Q Does the spiritual healer seek the Divine help by placing himself as a medium in a state of passivity ?

A No, he seeks always to keep himself in a positive state of calm, poised in great peace, willing to be a channel of blessing only.

Q Does the spiritual healer regard Evil as non-existent ?

A He holds that Evil has a relative but not an absolute existence.

Q How does the method used by the spiritual healer differ from prayer ?

A It does not differ from prayer, when prayer is at its highest, as “the ascent of the soul towards God.”

A Catechism published by the Guild of the Mystic Quest.

SYSTEMS OF MEDITATION

III. BUDDHIST JĦANA.

By W. LOFTUS HARE

[Last month Mr. Hare dealt with the great Yoga systems of Hinduism, tracing their historical development through three well-marked phases, I. The Upanishad philosophy, II. The Sankhya system, and III. The final fixation of the principles of Yoga in the Yoga Sutras of Patanjali. Each phase was shown to have been the natural outcome of that preceding it, the whole series culminating in the highest form of Yoga, namely, that of Raja Yoga, as set forth in the Bhagavad Gita; so called because it was the king of all others. Many details as to actual Yoga practices in these different schools were quoted from the voluminous Sanserit literature on the subject. This month Mr. Hare passes on to the consideration of the contemplative side of Buddhism.]

I. BUDDHISM AND BRAHMANISM.

TO say that the Buddha and his followers maintained a friendly attitude towards the religious systems in vogue in India at the time of the rise of the new faith is true enough, for toleration of other people's opinions has always been a feature of the disciples of the Sakya sage; but to infer from this friendliness any close similarity or agreement in philosophic doctrine would be quite a mistake.

Speaking generally, all branches of Brahmanism, founded on the Vedic scriptures, their commentaries and the Upanishads, accepted the following ideas: that the soul of man (*âtman*) was immortal, having passed through the almost measureless periods of *Samsâra* or "wandering"; that this journey was dependent upon deeds done in the body, which deeds were estimated as the determining factors in the destiny reaped by each individual. The ultimate aim of life was emancipation (*Môksha*) from this *Samsâra*, a goal which, by great efforts, man could reach at last. All religious discipline, therefore, whether primitive or exalted, had as its purpose the hastening of that day of deliverance. Naturally, and as already explained in my article on Yoga, conceptions as to the

nature and the end of life varied considerably in the different philosophies, and consequently the disciplines built up were in the same degree different from one another. I will attempt to give in tabular form a parallel of the main corresponding or conflicting conceptions of early contemporary Brahmanism and Buddhism.

BRAHMANISM	BUDDHISM
1 The Doctrine of Brahman	(absent).
2 The soul	(absent)
3 Karma (the significance of deeds)	{ Karma Dependent Orig- ination
4 Samsâra (transmigration)	Samsâra
5 Maya (illusion)	{ Avidya (ignorance)
6. Môksha (emancipation)	Nurvâna
7 A general similarity of ethical outlook	
8. Tapas (asceticism)	The Middle Path
9 Yoga (inner discipline)	{ Effort Attentiveness Concentration (JĦana)

It may be said in respect of (1) that the Buddha either discountenanced, ignored or opposed such a doctrine; that (2) he taught the non-existence of the soul; that in respect of (3) and (4) he materially modified the contemporary views. With regard to (5), (6) and (7) there is a fairly close

ERRATA.

P. 271, last line but one of page. For "me
loth" read "one both."

P. 276, last line. For "Asaka's Pillar" read
"Asoka's Pillar."

parallel under different terminology. (8) Extreme asceticism was rejected along with indulgence, and the "middle path" proposed and defined. (9) The Buddhist equivalent to Yoga is the subject of the present article.

II. PHILOSOPHIC BACKGROUND.

I shall now ask my readers to endeavour to transport themselves in time and space to India of the fifth century before an era and to *remain there* while reading the following pages! I say this because I regard it as so entirely important that we should realise the kind of society into which the Buddha appeared, the life-ideal that he put forward, and the philosophic background behind his practical teaching. If we do this, the systems of meditation referred to will be more readily understood and appreciated.

The Buddha appeared in the midst of an already ancient and by no means decadent civilisation founded by the Aryan race on the basis of an earlier social order of a more primitive character. Historical research points to great material prosperity, well established customs and a general ease derived from the fertility of nature. Philosophy and religion were held in great respect by the rulers and people alike of the large states of the Ganges and the Punjab. The doctrines of the Upanishads had expressed strongly the sense of the unity of life, and the prevailing tenderness towards life was illustrated by the doctrines of *ahimsa* or "non-injury," while the numerous orders of ascetics had both preached and practised "detachment" from life as a means of liberation from *Samsāra*.

The discourses of the Buddha make it clear to us that in turning round upon, analysing and criticising the great civilisation of which he was a member, he was doing no strange or unusual thing, but what indeed was remarkable about his work was his thorough, orderly and scientific procedure: and this was but one expression of his rich and beautiful character.

What, then, was the Buddhist analysis of all life, of which the civilisation I have attempted briefly to describe was but a transitory phase? By way of answer to this question I shall present dogmatically and without argument or *apologia* what I believe to be the Buddhist analysis: this will be my "philosophic background" for the system of meditation I am about to explain.

Whether Buddhas arise or whether Buddhas do not arise, it remains a fixed and necessary constitution of being that all its constituents are transitory (*anicca*), subject to suffering (*dukkha*), and lacking in an ego (*anatta*). Nine facts a Buddha discovers and masters, and when he has discovered and mastered them he announces, teaches, publishes, discloses, minutely proclaims and makes it clear that all the constituents of being are transitory, subject to suffering and without an ego.

—(*Anguttara Nīkāya III*, 134, 1)

The second of the above-named "Three Characteristics" of existence coincides with the first of the "Four Holy Truths" which are stated and elaborated throughout the Buddhist writings, the following is a typical passage:

The Perfect One, at Isipatana, in the deer park at Benares, has established the supreme kingdom of Truth, and none can withstand it—neither ascetic or priest, nor invisible being, nor good nor evil spirit, nor anyone whatsoever in all the world; it is the making known . . . of the Four Holy Truths. What are these four Holy Truths? The Holy Truth of *suffering*, the Holy Truth of the *cause* of suffering, the Holy Truth of the *cessation* of suffering, the Holy Truth of the *path* that leads to the cessation of suffering.

—(*Majjhima-Nīkāya*, 141)

The fourth Holy Truth is, in turn, elaborated into the Aryan Eightfold Path which is the statement of the Buddhist life-ideal and the ethic formulated by the founder. It is succinctly stated in the following passage:

To abandon oneself to Sensuality, to the base, the common, the vulgar, the unholy, the harmful, and also to abandon oneself to self-mortification, to the painful, the unholy, the harmful—both these extremes the Perfect One has rejected and found out the Middle Path which makes me loth to see and to know, which leads to peace, to discernment, to enlightenment and to Nirvāna.

—(*Samyutta-Nīkāya V*)

The path has eight branches which fall into three divisions :

- | | | |
|------------------------|---|--------------------|
| 1. Right Understanding | } | I. Paññā, |
| 2. Right Mindfulness | | Enlightenment |
| 3. Right Speech | | |
| 4. Right Action | } | II. Silā, Morality |
| 5. Right Living | | |
| 6. Right Effort | | |
| 7. Right Attentiveness | } | III. Samādhi, Con- |
| 8. Right Concentration | | centration |

III. THE RELATION OF MEDITATION TO CONDUCT.

Before giving details of the practice of meditation employed by the Buddhists, I wish to make clear the close cohesion of the various parts of the life-ideal. The *eightfold* path does not mean that there are eight *successive* steps, the first being right understanding. The fact is, the advance should be *simultaneous* in all the eight elements of the path; and each one strengthens the other. I cannot do better than quote the beautiful words of the Suttas, explaining the relation between understanding, morality and meditation. The two passages are from Professor Rhys David's translation *

(a.) For wisdom is purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there . . . Just as one might wash hand with hand or foot with foot, even so is wisdom purified by uprightness and uprightness by wisdom.

—(*Saradāṇḍa-Sutta*, 21.)

(b.) Now, it was while the Blessed One was staying there at Rājagaha on the Vulture's Peak that he held that comprehensive religious talk with the brethren, saying : " Such and such is upright conduct (*silā*) ; such and such is earnest contemplation (*samādhi*) ; such and such is intelligence (*paññā*). Great becomes the fruit, great the advantage of earnest contemplation,

* The English equivalents for the Pāli terms vary according to the translators ; I therefore give here a parallel to avoid confusion

Paññā = Enlightenment, understanding, intelligence, wisdom

Silā = Morality, upright conduct, right action

Samādhi = Concentration, meditation, earnest contemplation.

I warn my readers against supposing that the word *samādhi* in the Buddhist philosophy bears the limited and technical significance it carries in the Yoga system

when it is set round with upright conduct. Great becomes the fruit, great the advantage of intellect when it is set round with earnest contemplation. The mind set round with intelligence is quite set free of Intoxication, of Sensuality, of Becoming, of Delusion, and of Ignorance

—(*Mahā Parimābāna Suttanta* I 12)

As I wish to dispose of philosophic considerations before I enter upon a discussion of the technical methods of Buddhist meditation I will add to the authoritative statements just adduced my own view as to the place which Buddhism occupies in relation to preceding and contemporary systems. We have learned already to regard the Upanishad and Gītā doctrines as belonging generally to what is called *Idealism* ; that is to say, the phenomenal world and the bodily life were endowed with a very shadowy reality, so shadowy, indeed, that the Vedantists called them *Maya*, illusion. For them the only reality was Brahman. We have seen also that the Sāṅkhya philosophy (older, by about a century, than Buddhism) fell from that difficult and lofty height into granting equal reality to the soul and to the world. Brahman disappeared from its view. Buddhism goes a step further than the Sāṅkhya and lets go the soul also. We may well ask, in reference to what is left. Is it real or unreal ? In spite of later developments in the direction of idealism and mysticism I am disposed to regard the Buddha's teaching as more inclining to the Sāṅkhya than the Vedānta view of the world. Though impermanent and constantly changing, what is left is real, and the truth about it must be mastered by means of the doctrine and discipline offered by the Buddha. There is one important proviso, however, which qualifies the statement as to the reality of the world : all is covered, as it were, by a thick cloud of Ignorance (*Aviḍya*) which so befores man's vision that he cannot see the truth until he makes the necessary effort.

Without beginning or end, Brothers, is this Samsāra. Unperceivable is the beginning of beings buried in *blindness*, who, seized of craving, are ever and again brought to new birth and so hasten through the endless round of re-births

—(*Samyutta-Nikaya* XIV, 1)

Meditation is part of the effort to escape from this *Samsāra*, this *Avidyā*, by becoming *enlightened*

IV. RIGHT EFFORT

The general principle of action proposed in Buddhist discipline is that every *action* should be a *deed*, unconscious activity is to be avoided, and its realm invaded by the will. The disciple is to be "mindful and self-possessed." The following words of the Master illustrate the idea:

Let a Brother be mindful and self-possessed, this is our instruction to you. Herein a Brother continues so to look upon the body that he remains strenuous, self-possessed and mindful, having overcome both the hankering and dejection common to the world. He acts in full presence of mind whatever he may do, in going out or coming in, in looking forward or in looking round, in bending his arm or in stretching it forth, in wearing his robes or in carrying his bowl, in eating or drinking, in masticating or swallowing, in obeying the calls of nature, in walking or standing or sitting, in sleeping or waking, in talking or in being silent

—(*Mahā Parimāṇā Suttanta II*, 12, 13)

This is necessary in order that he may make the Four Great Efforts: to avoid evil thoughts; to overcome evil thoughts that have arisen; to develop good thoughts and to maintain good thoughts that have arisen. I will quote two passages illustrative of the third great effort

The disciple begets in himself the will to overcome evil, unwholesome things that have arisen, and summoning all his strength, he struggles and strives and incites his mind. He does not allow a thought of greed, anger or delusion that has arisen to find a foothold, he suppresses it, expels it, annihilates it, causes it to disappear

—(*Anguttara-Nikāya IV*, 13, 14)

or, with teeth clenched and tongue pressed against the palate, he should suppress these thoughts with his mind, and in doing so, these evil, unwholesome thoughts of greed, anger or delusion will dissolve and disappear, and the mind become settled and quiet, concentrated and strong

—(*Maṅḍima-Nikāya XX*)

My space does not permit me to refer to the various mental and bodily processes involved in overcoming evil thoughts, but the second of these passages refers to one of five methods employed.

V. RIGHT ATTENTIVENESS.

I view the seventh link on the path as being an effort to interpret all the phenomena of experience in accordance with reality. The meditation now to be described passes in formal review (1) the body and its functions, (2) sensations; (3) mental processes, and (4) all external phenomena. Its object is clearly to provide a constant means of recollecting the exact significance of things and of not being misled by them into straying from the path. It is a rigid analysis in which, one by one, every experience of daily life is examined with scientific precision so that the whole aggregate may be contemplated as what it really is. The Buddha regarded this exercise of the greatest importance as the opening passage makes clear:

There is but one way open to mortals for the attainment of purity, for the overcoming of sorrow and lamentation, for the abolition of misery and grief, for the acquisition of the correct rule of conduct, for the realisation of Nirvāṇa, and that is "the Four Foundations of Attentiveness"

And what are the four?

The Disciple lives, (1) as respects *the body*, observant of the body, a strenuous, conscious, contemplative, and has rid himself of lust and grief; (2) as respects *sensations*, observant of sensations, strenuous, conscious, contemplative, and has rid himself of lust and grief; (3) as respects *his mind*, observant of the mind, strenuous, conscious, contemplative, and has rid himself of lust and grief; (4) as respects *the elements of being*, observant of the elements of being, strenuous, conscious, contemplative, and has rid himself of lust and grief

And how does a disciple live, as respects the body, observant of the body? (*a The contemplation of the breathing*) The disciple, retiring to the forest, or to the foot of a tree, or to an uninhabited spot, sits him down cross-legged with body erect and contemplative faculty intent, and contemplates his inspirations and his expirations, and in making a long expiration thoroughly comprehends the long expiration he is making, and in making a short expiration thoroughly comprehends the short expiration he is making, and in making a short inspiration thoroughly comprehends the short inspiration he is making; and thus he trains himself to be conscious of all his inspirations, and trains himself to quiet his expirations, and his inspirations

Just as a skilful turner in making a long or a short turn of the wheel thoroughly comprehends

what he is doing, so a disciple, in exactly the same way thoroughly comprehends his respirations *

—(*Digha-Nikaya XXII*)

(B. The contemplation of sensations)

In precisely the same way, having consciously reviewed the bodily functions, the disciple contemplates his sensations, its aim being to estimate them as sensations only and not to be moved by them one way or the other. I will quote a short passage from the same Sutta

And how does a disciple live, as respects sensations, observant of sensations?

In experiencing a pleasant sensation he thoroughly comprehends the pleasant sensation he is experiencing, and in experiencing an unpleasant sensation . . . an indifferent sensation . . . an interested and pleasant sensation . . . a disinterested and pleasant sensation . . . an interested and unpleasant sensation . . . a disinterested and unpleasant sensation . . . an interested and indifferent sensation . . . a disinterested and indifferent sensation thoroughly comprehends the various sensations he is experiencing

(C. On Cemeteries.)

The mind and the elements of being are analysed by the same process; I will add also what may seem a somewhat morbid topic, a specimen of the "Cemetery Meditations." Its purpose, however, will be quite clear without explanation.

But again, if perchance a disciple sees in a cemetery a decaying body one day dead, or two days dead, or three days dead, swollen black, and full of festering putridity, he compares his own body, saying, "Verily, my body also has this nature, this destiny, and is not exempt"

(D. The goal.)

The Sutta from which I have quoted ends with the following remarkable promise of perfect enlightenment in this life, or liberation from *Samsāra*.

Any one who for seven years shall thus practise these Four Foundations of Attentiveness, may expect one or the other of two results: either he will attain to perfect knowledge in this present life, or . . . at death, to never returning when this present life is ended.

* The reader will notice how entirely different this exercise is, both in nature and purpose, to the Yoga *Prāṇāyāma* described in my last article.

But setting aside all question of seven years
 six years, . . . five years, . . . four
 years, . . . three years, . . . two years,
 two years, . . . one year, . . . seven months,
 . . . six months, . . . five months, . . .
 four months, . . . three months, . . . two
 months, . . . one month, . . . half month,
 any one who for seven days shall thus practise
 the above Four Foundations of Attentiveness,
 may expect one or the other of the two results.
 either he will attain to perfect knowledge in this
 present life, or to never returning when this
 present life is ended

VI. RIGHT CONCENTRATION.

It is scarcely necessary to remind the reader that the aforementioned *effort* and *attentiveness* are intended to produce two kinds of fruit, namely, a higher degree of morality and a higher degree of knowledge. Right concentration carries these to the highest pitch of perfection, and the result is a penetrating insight which may be regarded as the goal of all effort. Its nature is not *conceptual* but *perceptual*. The Arhat *sees* the cosmos as it really is, thus passing above all theories and ideas.

I shall now attempt to explain the stages that still remain, but I shall be compelled to enter upon a short critical digression in order to make clear the nature of the Four *Jhānas*. The Pali word *jhāna* equals the Sanskrit word *dhyāna*, which, as my readers will remember, was limited in the Yoga system to the significance of "the unity of the mind with its object." The word *Jhāna* occurs continually in Pali literature, and is variously translated, "meditation," "trance," "rapture" and "high ecstasy." It is worth while going to a little trouble to find out the true meaning of a term so often and so honourably used. There is no doubt that it was pre-Buddhistic in its origin, and was incorporated in this system by the Master by an act of courtesy, which is historically recorded.

Nothing is more delightful than the deft and delicate manner in which the Buddha always puts his interlocutors at their ease by assuming in them perfect sincerity; he sought to find the points of agreement and to elevate his questioners to their ideal aspect. He does not tell the Brahmin

that he has come to overthrow caste and reduce all to the level of the sudras, but, by investing the position with the highest moral significance, he draws the conclusion "that the *true* Brahmin is not so by birth but by wisdom." To the aspirant of union with Brahmâ he does not preach the non-existence of the Deity, but by skilful and friendly discourse secures an adherent to his *Dhamma*. "Verily, *this*, Vâsettha, is the way to a state of union with Brahmâ."

In one of the most famous Suttas we are told of a discussion among non-Buddhists as to the precise content of Nirvâna. A hedonist naturally declares for sensual pleasure. He says.

Whosoever the soul, in full enjoyment and possession of the five pleasures of sense indulges all its functions, then that soul has attained, in this visible world, to the highest Nirvâna

—(*Brahma-jala Sutta* 20)

Then follows a very valuable though formal discussion. The critic of hedonism denies this and affirms that the highest bliss consists in the *jhâna* (withdrawal, rapture, ecstasy) from sensuous delights into the "state of joy and ease born of seclusion," accompanied by ratiocination. The critic of reasoning denies this and points to a higher *jhâna* "without reflection and investigation", the critic of emotion condemns the striving for joy and points to a still higher *jhâna* consisting of "ease and serenity." The critic of ease advocates a *jhâna* in which both ease and pain, both joy and grief are transcended.

I think it would not be impossible to identify some of these views with teachings of the Buddha's predecessors and contemporaries. At any rate, having heard what they say, he summarises their views, *adopts their terms* and puts a new content into them. The passage which I shall now quote, is, I think, the source for all the references to the "Four Jhânas" in the Buddhist writings.

(A. *The Four Jhânas*)

74—But when Lust, Anger, Laxness, Restless Brooding and Doubt have been put away within him, he looks upon himself as freed from debt, rid of disease, out of jail, a free man and secure,

75.—And gladness springs up within him on his realising that, and joy arises to him thus gladdened, and so rejoicing all his frame becomes at ease, and being thus at ease, he is filled with a sense of peace and in that peace his heart is stayed

75A—Then estranged from lusts, aloof from evil dispositions, he enters into and remains in the first Jhâna (Rapture)—a state of joy and ease born of detachment * reasoning and investigation going on the while. His very body does he so pervade, drench, permeate, and suffuse with the joy and ease born of detachment that there is no spot in his whole frame not suffused therewith

77—Then, further, the Bhikkhu suppressing all reasoning and investigation enters into and abides in the second Jhâna, a state of joy and ease, born of serenity of concentration, when no reasoning or investigation goes on—a state of elevation of mind, a tranquilization of the heart within

79.—Then, further, the Bhikkhu, holding aloof from joy, becomes equable (*upekkhako*) and mindful and self-possessed; he experiences in his body that ease which they talk of when they say "The man serene and self-possessed is well at ease," and so he enters and abides in the third Jhâna.

81—Then, further, the Bhikkhu, by the putting away alike of ease and pain, by the passing away alike of any elation or dejection, he had previously felt, enters into and abides in the fourth Jhâna, a state of pure self-possession and equanimity without pain and without ease. And he sits there so suffusing even his body with that ease of purification, of translucence of heart, that there is no spot in his whole frame not suffused therewith

—(*Brahma-jala Sutta* 74-81)

(B. *The Four Infinite Feelings.*)

We must not think that these high states realised by the meditator are for himself alone. It is quite true that Buddhism lays emphasis on giving welfare for oneself, but this is for very profound reasons connected with the law of *Karma* and "dependent origination." The more that an aspirant realises happiness in himself the more compassion will he feel for those who are still in pain. It is not surprising, therefore, that in many of the meditation texts we find that the disciple is described as coming out of the four

* *Viveka*, physically = seclusion; intellectually = from the objects of thought, ethically = of the heart.

Jhānas, rich, pure and energetic, tuning with positive effort to share his wealth with others.

His heart overflowing with Lovingkindness, with Compassion, with Sympathetic Gladness and with Evenmindedness, he abides, raving them forth towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below, thus all around. Everywhere into all places the wide world over, his heart overflowing streams forth ample, expanded, limitless, free from enmity, free from all ill-will

—(*Majjhima Nikāya VII.*)

Just as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions, even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free and deep-felt love!

—(*Pevijja-Sutta, Digha-Nikāya*)

This picture of a trumpet blast of universal love is truly magnificent and, in view of the probable organic unity of all life, we may easily believe that its tones are heard "without difficulty." But the trumpeters are few!

Right concentration includes other exercises which it is impossible to describe without considerable metaphysical discussions; it is right, however, that I should remark that the mystical phase of Buddhist meditation begins here when the Arhat explores one after another the Infinite Realms. I cling to the thought that these highest flights are rendered possible only after the attainment of Universal Love, the trumpet blast prepares the way.

VII. THE FRUITS OF MEDITATION.

I shall not attempt to follow the development of meditative practice as it is

described in Mahāyāna literature or in the numerous philosophical commentaries produced by the later Buddhists, but I think it will be useful to picture, if we can, the probable results accruing to a social life, such as that of ancient India, from the practice of meditation. My readers will remember, perhaps, that I asked them to go back to that time and country in order to help to appreciate the ideas and practices which it was my intention to describe. Now, I am merely going to help them to realise the effects of the meditative life by quoting to them the words of the Emperor Asoka, cut and still to be seen in the rocks of Beshawar. They are more eloquent than any words of mine, and I let them speak alone; they are the words of one who was once a great military conqueror, but who, on repenting of the suffering he had caused, "went out to beat the drum of the Dhamma"

8—Whatsoever meritorious deeds I have done those deeds the people have conformed to and will imitate, whence the result follows that they have grown and will grow in the virtues

11—Among men wherever the aforesaid growth of piety has developed, it has been effected by twofold means, to wit, from regulations and meditation. Of these two means, however, pious regulations are of small account, whereas meditation is superior

Nevertheless, pious regulations have been issued by me to the effect that such and such species are exempt from slaughter, and there are many other pious regulations which I have issued. But the superior effect of meditation is seen in the growth of piety among men, and the more complete abstention from the killing of animate beings and from the sacrifice of living creatures

—(*Asoka's Pillar Edict vi.*)

WILLIAM LOFTUS HARE.

(The next article will deal with Greek Contemplation.)

PLEASURE AND PAIN

By F. S. SNELL.

PLEASURE and pain may also be described as content and discontent.

Now, there are two kinds of content, and two kinds of discontent. To take discontent first, the wrong kind of discontent is the discontent observed in those who grumble at everything and are always worrying themselves about something, never having any real peace. On the other hand, there is also the wrong kind of content—that of those people who are perfectly content with all that they have, and especially with their own ideas, in the sense that they never wish to change any of them, or to accept any others—apparently hoping and expecting that their present mental furniture will continue to serve their purpose for the rest of time.

The right kind of discontent is the discontent of those people whose whole lives are an expression of their desire to grow—those who are always ready to consider new manners, customs or ideas with a view to a possible adoption of part of them, or a useful modification of those already held. And, curiously enough, this kind of discontent leads directly to the right kind of content, for when we see that any new idea may possibly be useful to us, and so are quite ready to accept anything which appeals to our reason and commonsense, everything becomes interesting, all of life is good to see, good to hear, good to feel, and we are content.

It is absolutely necessary for new thoughts and new experiences to come into our lives. If there were no change we could not even be conscious. An example of the operation of this law may be seen in the way in which regular actions which have become habits with us soon become involuntary and subconscious. The same with feelings: when we first

put on our clothes in the morning we feel them, but owing to their remaining in exactly the same position, and to the fact that we have already become so used to wearing clothes, we soon cease to feel them.

In considering the subject of content and discontent, it is well to notice that, as a matter of fact, happiness is the one object of all humanity. This is realised and admitted quite frankly in the East, where it is continually referred to, not only in the scriptures, but also in many other books.

The question is, then, seeing that we are immortal beings, how can we secure bliss and happiness for ever?

To answer this question, it is first of all necessary to understand exactly what pleasure and pain are, and what are the conditions which have to do with them. The first thing to realise is that the pleasure and pain are not in the experiences themselves, but entirely in our attitude towards them. The fact is stated in Omar Khayyam—

I sent my soul through the invisible,
Some letter of that after-life to spell
And by and by my soul returned to me
And answered "I Myself am Heaven and Hell"

Then, again, Shakespeare says. "There is nothing either good or bad but thinking makes it so." In support of this statement we can easily find many instances of other people enjoying what to us is merely pain, and heartily disliking what to us is pleasure. Thus Dervishes take a fiendish delight in slashing their bodies with knives; a drunkard may find more pleasure in drinking a glass of whisky than in reading the most beautiful poem; another man will find pleasure in reading loathsome details of some horrible crime.

Nothing, therefore, is pleasurable or painful in itself—it all depends upon the

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state of consciousness of the one experiencing it. In short, pleasure is harmony and pain disharmony. Pain consists in a rending asunder of our natures. If one's whole being were concentrated upon the particular thing one was experiencing, the result would be pleasure, whatever the experience might happen to be. But as long as one is divided, and while one half of oneself is experiencing some particular thing the other half is stopping to make comments, or is in any way drawing back, the result is pain.

There are some people to whom this fact—that any experience under the sun is pleasurable if only one is entirely concentrated on it—has been proved by personal experience.

What happens when a person has to undergo intense pain, as, for instance, in the case of an operation?

People in this position, instead of being anxious to get all that is to be got out of the experience which they are about to undergo, and concentrating the whole of their attention on it, are usually thinking also how unpleasant it will be, wondering how long it will last, etc.—with the result that, as the pain becomes more intense, the disharmony becomes greater instead of less, until at last they faint.

But there are some people who absolutely cannot faint, whatever happens to them. What would take place in such a case? These are the people for whom it would be possible to learn this great truth about pain from personal experience. For, finally, the pain would become so intense that they could not help allowing it to absorb the real total of their attention; and it is a fact that, in that moment, the pain suddenly swings over and becomes the most intense pleasure—pleasure practically inconceivable for those who have not experienced it.

Clearly, the knowledge of this fact opens up new possibilities for us. We see, perhaps, for the first time, that it is possible to acquire the faculty of enjoying everything.

How is this faculty to be acquired?

Well, not only is this faculty not foreign to our natures, but even to our natures, as we at present imagine them, it is not nearly so foreign as might appear at first sight.

We do this thing in reading novels. When we read a novel, although we may identify our interests with those of the hero, yet we are able to enjoy the whole of his experiences, pleasurable or painful, in the ordinary sense of the terms. We must become like children stretching out our arms to life, keen on getting as much out of it as possible, and ready to enjoy everything that comes our way. We must not identify ourselves with our feelings and emotions. They are not us, but merely our instruments. This idea has been most wonderfully expressed by Edward Carpenter—

Now understand me well

There is no desire or indulgence that is forbidden; there is not one good and another evil, all are alike in that respect;

In place all are to be used

Yet in using be not entangled in them; for then already they are bad, and will cause thee suffering

When thy body, as needs must happen at times, is carried along on the wind of passion, say not thou: "I desire this or that,"

For the "I" neither desires nor fears anything, but is free and in everlasting glory, dwelling in heaven and pouring out joy like the sun on all sides

* * *
So while thy body of desire is (and must be by the law of its nature) incessantly in motion in the world of suffering, the "I" high up above is fixed in heaven

We must remember that unpleasant experiences are worth while; indeed, that they are necessary for us to be able to obtain joy from the ones we call pleasant. We cannot experience pleasure alone: we must accept pleasure and pain equally. He who is never tired cannot know what rest really is, he who always travels by train can never experience the joy felt by the weary pedestrian at the moment at which he catches the first glimpse of his destination.

Another great obstacle to obtaining this faculty is laziness. no man can experience keen enjoyment when he is half-

asleep. The first condition, then, is to be strenuous. The next condition is to have some real work to do to have a central, fixed purpose in life. This does not mean necessarily a trade or a profession—it can just as well be self-improvement, or a study of human nature, but it must be consistent and intelligent. Happiness should never be sought directly, it must always come as the natural corollary of whatever one is doing at the time. One should never say: "Now, I will be happy," but set about doing something, with the firm faith that one will certainly be happy in doing it. Never pursue pleasure, but let pleasure pursue you. Pleasure should always come as the natural (and, indeed, inevitable) accompaniment of life, believed in with a kind of free faith, but never sought as the object of life. As Edward Carpenter says in "Love's Coming of Age"—

"Sex-pleasures afford a kind of type of all pleasure. The dissatisfaction which at times follows on them is the same as follows on all pleasure which is *sought*, and which does not come unsought. The dissatisfaction is not in the nature of the pleasure itself, but in the nature of *seeking*. In going off in pursuit of things external, the 'I' (since it really has everything and needs nothing) deceives itself, goes out from its true home, tears itself asunder, and admits a gap or rent into its own being. This, it must be supposed, is what is meant by *sin*—the separation or sundering of one's being—and all the pain that goes therewith. It all consists in *seeking* those external things and pleasures, not (a thousand times be it said) in the external things or pleasures themselves. They are all fair and gracious enough, their place is to stand round the throne and offer their homage—if so be we will accept it. But for us to go out of ourselves to run after *them*, to allow ourselves to be divided and rent in twain by *their* attraction, that is an inversion of the order of heaven."

The next point is that we must be true to ourselves. Make a clean sweep of all that is not your own pleasures, emotions, ideas, moral code. Decide what *you* really

want at the moments when you are at your best and highest. By doing this, and considering all the circumstances of the case, you can construct your own moral code. Do not shirk honest self-examination. As long as you deceive yourself you are a slave.

We all have good moments and bad moments, but in our bad moments it is possible to get back to our good moments by thinking, and the best way to do this is by means of mental associations. In one's better moments one should select a beautiful picture, a poem, or a piece of music which expresses one's ideas—this will form a kind of talisman—and then at other times this higher state of consciousness can be regained by thinking of or reading or hearing that particular thing. But such a talisman must be carefully preserved. If one reads such a passage when in a wrong mood, it will become mentally associated with quite a different set of ideas, and its value will be lost entirely. Therefore, one should never read particular books or read particular pieces of music when one is not in the right mood to enjoy them, or they will no longer have any value when one is in the right mood.

The essence of happiness is freedom—in fact, one might say that pleasure is freedom, and pain the struggle for freedom. The idea of freedom is the key to the whole problem. The history of the human soul is one long struggle for freedom.

A captive in prison desires freedom. He emerges from the prison and thinks he has gained what he desired, but soon, having freedom to move about, he becomes the slave of passions and desires, and so begins to feel again a new desire for freedom, and so on,—it is one continual struggle for freedom. We must remember, therefore, that one particular like or dislike or one particular line of thought is a limitation, and as long as we are under its influence we are not free. In short, one might say that the true cause of unhappiness is identification with one thing rather than with another.

F. S. SNELL.

THE RATIONALE OF THE ORDER OF THE STAR IN THE EAST

VI.

By THE GENERAL SECRETARY.

[In the May number a general statement was given of the belief in connection with the place and function of the world's Religions and of the Great Founders of Religions, as held by a large number of members of the Order of the Star in the East. It was pointed out how strong are the arguments for connecting such revelations of divine truth with the need of the world from age to age, and for regarding them as all parts of one Great Scheme for the spiritual helping of humanity. And a further consideration of the time when the need for such help was likely to be most urgent led to the conclusion that the greatest need would probably be felt in what was called a "period of major transition," i.e., a period when the world was passing out of one great age of civilisation into another. For at such a time it would stand particularly in need of that higher constructive wisdom and guidance, which a great Spiritual Teacher alone can give.

The next two or three papers are concerned with the query : Are we in such a period of major transition to-day ?]

I

A STATE of transition can in one sense, of course, always be predicated of the world. But the words can be used in a general and a special way. It is true that the world is always moving, but it seems for long periods of time to move, as it were, within certain great dispensations of things. Its progress is within a certain philosophy of life and a certain general arrangement of outer conditions. And then comes a point where it reaches the end of these and, passing out of them, presses forward into new and unknown regions. Another dispensation, another synthesis of life, awaits it ; but between the two there is a gap, and that gap constitutes what we mean by a transition in the special and larger sense. It is the hiatus between two dispensations—the point, as some would say, between the rounding off of one world-cycle and the beginning of another.

Can such a transition be detected ? We think that it can.

THE MARKS OF TRANSITION.

It is true that to grasp the essential movement of an age, in such a way as to submit it to analysis and dissection, is

no easy matter. Even in dealing with the remote past, where some kind of perspective should reasonably be possible, the true appreciation of historical tendencies and values is one which, as a rule, belongs only to the trained historian ; and in the case of the present the task becomes, in some ways, still more difficult.

Nevertheless, the present—just because it is the present, and just because we are living in it and sharing vitally in its movement—has about it something which, if it does not always lay itself open to the intellectual analysis, reveals itself none the less surely to another stratum of consciousness.

Most of us, who are at all sensitive, have within us a kind of historical "barometer." We may not be trained observers of contemporary events, but somewhere inside us is a faculty of perception which is aware of large tendencies, which is conscious of the rate of speed at which things are moving, and for which what the future historian will speak of as "significance" is already a matter of psychological experience. We can feel when the world is "working up for something," and we have a kind of historico-ethical sense

which enables us to determine what the biologists call "survival-value" in the case of causes and ideas.

In a word, we are greater mystics than we sometimes care to admit. Our little souls are in some kind of sympathetic *rapproch* with the great World-Soul which envelops us; we feel its cosmic hopes and fears; we catch faint glimpses of its far intentions; and we are tremblingly aware when it is gathering itself up for some great moment, or crisis, in its majestic onflow of purpose and achievement.

At a time of major transition (*i.e.*, when one civilisation is giving place to another) this sense becomes particularly acute; and it is helped at such a time by a number of indications which can be definitely observed and studied. In other words, when the world (or an important part of it) reaches a crisis of this kind and magnitude, the intellect can be definitely brought in to reinforce and substantiate the deeper intuition. For every such crisis has about it a number of well-defined characteristics.

These characteristics arise out of the nature of the process involved.

There are three factors in every such transition—the old, the new, and that which is passing between them. And these, in their turn, resolve themselves into the eternal dualism of life and form.

That which is passing is the life—the great living soul of humanity. That which it is leaving behind and that toward which it is pressing forward are both forms—the forms in which it has clothed itself in the past, the forms in which it will clothe itself in the future. The fact that it is passing from the one to the other can mean only one thing—namely, that it has outgrown the former and that, for the new potentialities that are stirring within it, it needs the latter. Two signs, therefore, we shall always observe in such a time—on the one hand, the increasing impotence of the older formulations of life, on the other, the emergence of a new spirit, a new yearning within the life, as yet unformulated but striving eagerly for self-expression.

A period of transition, therefore, in the larger sense of the term, will be marked by many indications that the old institutions, in which the general life has embodied itself in the past, are somehow losing their grip. The strong life-forces of humanity no longer pour into them and animate them. They are no longer in touch with the movement of the times. And this will be true not only of institutions, but also of forms of thought, ways of looking at things, habitual concepts and judgments—all of them "forms" in the strict philosophical sense. The old ways of envisaging man and the world will seem to be no longer effective. They will have become threadbare, jejune, even slightly ridiculous. The old nostrums for dealing with practical problems will similarly fail of their potency, and the malady, instead of being healed, will grow worse.

And with the general sense of failure will come also a desperate quest for the right remedies, all along the line. A time of transition is always a time of a thousand experiments and suggestions. Every branch of life and thought is then astir with change and movement. Indeed, this intellectual ferment and unrest is one of the clearest symptoms of such a time. It arises from that highly-quickenened self-consciousness which is itself but the reflection, in the world of thought, of the quickening of the wheels of the World-Process. That it should be bewildering in the variety of its expression is natural enough for two reasons. In the first place so vast a movement, affecting whole masses of humanity at once, will obviously work differently through different temperaments, and through minds differently placed in respect of their circumstances and their angle of vision. In the second place, the future is still "free," its forms are yet to be found, and there is consequently ample room for ranging.

But, at the same time, chaotic though all this activity may be in its outward expression, the deeper movement beneath it is nevertheless one movement, and out

of this basic unity emerges yet another characteristic which is typical of the time.

For beneath the clamour of causes and movements, which such a time will bring forth, there will gradually become visible a certain impressive unanimity. Out of the great mass of inchoate idealism certain great constructive ideas will begin vaguely to formulate themselves, and there will be about the type of thought thus emerging a dynamic and regenerative quality which will mark it out as belonging to the future. Overlaid with misunderstanding, linked as it necessarily must be, at first, with much that is unessential or trivial, nevertheless out of the general striving and seeking after the light will be born the first adumbration of the philosophy which is to be the soul of the world's new order. Like volcanic peaks rising from the deep will be thrown up the master-concepts of the next age.

THE BATTLE OF OLD AND NEW.

It is between this philosophy and that of the age which is passing that the great battle of the transition has to be fought out.

The conditions of that battle arise, like the other phenomena mentioned, out of the nature of the case. The old philosophy is, *ex hypothesi*, formulated, clear-cut, articulate, rich in precedent and authority; the new is vague and ill-defined, without authority, apparently impracticable. And so the great battle is, in the first place, between a dream, an intuition, an ideal, and the serried ranks of tried experience and common-sense.

Again, because the old is more articulate than the new, the new will sometimes, in the very struggle for self-expression, borrow the phraseology of the old, and in this way often, for the time being, forget its own true nature and purpose.

Finally, since the battle is ultimately one of Nature's making—since the transition, which is responsible for it, is one of Nature's transitions—Nature herself will fight upon the side of the new. And she will do this by so pressing upon Man, by so harassing him and compelling him that, even against

his will, he will be forced to adopt the new philosophy. Problems will rise up and menace him which he can solve in no other way. Circumstances will so group themselves that they can be dealt with only in its terms. Life, in a word, will rapidly become unliveable, save as it dictates.

These then are the marks—visible to the intellect no less than to the intuition—of what has been here called a "period of major transition," *i.e.*, the period between two civilisations. The break up, all along in the line, of one great system of life, and the desperate, universal search for another; the gradual emergence, out of this all experimentation and unrest, of a new idealism which is to be the shaping thought of the future; and, finally, the battle for world-mastery between the philosophies of yesterday and to-morrow, waged under conditions which are inevitable where the life is passing onward from a long established set of forms into a state of being yet unformulated—all these are signs of the times, showing clearly to the observant and thoughtful eye that one age of thought and civilisation is setting and another is about to dawn.

II.

THE WORLD TO-DAY.

It is because many of those signs are present to-day—because, on many sides, that which has just been described seems to be happening in our own time and in the world which we know—that many of us have been led to conclude that our own age is in precisely such a period of transition.

Even the unreflective eye, as it glances over the world to-day, must be aware of the intensity and the universality of the unrest which is visible in human life and affairs. The first significant point which engages our notice is the mere swiftness of the movement of our times. It is obvious that we are living in a period of profound changes and of great and significant events.

Never before, perhaps, has it been so impossible to predict what even the next month or the next week will bring forth. There is a general feeling that at any moment something may happen to change the whole outer tenour of the world's life or to effect a profound revolution in human thought. And so fully has this expectation been justified that we have, as a matter of fact, become almost inured to great happenings. Events which, not so very long ago, would have been regarded as of epoch-making importance, now pass almost unnoticed. The habit of the stupendous has settled upon us, and the unexpected has come to be the expected.

And yet we have only to check ourselves for a moment—to pause and glance back—in order to see how wonderful it all is. Dulled though his vision of the tremendous processes at work all about him may be, either by his very proximity to them or by the ready way in which human nature can become accustomed to anything, the man of middle age—even the comparatively young man—cannot look back to his own early days without realising that he is living to-day in an entirely new world.

New nations and new civilisations have come to the front. New classes have awakened to self-consciousness. Mankind has developed new and hitherto undreamt-of mutual relationships. Knowledge has, in every direction, multiplied itself, and there has been a whole host of incredible new achievements added to the list of man's conquests over the forces of Nature.

Nor have these outer changes been all; for there has accompanied them a revolution in ideals, in manners, in attitude towards life, no less striking. Indeed, for some time past, every decade has rendered the previous decade old-fashioned, and—perhaps for the first time in history—an interval of a quarter of a century has come to be an interval between two distinct epochs, separated from each other by the profoundest gulf in every quality of thought, sentiment and achievement.

III.

TRANSITION SICKNESS.

To this swiftness of movement is added another, that other mark no less significant;—a sure sign that we are passing out of the old into the new, and that is a growing sense of dissatisfaction, a discontent with past achievements, a feeling of failure and of impotence, of being out of tune with the deep eternal purposes of life. This is the true "transition sickness," the malady of soul which heralds a new order and a new age; and it comes only when material greatness turns to ashes in the mouth.

We may see it on every side among the more advanced nations of the world to-day.

It is true that, in innumerable ways, human life has been enriched and enhanced, but, many are asking, has it become happier? It is true that Nature has, in many ways, been triumphantly subjugated, but has Man become thereby, in any way, more the master of his life? Would it not be correct to say that there is probably to-day a profounder and more widely spread unhappiness, a greater discontent, a more penetrating hopelessness than at almost any previous time in history? Was the struggle for bare existence ever fiercer than to-day? Was mankind ever more divided? Was there ever less certainty of aim, less of general agreement as to what life means and is?

Such are the questions that trouble the more thoughtful among men to-day. It is felt that the victories of modern civilisation have been hardly won; that every gain in efficiency has been balanced by some falling-off in joyousness, in contentment, in virtue, in health and energy—in general well-being of body and mind, that human life, in a word, has been developed at the expense of humanity.

Thus, in the realm of concrete achievement, there has been a vast development of Industry; but has it not generated for us those extremes of wealth and poverty which are the crying economic problem of

the day—at one end the millionaire who has made too much, at the other end the poor, sweated wretch, whose life is one long tale of overwork and semi-starvation? Has it not built for us our huge and hideous modern cities with their miles of squalid and unhealthy slums, in which a humanity just as wretched and unhealthy drags out its miserable travesty of a life? And further, has it not had its moral as well as its physical conquests? Has it not succeeded, in great measure, in blunting fine instincts, in lowering motives, in setting up, its own ethical code, and in warping the whole of our social, national and international life to suit its own ends?

Again, Machinery of every sort has been invented and elaborated to meet the growing needs of a complex civilisation, and we all know that there have been very marvellous achievements along these lines. But also we know that one, at least, of the results of all this has been the growth of unemployment, that another has been the killing out of the old handicrafts—and, with them, of the old skill of hand and eye and of the artistic sense which informed them—and the flooding of the markets with second-rate products; while the most ominous symptom of all has been the way in which the choicest inventive ability and the highest mechanical ingenuity of modern times have flowed, almost automatically, into channels of destruction. A recent article on the gun-turrets of a battleship described them as "the most wonderful mass of delicate and intricate machinery in the world." This may perhaps stand as a comment upon one side of our mechanical civilisation!

And so it is all along the line,—every gain balanced by a loss, every achievement apparently nullified by the raising of new difficulties.

But it is when we turn to the more intellectual and spiritual side of the movement of our age that the phenomenon of balance and compensation becomes most glaringly apparent—when, for example, we turn to those great ideals of our times, which, more than anything else,

represent and sum up the progress of which we are so proud—the ideals of Liberty and of Knowledge.

It may be granted, broadly speaking, that, in nearly every country, the last half century has witnessed an advance in the direction of civic freedom. But the outward signs of that advance have been, in a great measure, those of menace and destruction. It is true that whole sections of the population which were formerly inarticulate have now found a voice, and, with a voice, a power. But this victory has, if we take all things into consideration, obviously been won at a price. For it has carried with it a very general decay of authority, penetrating into every corner of modern life. Old reverences and allegiances—healthy, simple, and ennobling—have disappeared, discipline of every kind has weakened, and old sanctions have no longer their former effectiveness. And what has been the result? Look wherever we will to-day, we behold strife—the strife of class against class, of party against party, of individual against individual—and strife becoming ever fiercer and more bitter. And as it has become more bitter, it has become more unscrupulous.

The observer, in his doubt and anxiety, may well ask. Has the so-called growth in liberty of expression really brought freedom to the people, or only a new tyranny even more ineluctable than before? Has it not been merely a shifting of power, and, in the name of liberty, brought new slaveries in its train? Can we, in brief, say of our modern social life, that it is in process of advancing towards a cosmos, or must we say that with every year that passes, it is drawing nearer to chaos and dissolution?

But it is when we pass to the other great modern ideal—that of Knowledge—that we seem, at the first glance, to light upon an even deeper malady of the age. It is true that physical science has accomplished wonders; but at what spiritual price? Has it not, say the pessimists, robbed us of the faith we once had, and given us nothing in exchange? Is

it not generally true to say that, while we know enormously more, we believe less; that, while science may have increased our information about the world, it has given us no philosophy of life? What is the intellectual keynote of our age? Is it not negation? Why? Principally, it would seem, because the predominance of the physical sciences has led to the tacit adoption, by the popular mind, of a spurious scientific method in regions of life and thought, to which (as at present understood) it does not legitimately apply, or of which it can necessarily give only a very imperfect account.

Thus Science has been, in one great respect, a cause of impoverishment rather than enrichment to human life. It has, moreover, placed the average man in a painful dilemma. On the one hand, it has sapped the authority of those institutions and those bodies of doctrine which, at least, gave him something to cling to, something by which to guide his steps through the troubles and difficulties of life. On the other hand—being, as it is, strictly limited in scope and method—it has been, of its very nature, incapable of filling the vacuum thus created and of supplying out of its own knowledge just that which the human soul demands. After all, why should it seek to meet the demand of something, of the very existence of which it possesses no valid proof?

The result has been that (speaking quite generally) the modern world finds itself situated between two sets of teachers, neither of whom can really satisfy it, on the one side, those whose intellect and attainments it heartily respects, and upon whose information (so far as it goes) it can intellectually rely, yet whose truth it cannot use for the deepest purposes of life, and, on the other side, those whose truth it might so use, but who have, by contrast, lost in a great measure its intellectual trust and respect.

And, in the West at least, the spiritual difficulty here has been increased by the fact that, for centuries past, the history of Science has been distinguished by pre-

cisely those high qualities which the spiritual nature in man most admires and reverences—such as courage under difficulties, indomitable perseverance and self-sacrifice, the bold pursuit of truth at all costs, and the unceasing struggle for freedom of thought; while the history of Religion has been clouded and darkened by just those other qualities which human intuition most condemns—by a selfish and pusillanimous spirit of reaction, by cruelty and vindictiveness, by bigotry and narrowness, and by the steadfast setting of the face against light and progress.

And even where, as has been the case in most of the Protestant countries of Europe, Religion has capitulated to Science, and dare no longer dispute its claims, this acquiescence has not been, for the most part, a noble acquiescence. It has been, on the contrary, in many ways less manly than the stouter obscurantism of Rome, for it has come about by the silent yielding of positions which should theoretically, according to all accepted principles, have been defended.

Using other words, we may say that it has come about through a compromise which is not, as such a compromise ought to be, a true synthesis (*i.e.*, the resolution of differences in a higher unity) but a mere leaving in suspension of a number of unreconciled factors.

It has been, in a word, too much in the nature of a conspiracy of silence; an intentional ignoring of difficulties which, for one reason or another, cannot be openly faced. And as such it has naturally forfeited sympathy and respect.

How has all this reacted upon the general spiritual life of our times?

Two great effects may be noted. The observer has long seen, in the first place, that the Churches have, quite obviously, passed out of touch with the thought-movement of the age. They no longer mould public opinion, they have ceased to lead, in a period when so much of the profoundest importance is going on in every department of life, their voice is practically dumb. It has indeed been a matter of

general comment of late years, how, with problems gathering on every side, the Churches have had no practical solution to offer; how, in times of disturbance they have conspicuously failed to be what we might have expected them to be, agencies of harmony and peace, strong enough to impose a higher ideal upon the struggle of conflicting selfishnesses; how, in a word, they have seemed to have no message in particular for the age in which we are living, but have continued to move in their own little world of retrospect and quotation—remote, unreal, aloof—with few words of comfort, no word of explanation, none of elucidation for those struggling with the strong realities of outer life.

He has also seen, in the second place, that—partly as a consequence of this, partly owing to other natural processes—the world of our time has come to be practically without a Religion. And by a Religion he would mean here not an organisation—an institution with certain rules, ceremonies, and observances, upheld by custom and tradition—but a living spiritual faith and a living spiritual philosophy. There may be religious individuals, in this sense, but, such an observer would say, there is little, in the world as we know it (particularly in the Western world), of that fusing together of secular and spiritual life, of that permeation of the whole public and private life with a great spiritual ideal and a sense of spiritual responsibility, which may always be observed in ages when Religion is really alive.

Religion to-day, he would note, is largely relegated to particular sur-

roundings, or to particular seasons; and outside these it has but small effective influence. It is tepid and nerveless without strength of conviction. People seldom refer to it, it is kept as far as possible in the background, and it would be considered extremely odd to introduce it, as a real living factor, into any of the serious, practical interests of life—commerce, for example, or politics.

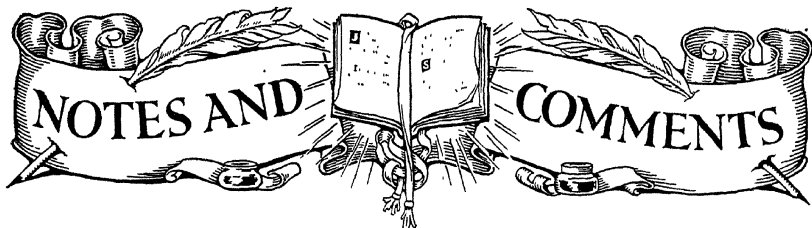
The warmth of a living faith is no longer with us, and there has settled down upon our age that chill negation which always comes with the absence of strong positive belief.

It is in this chill atmosphere that the great battles of our time are being fought out, and the consequence has been that to the natural difficulty of the problems which are pressing upon men to-day has been added a sense almost of desolation or despair. Where is the meaning, the justice, the purpose of it all? That is the cry in many a heart to-day; and to that cry the age has at present no answer.

And so one feature of the times through which we are passing is a great soul-hunger. We may note it on every side of us; we may read it even where it is not avowed. That is the true tragedy of our age, the tragedy to which the so-called movement of progress and enlightenment has brought us. Our age, say the pessimists, has gained everything; but it has lost its own soul. It is wonderful, it is splendid, it is accomplished; but it is not happy at heart. It is being eaten away by a consuming disease. Its soul is empty and there is none to fill it. "The hungry sheep look up and are not fed."

F. A. WOODHOUSE

(To be continued.)



REPORTS FROM NATIONAL REPRESENTATIVES.

Fru. Diderichsen, National Representative for Denmark, tells me that since her last letter the Star work in Denmark has been progressing slowly, but steadily. The Section

Denmark.

has now 206 members. Herr Hermann Thoning has been doing very useful work as a lecturer, having spoken in eight of the largest towns on the coming of the Great Teacher. More than fifteen hundred people attended his meetings. Fru. Diderichsen, although in very poor health, has also been lecturing; but her chief contribution to the movement has been a life of Annie Besant, of which she sends me a copy. "It is a pity," she writes, "that you cannot read it, but I think you will be able to see that I have endeavoured to introduce all the most striking features and activities of this most wonderful life, also those belonging to the past twenty-three years, though I have limited the last part of the book to the broad outlines, since to give a detailed account of this latter period would be to give the history of the Theosophical Society in the same period—and that did not enter into the plan of my sketch."

The book has been written partly for the benefit of T.S. and Star members in the Scandinavian countries, but principally, in the author's words: "To open the eyes of that section of the Scandinavian public, which is not completely fettered by the prejudices of a narrow clericalism, to the absolute honesty and uprightness of our Protector's character, to her perpetual and wonderful self-sacrificing work for all those who are in the shadow, physically, morally and mentally, to her indefatigable search for truth, and to her struggle through mistakes and darkness to the light." All Star members will hope that the book may achieve this most worthy purpose, for there is nothing by which the world loses so much as by its lack of appreciation of, and gratitude towards, its own greatest servants.

Mlle. Dijkgraaf writes from Holland. "It seems our destiny, in Holland, to grow so very slowly that it is hardly perceptible. We began

Holland.

the year with 608 members, and at the end we find only 659. Still, I cannot complain that our movement is lacking in enthusiasm or devotion, but it is a fact that as soon as new names are sent in for admission to membership, an almost equal number of members write that they no longer wish to remain in the Order. In many cases the

circumstances since August seem to be the cause, people say that, when such things as happen now are possible, a Great Teacher will surely not come to this world. But also many feel the strain and stress so much that they do not know any longer what to believe, and so they prefer to withdraw.

"Of course, I have tried to point out that nothing can happen that is not in the Divine Plan, and that He also is in war and strife as well as in peace and prosperity, but they have no courage and can't see it."

"In the beginning of 1914 many public lectures were given by different members, but especially Mrs. Ros-Vryman lectured for the Order in Amersfoort, Amsterdam, Apeldoorn, Arnhem, The Hague, Hilversum, Leiden, Nymegen, Rotterdam and in Utrecht den Helder."

"In some places she spoke in the church, and in den Helder the audience consisted of 800. Generally the local papers give a fairly good report, as, on the whole, the press seems favourable to our movement."

"On the days appointed by our Head for general meetings, these were held as usually, in Utrecht, in the Church of the Protestantenbond. These meetings are always very well attended, and so harmonious that the Blessing of the Great Ones is nearly always felt, and the members go home much strengthened for fresh work. Since April we have a choir, specially for the Order, which has grown during the year to about 50 members. Their leader, Mrs. van der Linden van Snelrewaard, is a well-known musician and composer of songs. She knows how to make music a focus for higher forces and so adds greatly to the influence our meetings spread. In nearly all the centres, quiet but steady work is going on. This winter, owing to the difficult times, we have not had so many public lectures, but nearly all the secretaries have been very active in helping the fugitives, in arranging evenings for the soldiers, bringing together clothes, books and games for both, and preparing for the Red Cross. Much sympathy and interest is shown among the soldiers, and several of our members are recruited from the ranks."

Sweden.

Sweden has now 170 members. Fru. Kuylenstierna, the National Representative, reports no changes in the general work of the Section.

A very encouraging record of activity is sent from the National Representative of the Australian Section, Mr. T. H. Martin. Mr. Martin writes: "The *Herald of the Star*

Australia. is now sent monthly to about seventy public libraries which have accepted our offer to supply them gratis. Evidence that they are read comes along frequently. I have a note to-day from a stranger who says she reads the magazine in a certain country town library and asks for copies of the January issue to be forwarded to two addresses, which she gives. Last week another stranger, mentioning another distant place, asked for literature about the Order, as he and three friends felt greatly interested in it from reading the *Herald*.

"In New South Wales the State Secretary is devoting attention to the blind. Every month a Magazine in Braille is prepared by members of the Order and sent to the Institute for the Blind in Sydney.

"The Institute shelters some hundreds of sightless readers who are grateful for this help and greatly appreciate it. The whole of 'At the Feet of the Master,' 'To Those Who Mourn,' and extracts from the *Herald* have passed into

Braille for the Institute in the issues of the last few months. In a country town of New South Wales a Private School for Boys is under the control of a member of the Order. At noon daily all the boys line up for a sort of brief military drill, but they exercise their minds rather than their muscles by sending out thoughts of goodwill to the soldiers. They join in voicing a petition thus:

"Please, dear Master, help the world to find a way for lasting peace, and please help our boys to be very good and faithful servants, and take care of them and of the horses, too."

"By the way, the Electoral district of which this town is a part, is represented in our Parliament by Col. Braund, an enthusiastic Star member. The Colonel is now with the first Australian Contingent in Egypt, or possibly by this time in France with many other Star members.

"All the chief centres hold meetings for members at regular intervals. Sydney is particularly fortunate in having been able to hear an address from Mr. Leadbeater at each of its monthly Sunday morning reunions for some time past. The membership increases quietly and steadily, and we are now approaching the 1,600 mark."

E. A. W.

CORRESPONDENCE.

To the Editor of the *Herald of the Star*

DEAR SIR,—In the current issue of the *Herald of the Star* there is a letter "War and the World Plan," signed by G. S. Arundale, from which I quote the following:—"Evil is that which hinders evolution. It would be evil for Mrs. Besant to eat meat for it would incapacitate her entirely for all work. Must everybody also renounce meat?"

Everyone who has read Mrs. Besant's "Vegetarianism in the Light of Theosophy" knows that her motive lies far deeper than her mere capacity for work, therefore it is a most unfair statement to make with regard to her. I can only conclude that the writer is a meat eater and is juggling with his conscience by these sophistical arguments, utterly unworthy of a place in the *Herald*. To take his own argument: "Evil is that which hinders evolution," meat eating is not only injurious physically, but degrades those who are compelled to kill and prepare it, therefore hindering their evolution as well as that of the animal. The same applies to the practice of vivisection, therefore it is both moral and logical to stop such evils. In fairness to Mrs. Besant and to those who hold that vivisection and the unnecessary slaughter of animals for food are morally wrong, may I ask that you will give the same publicity to this letter as that of Mr. Arundale.

Yours fraternally,

May 14th, 1915.

(Mrs.) FANNIE CLARKSON.

To the Editor of the *Herald of the Star*.

SIR,—In Mr. Arundale's letter in your May issue, he appears not only to condone, but to sanction vivisection and cannibalism in those whose desires prompt the practice. By the same line of logic we must assume that he excuses participation in "white slavery," in burglary, murder, or any abomination indulged in by those undeveloped souls—his unfortunate brethren still on a lower plane than his own and Mrs. Besant's. Human evolution works and sinners become saints, not by having evil, primitive customs condoned and slurred over, but by individual heart-searching and by the light of the better examples of those who have "gone through the fire" and become purified thereby. How can anyone who *thinks* call himself an apostle of Brotherhood and, at the same time, hesitate to condemn any practice by which a fellow sentient creature is caused unnecessary suffering, or which by its nature deadens and degrades the spiritual or higher impulses latent in the human soul? Mr. Arundale's argument furnishes a loophole for those of low moral sense, and is calculated to depress those who are already striving, and yearning towards the betterment that can only come through the recognition of the need of self-reformation.

Yours truly,

May 18th, 1915

JENNIE C. BRACE.

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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star in the East, may stand.

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THE MESSAGE

*Awake in my dim room I lay,
While all the sounds that fill the day
Faded and died :
Then with a sigh, as though of sudden rain,
I heard the Night come to my window-pane,
And wait outside.*

*Her cheek was pressed against the glass,
Her hair waved to and fro, like grass
In windy fields.
I heard her gentle breathing on the air ;
She said no word, but waited silent there,
As one who shields*

*Her eyes, and stands entranced in thought,
While lovely imageries, wrought
Of sorrow, flow
Through the still brain, and fade, and leave behind
Nought—like the aimless blowing of the wind
O'er virgin snow.*

*" O Night," I cried, " why stand you here
With sighing breath, as though in fear ?
O sentinel,
Silent and dread, close-pressed against the pane,
What is the message that you bring ? I fain
Would have you tell."*

*A ghostly breeze came drifting through
The open casement then, and blew
The curtains far
Apart. I, trembling, saw a form outlined
Against the sky, that held, unblown by wind,
A single star.*

*So in this night of war that lies
O'er all the world, where through men's eyes
But dimly grope,
I see a figure, terrible yet grand,
Holding above earth's pain, with steady hand,
A Star of Hope.*

EVA M. MARTIN.



By G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

ISOMETIMES wonder, as I write these pages, whether I shall ever accomplish the feat of expressing sentiments to which no exception will be taken. My views with regard to the war have brought down upon me censure from many quarters, excepting, of course, Germany. In France, meanings have been introduced into my sentences which were certainly not there when the *Starlight* left English shores, and some of my Belgian friends have summoned me to blush for these pages. On the other hand, a few have written regularly to thank me for the attitude I have taken up, and have been glad that within our Order there is room for views as apparently opposed as those of Mrs. Besant and myself.

Then came the June *Starlight*, and I am told that the only escape for me from severer censure is in the fact that at the head of these columns is printed a statement to the effect that the Order is not responsible for the personal views I express below. Germany regrets that I should have allowed myself to be sucked within the whirlpool of prejudice, while France will do me the honour of re-

printing portions of the June *Starlight* with commendatory comments. Really, I feel quite bewildered. So far as I am aware, my views have undergone no substantial change since I wrote the circular letter—in August last—to all members of our Order. I can only conclude, therefore, that either I have been expressing myself clumsily, or I have been misunderstood. In reality, it does not much matter which of the two calamities has occurred. I have never been opposed to war. I know full well that the great Rulers of the world from time to time employ war as an instrument in their service of the world. I can clearly understand that war is an emergency force which must be brought into operation at critical moments—when great progress has to be made in a short time, even at the expense of great pain. The horrors of war have been brought home to us to a certain extent, though not nearly as completely as they might be and, in my opinion, ought to be. At the same time, however, the magnificent effect of war on the better types of human nature should be emphasised as clearly. People who condemn war on general

principles have entered upon the present conflict with as prejudiced a mind as has the ardent devotee of fighting. All war is terrible, some of it is horrible; but some of it, though terrible, is grand; and the fact that war has its grandeur as well as its horrors is to me proof that it is, as Mrs. Besant has told us, God-guided. The shadows of war come upon us to chill our happiness and to make dim our vision of war's brilliance. Some day there shall be no more war, but I believe that at our present stage of civilisation wars are still necessary, though we live in the hope that this war shall be the last, and while I fully respect, and honour the principles of, those who refuse to take part in any war, because to them all war is wrong, and while I appreciate the position of any who, though not opposed on principle to war, feel called to Act 2 rather than to participation in Act 1—the war itself—nevertheless my personal temperament leads me to the conclusion that the war now devastating the world is an inevitable factor in preparing the way for the coming of a great World-Teacher.

* * *

WHETHER any individual is called upon to take part in this particular form of preparation is a question for each individual to determine for himself. He may, as I have said, condemn all war as wrong, and occupy himself in some other form of preparation. For my own part, I am not a soldier by instinct, at least not a soldier in the ordinary sense of the word, and circumstances prevent me from enlisting or applying for a commission. I have other work to do, equally preparative, for the coming of the great World-Teacher, and work which at present I alone can do. But I am anxious to have some small part in Act 1, however much I belong to Act 2 in the long run, and I take such service in connection with war work as does not hinder my due performance of the special duties entrusted to me. I cannot help feeling that, however much one may be opposed to war on principle, at least it is one's duty—provided that other more imperative duties do not

intervene—to work on the mercy side of war in order to emphasise that aspect to the fullest extent. However much any one of us may recoil with horror from the awfulness of war, the war exists, and the least thing we can do is to help to alleviate the sufferings of those upon whom the awfulness has in part descended.

It is an indisputable fact that this conflict has been the cause of the spiritual awakening of thousands, perhaps of hundreds of thousands. It is impossible for me to condemn war utterly when I see for myself the way in which it summons the God within to manifest. I grant that in many cases this summons is unheeded, and then we get the frightfulness. But in large numbers of cases the summons finds a ready response, both from the soldiers in the field and from sorrowing friends and relatives, and any one whose higher nature has become unfolded through the stress and agony of war may well assert that while war has its dark and forbidding side it also has its touch of the divinity illuminating all things. Some may receive the divine sunlight through one channel, others through other channels. Some may find that war is to them a barrier between themselves and the sunlight, but there are many to whom the war has been the means of opening up channels to their souls through which the love of God has streamed as it could in no other way have streamed under existing circumstances. To some of my readers such statements will read as blasphemies. Never, they will say, can war be a messenger of God's love for men! I admit that some day we shall have ceased to need such a messenger, but that war *can* be such a messenger is proved to me in the spiritual understanding which has come to so many through their presence in the fighting line. It may not be your way or my way, but it is the way of some of us. May I venture to add that I think it is God's way for some?

* * *

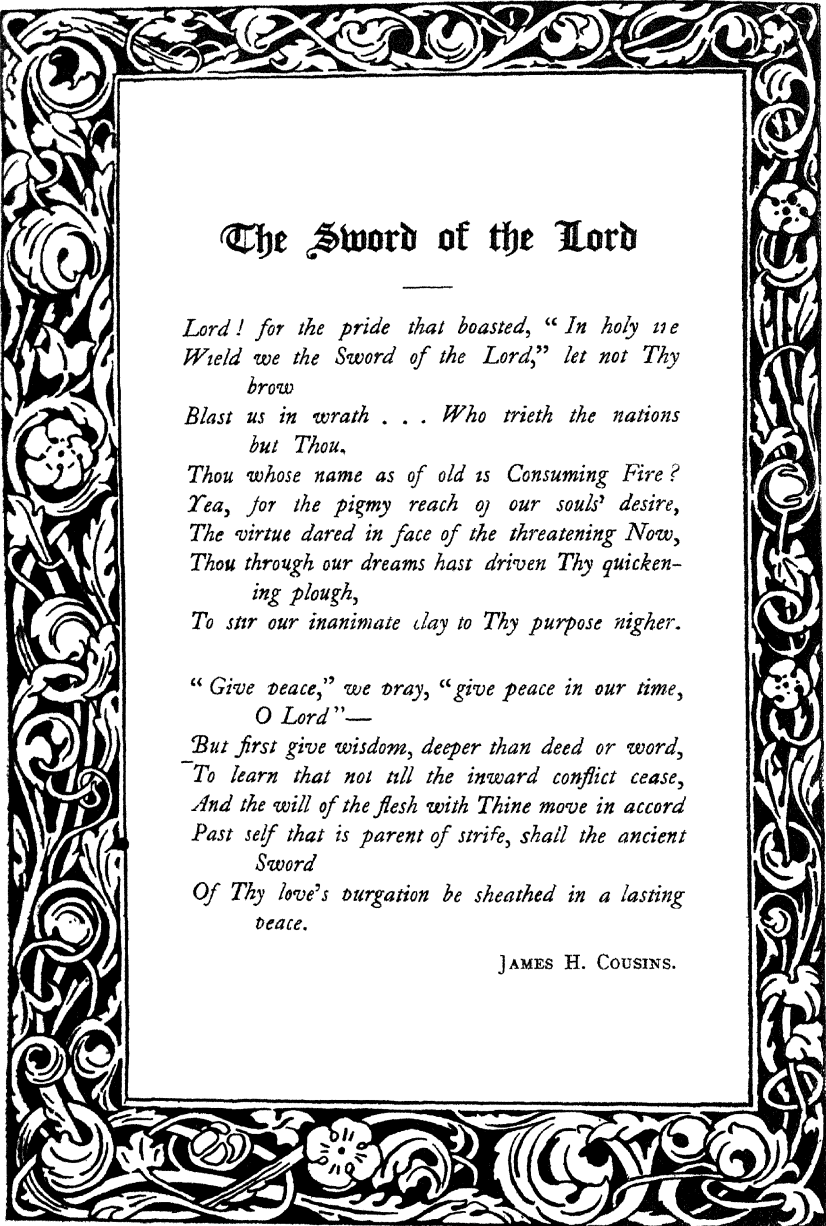
IT is my theory, as a matter of fact, that each one of us at the present time is engaged in a little war of his own. In the outside world, the world-

self is at war with his lower nature, while within each one of us there is a miniature counterpart of all that is taking place outside. Whether we have immediately to do with the great European conflict or not, at least we have to do with our own individual preparation for His coming, and the forces at war in Europe are also at war within ourselves. War, indeed, is inevitable, whether on a large scale or on a small, and one of the values of the international situation is to enable us to see the directions from which both weaknesses and strength proceed. Outside us, we may watch, as at a play, the various shapes taken both by ignorance and by wisdom. We watch the lower nature working through many forms, and we see the higher nature adapting itself to the varied onslaughts of its foe. Within each one of us a similar struggle is taking place, and from witnessing the world-struggle we gain many valuable hints as to the personal struggle in which we are more individually concerned. To me, it is very wonderful how the lives of those around me—as well as, of course, my own, are being modified and changed in the stress of conflict without and within.

Every single friend to whom I have spoken agrees that his or her life is both harder and easier than it was before: harder because of the struggle, easier because of the uplift that ever accompanies the approaching dawn. So it seems to me that whatever attitude we adopt towards the war itself, each one of us has his own private and personal war with which to deal, a war which is both a reflection and a part of the great world-war itself. Each one of us has new weaknesses to deal with as well as intensifications of those well-known. Each one of us has gained new sources of strength from which to draw, as well as abundant supplies from the old. Now we seem overwhelmed in trouble, now full of strength and purpose. We are in the age of conflict, and no one who is taking advantage of the spirit of the age can

expect to enjoy the calm which only an age of peace can bring. In one way or another he must experience his storm. In future lives there will be ample opportunity for rest before the next storm-age comes round, as in one form or another it must. Now, to be ready for the great World-Teacher, superhuman efforts must be made, and we may indeed be thankful that there are in the world superhuman Men to guide such efforts, and to bring the struggle to a triumphant issue. We must expect to lose many battles ere the final victory is assured. Our lower nature has been a good friend to us in the past, though its value diminishes as we grow in spiritual stature, and we cannot expect its hold upon us to be loosened without the expenditure of much will and unflinching determination. As we master it, as we finally cast away the ladder up which we have climbed, not only do we feel the temporary apparent insecurity of our new foothold, but all of a sudden we discover how much we have unconsciously been the slaves of the lower instead of its masters. In innumerable ways, of which we have never even dreamed, we find how the lower still masters us. Many weaknesses come to the surface, in the great stirring, which, because they have been lying at the bottom, have been thought to exist no more. Many sources of strength have come to light which, because they have been neglected or despised, have been entirely ignored. The war—whether the big one or the small one—has helped us to know ourselves as we have never known ourselves before. True, we have come face to face with unexpected weaknesses, but equally true is it that we have approached nearer to the God within us; and the nearer we come to Him, the nearer we come to the knowledge and recognition of the God without us, who some day will come to us, as I believe, in embodied form as the great World-Teacher, the Lord Maitreya, the Christ.

G. S. ARUNDALE.



The Sword of the Lord

*Lord! for the pride that boasted, "In holy we
Wield we the Sword of the Lord," let not Thy
brow*

*Blast us in wrath . . . Who trieth the nations
but Thou.*

*Thou whose name as of old is Consuming Fire?
Yea, for the pigmy reach of our souls' desire,
The virtue dared in face of the threatening Now,
Thou through our dreams hast driven Thy quicken-
ing plough,*

To stir our inanimate clay to Thy purpose nigher.

*"Give peace," we pray, "give peace in our time,
O Lord"—*

*But first give wisdom, deeper than deed or word,
To learn that not till the inward conflict cease,
And the will of the flesh with Thine move in accord
Past self that is parent of strife, shall the ancient
Sword*

*Of Thy love's purgation be sheathed in a lasting
peace.*

JAMES H. COUSINS.

War and the Divine Love

By E. M. GREEN.

WITH the opening days of July the eleventh month of the Great War begins, the fire that was kindled in August of 1914 is now a raging conflagration which threatens to consume the very landmarks of civilisation, and the minds of men shrink back aghast from the awful spectacle of a world in agony.

On all sides the question forcing itself to the front, demanding solution and refusing to be silenced, is the same; though voiced in many different tongues and framed in widely contrasted settings, it expresses ever in some form the age-long need of Humanity for a Divine Sanction in life and its happenings; the constant fear on the part of the creature that the Creator shall in some unthinkable fashion be less than himself, or be proved incapable of guiding the Evolution of the World for which He is responsible. The mind, appalled before the unexampled terrors by which it is confronted, shaken from its accustomed bases of consciousness and beaten back upon itself, begins to question fundamentals and to seek assurance in the region alike of faith and of speculative thought; religion, tradition, morality as a system, one and all fail beneath the pressure of a hitherto unknown weight of experience; character alone shines out in the welter of destruction, a nugget of pure gold amid the ashes of an entire civilisation.

The War! What other phrase is there in life to-day? What note vibrant enough to stir the pulses and the beat of fullest life? What other summons to the sleeping spirit in humanity can equal the clarion call of its great *reveillé*?

What pictures it paints on the world-canvas as it trails its plume of crimson through space; pictures indelible so long as the race shall endure, colours dyed deep into the fabric of which the vestures of the souls of men are made.

What broken fragments of earth and clay, stained scarlet by its passing, litter the battlefields of Destiny; new world-stuff, saturate with the blood of sacrifice, out of which the Cosmic processes shall build a Universe anew. We see them, those fields of France and Belgium, grim and ghastly, stripped for the death-struggle with the Past; we see the terrible array, the naked desires of the beast in man from which the veiling tissues of conventionality have shrivelled away, incinerated by the fierce heat of the fires of War.

There also we see the unveiled Beauty of the human spirit, for the blackened shreds leave bare alike the foul and fair, the crooked and the straight; and here, while the devils laugh to feel their own desires informing the robust life of beings of flesh and blood, the Angels smile to see how liker to God is man than even they may be in all their purity and power.

Grim are those battlefields; gorgeously empanoplied hang the great standards of the nations beneath which the Ideals of the past are tested and those of the future forged.

The tendency of human thought in philosophy and religion was, even before the War, beginning to set in the direction of empiricism; creeds and dogmas were tested in the new light of experience, the foremost thinkers of

Europe were at one in their view of life as the Great "Adventure" with *character* as the object of its search. And since the War has consumed some of the wrappings of the little personal self, both national and individual; since the Churches have ceased to offer any solution other than that of a Theology framed for bygone generations, this has been increasingly the case in minds confronted with the three-fold problem of pain, evil and death.

The so-called New Theology, with its priceless gift to the present generation of the doctrine of Divine Immanence, has done much to clear away the cobwebs of error with regard to the nature of Man and his ultimate destiny. But for want of a more thorough and far-reaching application of its belief in the inherent Divinity of Humanity and of the evolution of the Divine spark through the material vehicles it controls, the full value of this conception of the nature and character of the Divine Being is lost.

Side by side with the belief in the spiritual essence of matter we find still existing the old ideas that belong to the Mosaic doctrine of special Creation, and the lack of understanding with regard to the evolution of consciousness which accompanies the evolution of structure has left thought in a condition more chaotic, if less dogmatic, than in the past century.

By the majority of men and women the old problem of Browning's *Caliban* is still unsolved. In his poem the poet-philosopher is depicting the dim gropings of the half human monster after some conception of the nature of God. Lying idly in the ooze by the river's bed he watches a string of green beetles wind slowly to the water's edge and soliloquises in philosophic vein. *He* can exercise his will in regard to them, can let four pass and crush the fifth; seven, eight, nine, and lo! the tenth is doomed; "so *He*!". The God of the amphibian's imagination can crush, doom or deify at will the creatures of His shaping. "Hath not the Potter power over the clay?"

This view, which in its extremest expression is the Calvinistic doctrine of

Predestination, that nightmare of many an earnest soul, is still held in a less exaggerated form to-day, indeed, underlies all the teaching of orthodox religion.

From the standpoint of emancipation from this narrow conception of God it matters little whether we think of the Universe as something *made*, wound up and set going like a clock, or as an organism instinct with the Divine life, in very truth the body by means of which His Consciousness finds expression.

The latter view, tremendous advance as it is upon the former because in essence the germ of Truth and therefore capable of development into the enlightenment of perfect Wisdom, is still of no practical value to the thinker unless accompanied by the conceptions of the relation of Spirit and Matter, of consciousness and form, which cluster round the central teaching of the Divine Immanence as satellites round some mighty planet. Men's minds are still as affrighted and dismayed at the breaking of form as in the days when it was held that God created each type of physical organism and gave it such an indwelling soul as pleased Him; dooming or delivering, blessing or cursing at the outset of the journey and demanding at the end an account of the brief experience men call "life."

To such a view not only the War but any great experience that shatters form comes as a problem of serious proportions.

Why does God create or ensoul vast millions of bodies only to allow them to be shattered in the prime of physical existence or crushed beneath the iron wheels of the Juggernaut Car of Pain? Is it, can it be, consistent with the Divine Love to doom youth and strength, the flower of the manhood of a nation, to undergo at one time and in the concentrated poignancy of special conditions that dread experience that men call death? What waste, what awful mismanagement, what terrifying suggestion of a God Whose nature is Divine *Hate* is there in this wanton destruction of the bodies it has taken so vast a period of time to evolve!

Thus argue alike special Creationist and New Theologian, each aghast at the clash and tumult of the smashing blows of the hammers that break down form, each so concerned with the material side of the World's Calvary as to be unable to realise in any but the most partial sense the Resurrection which awaits Humanity in the new body of its own shaping.

Character is the one reality; the forming out of Spirit (which is God) and Matter (which is God also), of *Soul*, which is Humanity become God in perfection after the long travail of the Ages. The Cosmic Processes are at once full of the hidden mystery of God's own Plan and simple as the growth of the acorn into the oak. God does not *make* War, nor in one sense can He be said to permit it. Peace, Harmony, Love, Brotherhood! these are the angelic voices that call softly from the mist-enveloped heights of consciousness, telling men what He is and what they also are.

Mysterious truly and only partially understood are the rank growths that appear from time to time in the process of unfoldment of the Germ in the rich soil of experience. Then is the

sickle laid to the root of the tree and the festering marshes are drained and purged, then do the great Winds blow and the Tempests rage and the destinies of nations become as stubble before the fire.

For the One Purpose must fulfil itself, the triumphal progress of the Divine Germ up and on through the Kingdoms of Matter may not be delayed; and through the breaking of form life leaps forward free and victorious to seek anew the body of re-birth for the fulfilment of its inalienable heritage of perfection.

On those grim battlefields of a World's Agony the Divine Love is crowned and sceptred, even while Itself alike the offering and the Priest. For in each human soul God Himself is vindicating His one purpose for all, and is waiting in His eternal Patience while the noxious growths and foul weeds are cut away and the good grain garnered for re-sowing. Pain is there with the pruning knife and Death with the Keys of Life; and over all the smoke and din of the conflict, above the hills of Time and the night that endureth for a season rises the Sun of Righteousness with healing in His Wings.

E. M. GREEN.

*Slowly, out of all life unfolded, the supreme joy;
Over all storms, above the clouds, beyond Night
and the shadow of the Earth,
The Sun in the blue æther changeless shining.*

*Not pleasure alone is good, but pain also, not joy
alone but sorrow,
Freed must the psyche be from the pupa, and pain is
there to free it.
Throes and struggles and clenchings of teeth—but pain
is there to free it.*

EDWARD CARPENTER.

Salvation Army Women and their War Work

By Major RUTH TRACY.

[Last year, as our readers will remember, Miss Ruth Tracy contributed a delightful article to this magazine on Salvation Army Women's work in the slums, under the title of "Queen of the Alley." This month we heartily welcome another article from her pen on the work which the women of this great organisation are doing in connection with the war.]

' When the memory of battles
At last is strange and old,
When nations have one banner
And creeds have found one fold—
' When the Hand that sprinkles midnight,
With its powdered drift of suns,
Has hushed this dreadful tumult
Of sects and swords and guns—
' Then Hate's last note of discord
In all God's worlds shall cease,
In the conquest which is service,
In the victory which is peace! "

THE Summer of 1914—how long ago it seems—witnessed a gathering in London which helped both outsiders and insiders to realise that the Salvation Army banner was a bond of union between the nations of all the world.

Among many photographs taken during those glad and wonderful days an attempt was made to get a group including one woman from each of the twenty-eight lands represented.

Looking to-day at the picture which resulted one observes that France, Germany and Belgium are close together, the Belgian sister being on her knees!

"What a sad sequel to our glorious Congress!" was the cry which arose when this appalling war began.

Alas, not yet did the knowledge of the Lord cover the earth as the waters cover

the sea—not yet had universal love made strife and hatred impossible.

Still, the world-wide Army of Salvation existed—as its Founder had said—"to be the friend of suffering humanity under all conditions, both in body and soul, for time and eternity," and this was still its business on both sides of the European battlefield.

In the Continental countries involved in the war all male Salvationists of military age were of course at once called to the National Colours, and very many in our own land who were Reservists immediately donned the khaki. Other young men in the organisation felt it their duty to offer themselves, so that, in the Red Cross and other branches of the Service to-day there are hundreds of men whose allegiance to King and Country is all the more faithful because of their Salvationism.

If men must fight, then women must weep! But the women of to-day are not content to accept weeping as their only contribution in the nation's hour of need.

Women members of the S. A. felt it their immediate duty to see that none of the sad and needy people already depending on their ministrations were forgotten or neglected, and in addition they held

themselves ready to take up whatever special service came within their reach

* * *

During the Boer War the S. A. sent some officers to work among the British troops in South Africa, the lady in charge of this little party being a daughter of the late General Sir John Irven Murray, of Indian military fame.

It was, therefore, natural that Brigadier Mary Murray should, last August, be selected by General Booth again to represent the S. A. in a similar capacity, and when the British Expeditionary Force went to the Continent, she, with a sister nurse and one brother officer, went also.

The experiences of this trio during those first difficult weeks, when they travelled to and fro on trains taking troops to the Front and bearing back wounded soldiers by the slow and painful stages which were then unavoidable, helped to bring home the urgent need for some swifter and easier means of transit for our brave, wounded men.

Thus, it came about that a fund was raised in the United Kingdom to equip and send to the Continent an S. A. Motor Ambulance Unit. Here the women had an opportunity for special service, and right heartily did they seize it.

Bonnetted sisters spent hours in the streets, getting their collecting boxes heavy with pence, many of which were approvingly given by khaki-clad men. Touching sacrifices were made by the poorest members, all being resolved to contribute something to this work of mercy.

Those first five cars were dedicated by General Booth, in the Guildhall, on Dec. 1st, 1914, the Lord Mayor of London presiding over an enthusiastic and crowded meeting.

On February 15th a second unit was dedicated at Clapton, in the presence of a still larger crowd—and this time there were six cars, one, a very large one, being the gift of Norwich friends. The other five had been built extra high so that they could negotiate roads strewn with boulders or a foot deep in mud, and penetrate right up to the battle lines. With the

unit was a huge motor lorry to be used for carrying Red Cross supplies between the base and field hospitals—this to meet another discovered need.

Queen Alexandra's interest in this effort of the S. A. was expressed by Her Majesty most kindly receiving the General and Mrs. Booth, and giving her own name not only to the large car—as at first proposed—but to the entire unit, which she inspected with sympathetic approval.

Qualified drivers and conductors for all these cars were chosen from among hundreds of Salvationists who offered for the dangerous duty, each man being fired by deep concern both for the bodily and spiritual welfare of the wounded.

* * *

To their keen disappointment, no women were permitted to accompany the cars into the danger zone, but at the base the hands of English and French sister Salvationists at once found much to do, preparing supplies of necessaries to go to the Front, visiting the wounded in hospitals, with the permission and approval of the authorities, and serving their brave countrymen in that war-stricken land as their own mothers and sisters would serve them, had they but the opportunity.

For the wounded they write letters, undertake enquiries, and supply any small necessaries for which there is demand. Often they are able to ease the mind of a suffering man by sending word to England to have a Salvationist visit his home—where, perhaps, a child is sick, or a wife ill, or there is other special trouble.

* * *

Soldiers' Rests have been established in centres such as Boulogne, Havre, and Abbeville, after the pattern of those doing such good work in the camps at home. These are managed by the sisters who, in addition to distributing changes of clothing and army papers, serve out tea and buns, write letters to the men's wives, visit the prisoners, and play Salvation music on the piano.

"Your music," said one man to them, while tears filled his eyes, "is like a drop

of clean water falling in a very dirty place!"

* * *

Here are some instances of the work being done by women wearers of the S. A. uniform.

A French-Swiss officer was at her post in Belgium, doing the regular work of an Army sister among the poor, when war burst on that unhappy land, and the city where she lived was shelled.

Writing of her experiences, she said. "It has been terrible beyond all expression, but the Angel of the Lord encampeth around those that fear Him and *plucks them out of danger* (French version)." When the people were completely panic-stricken this woman found herself able to "rest in a great calm and without any fear"

During a bombardment which did not cease for a moment, she drew some thirty women with their little children into the shelter of her cellar.

Emerging afterwards she found dead bodies in the streets, maddened people flying to save themselves, and everybody weeping. But none of her little flock had been touched.

"Oh, how God has protected us," she said. "And how glad I am that I remained at my post to help my comrades."

When English soldiers arrived this officer and her assistant prepared tea for them while they dug trenches.

At Rheims the two Army sisters remained at their posts through all, explaining, when urged to flee:

"Our place is with our poor, dear people. If they suffer we will suffer. If they go short or are reduced to starvation, then we will starve, too."

While they were out visiting those in distress a bomb smashed their own kitchen. They spent days and nights in a cellar, comforting the terrified people gathered there.

And at Christmas those brave women actually arranged a tree and other little pleasures for the children in their cellar.

* * *

When it was expected that the Germans would reach Paris the S. A. com-

manding officer there called the women officers together, explained the danger and offered to send them south till it was over

But they one and all elected to stay and go on with their work. And ever since they have taken active part in making and distributing soup for refugees, sewing for the poor, comforting the sad, holding meetings, and visiting the hospitals, all the while sharing the general poverty. The S. A. has always been poor in France, and now there is less money available than ever.

* * *

The women officers who were at Mar-seilles when war began, added to their duties by volunteering to spend two nights weekly at the local hospital, and their presence has been much appreciated by the wounded soldiers.

During the long hours of the night, when many of these poor fellows were unable to sleep, conversations took place which cheered and helped them.

Men would then confess that before the war they never thought of God; did not believe in Him. But now they did, and wanted the sisters' prayers. Others asked for letters to be written on their behalf.

* * *

This Spring a girl captain in an English town was going from door to door, asking help towards the Self Denial Fund.

In one house she found a couple who welcomed her in with great cordiality and readily contributed. They told her that their son was an officer in the war, and that lately his letters had been "full of the Salvation Army." He said that he constantly saw their ambulances at work, and their lasses visiting the wounded. He seemed never tired of singing their praises!

* * *

Two English women officers were on their way to visit certain hospitals in Paris, when a lady, spying their bonnets, stopped them, saying she had just visited a hospital outside the city in which a private of the Grenadier Guards lay mortally wounded.

As she had bent to speak to him, he had said: "Oh, I *do* wish I could see a

Salvation Army officer," and she had undertaken to send one

A man in hospital with frozen feet, when just able to hobble about the ward, spent the best part of two days watching from the window in the hope of catching the eye of a passing S. A. Ambulance driver. He had a note ready to throw down, telling his desire.

But it did not need to go, for on the second afternoon the ward door opened and a bonnet appeared.

"Bravo, Salvation Army, you are the first to visit us!" cried the occupants of an enteric ward, on another day, when the lasses entered.

"When they asked me what my religion was, I said Salvation Army," remarked a soldier to his mate. "You see, the only religious service I ever go to is their open-air meetings!"

* * *

"You need to be in France to *realise* the war," say those who are working there.

"We feel we owe the glad welcome we get from the men everywhere in France to the work of our faithful people at home," said Brigadier Murray, one day. "It is because they already know and believe in *you* that they are so glad to see *us*!"

"If only the people who give these things could see a *little* of the gratitude of those who receive them, I am sure they would feel more than repaid," wrote another who had the privilege of distributing the comforts sent from the S. A. at home for the men at the Front.

"This week I gave a shirt to a man who had been without one for a fortnight. His last had been in use for five weeks, and then he had thrown it away in disgust!"

* * *

There are now S. A. hutments at most of the military camps in the United Kingdom, and women help in their management.

"We don't make tea in an urn," said the wife of the officer at Weymouth. "We make our men as much at home as we can. Tea is made fresh in a tea-pot, and we use cow's milk."

"We love to come to the Army Hut, it is so home-like, and everything seems done expressly for *us*, and not for yourselves," was a Scotch trooper's way of putting it

* * *

The drinking habit has been tackled by members of this—the greatest teetotal organisation in the world. (Every Salvationist is a pledged abstainer.) Everywhere its people exhort the soldiers to sign the total abstinence "no-drink-during-the-war" pledge which Mrs. Parker, sister of Lord Kitchener, introduced. And the response is most encouraging.

* * *

Hundreds of Belgian refugees have been cared for in S. A. Homes, and wounded Belgian soldiers have spent their convalescence at its Land Colony in Essex.

The Naval and Military League of the S. A. has existed for many years, and from the first has been officered by women. Its service-men members are scattered all over the world, and during these war-days its organization is proving invaluable for relieving anxious and sometimes distracted relatives who have lost touch, on account of removals, illness or other reasons, with their soldier or sailor kindred.

The League Secretary, at 101, Queen Victoria Street, London, E.C., gets particulars about the man enquired for, sets her machinery in motion and in the majority of cases—often on the slightest of clues—is able to re-establish the broken link.

"Don't forget to write to mother," hangs in prominent letters on the wall of a Salvation Army Hutment at Trentham Camp in far New Zealand.

* * *

Visitation is an important feature of every S. A. Corps officer's duty, and in this connection it is especially the women's privilege to hurry to homes where bad news has been received. Often they are already on the spot when it arrives. What a priceless possession, then, is a heart at leisure from itself, to soothe and sympathise.

Social evenings for the women-folk of soldiers have also become a feature of Corps work, and on these occasions the army songsters and musicians lay themselves out for the happiness of their guests.

On one such evening, while tea and cake was being handed round, a telegraph boy arrived with a wire for one of the wives.

The woman's face whitened, and all the happy chat was suddenly silent. But soon the company breathed freely again, as the sister in charge announced :

"Mrs. Brown has *good* news! The wire says: 'Coming home to-night! Jack!'"

* * *

The Home League is an established feature of the Army women's work. At its weekly afternoon gatherings for wives and daughters all sorts of useful things are taught, including cookery, hygiene, the making and turning of garments, and all other branches of home management.

The members pay in their weekly pence for a variety of future uses, among them being a summer outing, or a Christmas feast.

But since war has been raging these pleasures have been voluntarily given up, and the money devoted to buying material to sew for the soldiers, or sending comforts to the wounded.

* * *

Always the Army sisters are looking for wandering girls on the cities' midnight streets. And during these days of unusual danger and temptation extra patrol work is being done by them at the hours and in the districts where it is specially needed.

* * *

That these varied efforts are not wasted there is abundant evidence.

"I saw your people at the Front," said an invalided soldier, extending his hand to the writer, in a tramcar, the other day. "Doing good work they are, too. God bless you!"

A bonnetted woman taking shelter under a railway arch, during a sudden downpour of rain, saw two lads in khaki, approaching from the other side. Her mother-heart warmed to them at once, and as they caught sight of her face, one came across and said.

"You won't think me soft, I know, if I ask you to put up a prayer for me and my mate some time. We are just off, goodness knows where." Sometimes, too, a *War Cry* seller in the drink-shops is asked to pray for soldiers gathered there.

In the case of married men ordered to the Front, it has frequently been the greatest comfort to them to be assured that the Army would "look after the Missus and the kids." This was done in one case we heard of by the S. A. Captain and wife asking the family to dinner every Sunday.

* * *

Over in the United States the General's sister, Miss Eva Booth, who is in charge of the S. A. forces there, longed to do something to help the war sufferers.

She, therefore, organised an Old Linen Campaign, and from all over that huge land people sent to her gifts of sheets and other linen goods which have been, and are still being, sterilised, cut, and turned into bandages, pads and other requisites for Red Cross use.

Salvationists devote their spare time to this work, and numbers of unemployed girls are paid to assist in it. One shipload after another has been carried across the Atlantic free of charge and placed where most needed.

And so the spiritual warfare goes on, and the Salvation warriors sing :

"Conq'rors at last, though the fight be long
and dreary,
Bright day shall dawn, and sin's dark night
be past.
Our battles end in saving sinners weary,
And Satan's Kingdom down shall fall at
last!"

RUTH TRACY.



MAJOR RUTH TRACY.



BROTHERHOOD DELEGATION IN DEVASTATED SENLIS, NOV. 1914.



BROTHERHOOD DELEGATION IN PARIS DURING THE WAR
G. Simjson, W W Mann, Deputé Jean Longuet, Prof Paul Passey, Eli Gounelle, G Platel,
Miss Spicer, A Henderson, M P, Madam Passey, William Ward, Miss Towers.

Relief Work in France and Belgium

Some Impressions of Brotherhood Activity at the Front.

By WILLIAM W. MANN,

Continental Relief Secretary, National Brotherhood Council.

EVERY Sunday afternoon, in towns, cities and villages up and down this country, in hall, church, chapel, institute, cinema, or other building capable of accommodating a fair-sized audience, there meet together over two thousand societies. These societies, with an aggregate membership of more than half-a-million men and women, together form what is known as the Brotherhood Movement.

The objects which co-ordinate their activities, as set forth in the constitution of the Movement, are —(1) To unite men in Brotherhoods of mutual help. (2) To lead men and women into the Kingdom of God. (3) To win the people for Christ. (4) To encourage the study of social science. (5) To enforce the obligations of Christian citizenship. (6) To promote the unity of social service.

The motto of the Movement, indicating at once the source of its enthusiasms and the cardinal principle which inspires its methods and its organisation, is: "One is your Master, even Christ, and all ye are brethren."

The leaders of this Movement had planned, for November, 1914, a great "Campaign," in which the Brotherhood message was to be given "to every man

in England and Wales." Forty district federations and hundreds of societies were maturing their preparations, and the Brotherhood army of five hundred thousand was on the point of mobilisation, when there fell the calamity which has shaken the world, and with the coming of the great war there began a campaign of quite another kind than Brotherhood men had planned.

The thought and training put into the organising of the Campaign, however, could not be lost, and at the call of National Headquarters Brotherhoods and Sisterhoods were able to do valuable work in contributing helpers for service on the relief committees which were everywhere formed to meet the crisis. Thousands of members joined the Colours, and hundreds have already laid down their lives in the fight which still goes on. Others have been active in Red Cross service, or in the various relief agencies to which the war has given stimulus and opportunity. Others have had to be content with the less picturesque but equally vital and essential duties of citizenship at home. Specifically Brotherhood activities have been the helping of Belgian refugees by collections and by hospitality, and the establishment of hostels; the provision of rest and recreation rooms for troops

stationed in the neighbourhood of societies, organising of concerts, collaboration with the Y.M.C.A. and other organisations which have busied themselves with the welfare of our soldiers in camps and garrisons.

But perhaps the most interesting development of the Movement during these months has been on its international side. Recognising that Brotherhood is a principle which cannot be confined within any national boundary, the Movement had for some years past conducted "crusades" to the Continent, and established there several vigorous offshoots, between which and the societies in this country strong links had been formed. When the war broke out, Mr. William Ward, Hon. General Secretary of the Movement in England, wrote to the leaders of *Fraternités* and *Solidarités* in the endangered areas, asking for news of how they fared, and saying that our Brotherhoods and Sisterhoods over here wanted to stand by to help in any way possible. Replies received showed that there was urgent need and opportunity of relief in the shape of food and clothing, and in September a first consignment was taken out and distributed to a large company of old men, women and children at Lille, the families of men fighting at the Front.

When news of this was made known in England, federations and societies immediately came forward also to do their part, until now there have been eleven such expeditions. In this way considerable quantities of food and clothing have been distributed in selected districts in France and Belgium, and help has also been given in cash where Continental Brotherhoods had established soup-kitchens or were affording relief in other directions. Up to the end of May, over £2,000 in money and in kind had been contributed for the work, and though this may seem a small amount in comparison with the immensity of the total need, it should be borne in mind that it has been made up mainly by the humble offerings of individual members and families in societies already strained to the utmost in relieving war distress in other directions.

A noteworthy outcome of these relief expeditions has been the extension of the Sisterhood side of the Movement. Co-operation of English Sisterhoods in a work of relief for women, organised by the *Fraternité* at Havre, brought to light opportunities for effective linking-up, and the General Secretary of the English Sisterhoods went over to Boulogne, Rouen and Paris to confer with women workers there. Sisterhoods were inaugurated at Boulogne and Rouen. At Paris a central committee of representative women was formed, to organise Sisterhood work in that city, and sent its secretary over to London to study English Sisterhood methods. In February, with the co-operation of Mrs. Despard, representing the English section of the Movement, four new Sisterhoods were established in chief centres in Paris, which have since been doing valuable work and are steadily growing in membership and influence. Thus has been established an *Entente Cordiale entre Femmes* already of much promise.

Meanwhile, the war proceeds, and with it continues the distress among the civil population on the other side of the Channel. As winter approaches, this distress will become acute. Steps are accordingly being taken for carrying on the work of Brotherhood relief on a larger scale. A deputation, which at Easter took over to a town within five miles of the fighting line a consignment from the Oldham Brotherhood, learnt that there is at present within the German lines in that district a population of over two hundred thousand women and children and old men. When, with the advance of the Allies, the fighting-line recedes, the needs and condition of large numbers of these will be urgent and pitiable.

In conjunction with the *Fraternités* and municipal and military authorities in the neighbourhood the English Brotherhoods have determined to concentrate on the organisation of local depôts for the storage of food and clothing contributed by societies in this country, to be held ready for effective application the moment the

way is clear. Consignments are also being prepared to take through as soon as opportunity offers to the Fraternités in Lille and Charleroi and other towns in the stricken district around.

* * *

It has been the privilege of the writer, as organising secretary in the work, to take part personally in six of these relief expeditions, and thus to visit places close to the fighting-line in the zone of each of the three armies of the West. Among the hundreds of impressions which one cannot help bringing back from the Continent at such a time, there are some which may be of more particular interest to members of the Order of the Star in the East, many of whom are keenly looking in the immense crisis for signs of the working of forces which may help or be used in the preparation for the coming of Him whom they expect.

* * *

The moment one sets foot on French soil, one is conscious of a change in the "inner atmosphere." Immediately something presses in at one with a dull insistence, and a subtle elemental feeling of impending alarm seems to quicken the flow of one's blood and to make one more alert at every sense. The War is imminent in a way not felt over here—though apprehension of raiding aircraft has brought just a touch of it home to some of our population. But across the Channel this sense of brooding menace seems to have knit humanity together, and to subordinate its activity utterly to the unceasing compulsion of the work going on away there to the north and east. The predominance of khaki in the streets, and the grim paraphernalia of rushing cars and ambulances in the ports, enforces the mood at every turn, and one's mind is very soon borne out on to the swift current of "the Great Urgency."

In such an atmosphere, minor things, the petty details of personal claims and needs—unless one in sheer reaction clings to them for refuge—rapidly sink away, and such things as Birth, Life, Death, Pain, Dreams, Ideals, Duty, Character, seem to surge up like an immense moun-

tain range in their cardinal place in the perspective of Being—and begin to be felt as the only things that matter. In a world where the physical is crumbling around one, one's scale of values has suddenly become eternal.

* * *

First, death. We were in a train on the way to Paris. With us was Mrs. Despard, taking to the capital a message from the hundred thousand women of the English Sisterhoods, a mission which was to result in the establishment there of the four new Societies, mentioned above. In the same compartment was a young soldier—clean-skinned and cheery of countenance—bound for Etaples, from Ypres, to get a spring of his car repaired. During the sharing of a vegetarian lunch, the talk turned on courage, and the demeanour of the men under fire. Tommy's views, given in a few simple words, epitomised the men's attitude to death in a simple and touching way. "We've had to face death so often these months," he said, "that we've just no time to pay much attention to it. It's an incident in the day's work. One day it's that man's turn; next day it may be mine. . . ." A dreamy look came into his eyes, and he went on: "Sometimes you'll see a chap looking round for a chum. 'Where's so and so?' he'll ask. 'Hadn't you heard,' says a pal—'he's gone out West.' That's what the fellows call it; going out West!"

To the land of the Far Away and the setting sun—and the Dawn that follows. . . . May the Star guide them on their journey!

* * *

Pain. We were in a French receiving hospital a few miles west of the Notre Dame de Lorette spur. The cold, clean sanitary smell of a ward. A few beds, and once strong men lying helpless. Bandaged heads and limbs, one pale hand listlessly fumbling at an illustrated magazine. One big fellow pathetically painting a little wooden box he had made. Strangely moving shy smiles of welcome as we approached, and grateful response to the cheery calm of the nurse showing us round. On the walls, some of those vivid

effective railway posters one sees in France, procured by a thoughtful matron to give warmth and life to dreary walls. Then, as one got for a moment the note of hope, there came the faint distant vibration of heavy guns. . . . A sense of the pathos and futility of it caught at one's heart. To-morrow there would be more brought in, maimed and wrecked, to be patched up again. . . . As we were leaving the building, we saw a coffin standing behind a little curtained shelter in a yard, on it a wreath. "Every day we put one or two there," said the matron. But the indomitableness of the Human Will was asserted before we left, when we asked her whether the wounded men who could do so were loth to go back when they got better. She looked at us almost fiercely: "Is not the enemy still on French soil? On the contrary, we have often difficulty in keeping them until their wounds are healed!"

* * *

The Front. Easter Sunday, and glorious holiday weather. In a village near the French trenches, within about a mile-and-a-half of the German lines. Before us, in the cloudless blue sky, seemingly quite close, one of the enemy's sausage-shaped observation balloons hung menacingly. To the right, the spur of Notre Dame de Lorette, with frequent puffs of bursting shell. We were hoping to get as far as a certain village that had been contested with alternating fortunes by the foe and ourselves for some months, and was now ours, but a mere skeleton. We were told this was just now out of the question, as the place had been shelled that same morning, and would certainly be shelled again if our party were seen going through it. The French officer who stopped us obligingly took us, however, through a village nearer in. He showed us a church that had been badly damaged a day or two before. One side had been demolished by a single shell, and the opposite wall was bespattered with stains of powdered brick as if with blood. Another shell had smashed part of the tower, now hanging precariously. The altar, however, was intact, and outside,

close to where the first shell must have passed, there stood unharmed, some ten feet high, a great Crucifix. With outstretched arms, the Master seemed to be looking sorrowfully across the fields to where, scarce half-a-mile away, there stood what remained of the once prosperous village we had come to see. Not a single roof but was riddled through and through, the larger buildings an unrecognisable tangle of beams and girders, over all a heavy desolation, and within the stricken walls, despite the sunny sky above, the chill stillness of death.

Yet as one looked at the unshaken figure of the Christ one suddenly became definitely conscious of a fact that had dimly been growing on one: that all along that line of the front, notwithstanding the destruction going on, there was a wonderful peace in the air—a tense exhilaration of every sense and faculty—but giving one, strangely enough, a remarkable feeling of inward calm and indifference to physical sensation. . . .

* * *

As we returned, our officer friend told us of a scene which, had he not seen it with his own eyes, he would hardly have believed possible. It had happened two days ago. Some twenty-five children were playing together in a near-by village street. Over the hill, invisible, the German guns. Suddenly comes a shrapnel screaming, and bursts just overhead. Shrieks, and a tumbling scramble for shelter, but happily no one hurt. For a space, an empty road. Then peeping tiny faces, calling voices, and within two minutes the laughing crowd is at it again, playing as if nothing had happened! And the parents take no more notice than if a cart had passed.

On our way back, too, the captain gave us a graphic impression he had had of modern warfare. A long, empty street. From houses on either side, spitting puffs of smoke. Between, death. *Et voilà tout*. He also told us how, a day or so before, he had come upon one of his corporals placing flowers on a nameless grave. "Who is this?" he had asked. "A German I had to shoot in self-defence,"

the man replied, "some five months since. I buried him with my own hands, and I come to lay flowers to his memory."

As we rode away to less exciting regions, on a rumbling springless artillery wagon driven gleefully by one of our Tommies over cobblestones of the most militant French pattern, we were able to watch, hardly two kilometres off, the tragic spectacle of a coal-mine being shelled and set on fire by the enemy, the result of the steady labour of years, and the means of livelihood of hundreds of workers, being annulled in an hour or two.

* * *

And still that strange feeling of an inner exaltation persisted and grew. We had tea in a town through which many of our Tommies pass to get to the trenches. The little tea-room, in which a bright-eyed self-possessed American lassie of seven summers took orders in French or English with equal ease and charm, was full of our men, and we had some interesting conversations. As one chatted with these young fellows, with their fresh skins and their look of superlative fitness, sitting there calmly sipping their tea prior to marching off to the trenches, one realised more vividly what our soldier friend from Ypres had tried to tell us. Some of these men who were daily facing fire had a look in their clear eyes that can only come to men who have looked on the Eternal. They, too, seemed to get something of the strengthening uplift and confidence of that peace and power we had been feeling all the afternoon. Perhaps truly, as the Master said, only by giving up the personal life shall men find the Life that is one.

* * *

At Whitsuntide, on another expedition, at the Belgian Headquarters. All along the way there had been a sort of "griminess" in the air. At Dunkirk especially, which has had a rather trying experience of long-distance shelling, was this apparent. Life was going on in the town in an ordinary way, more or less curtailed, but the whole place was painfully in the thrall of a ceaseless expectancy towards the menace in the north-east. As one

approached the Belgian Headquarters, however, one seemed to get free of this oppression, until finally, when the zone of immediate operations was reached, the same exhilaration and inner confidence as one had felt near the La Bassee front asserted itself. Though the town where we were had been shelled two days before, and the ground was continually shaking with the vibration of the heavy guns a mile or two away, and the shelling of enemy aeroplanes is of almost hourly occurrence in the vicinity, one slept more soundly than in London.

In the early morning, we were awakened by the brisk sound of bugles, and, looking out on the street below our window, saw a long rhythmic column of silently marching men, Belgians on their way to the trenches. Young fellows, mostly, no trimmings or panoply about their uniforms, but all with that same rocklike grimness of determination.

That, perhaps, is one of the things that impress one most in this war: how, for many, it is making character. No man can pass through the fires of ruthless discipline and sacrifice that hundreds of these patriot defenders have passed through without having character and will forged and tempered in a way that might not be possible in decades of normal life. Of this one sees the impress on their faces: young men in a few months grown centuries old.

The other dominant thought one brings back is how the war is forcing man into the enduring part of himself, bringing him to a consciousness and a yearning for things eternal. "It makes a chap think, being out here," is how the men themselves put it. By sheer reaction from the awfulness of the wholesale destruction of matter which is going on, a man is forced to seek for some foundation that shall be unshakeable, and so it comes about that many who have never given a thought to the deeper things now are feeling their need. In proof whereof let me conclude this brief record of experiences with an incident told by a Highland chaplain, one among many similar, that happened recently. It was in a little rest and

recreation hut behind the firing-line, where some men of a certain regiment were assembled for refreshment. Eight of the men came to the chaplain, who happened to be there, and said they would like him to give them Communion, as they were going into action on the day following. He said he would, but where should they do it? Why not here, they replied. He pointed to the other fellows, smoking and chatting and playing cards. However, the men got some soap-boxes and covered them with cloth, borrowed some wine from the officers' quarters, and laid out the cups for the Communion. When the chaplain started the little service, the effect on the men was remarkable. Everybody stopped smoking and talking, and came forward and stood watching. Then, gradually, one after another joined in, the word went round, until, starting from the eight, when the service was finished, three hundred men in that regiment had taken part.

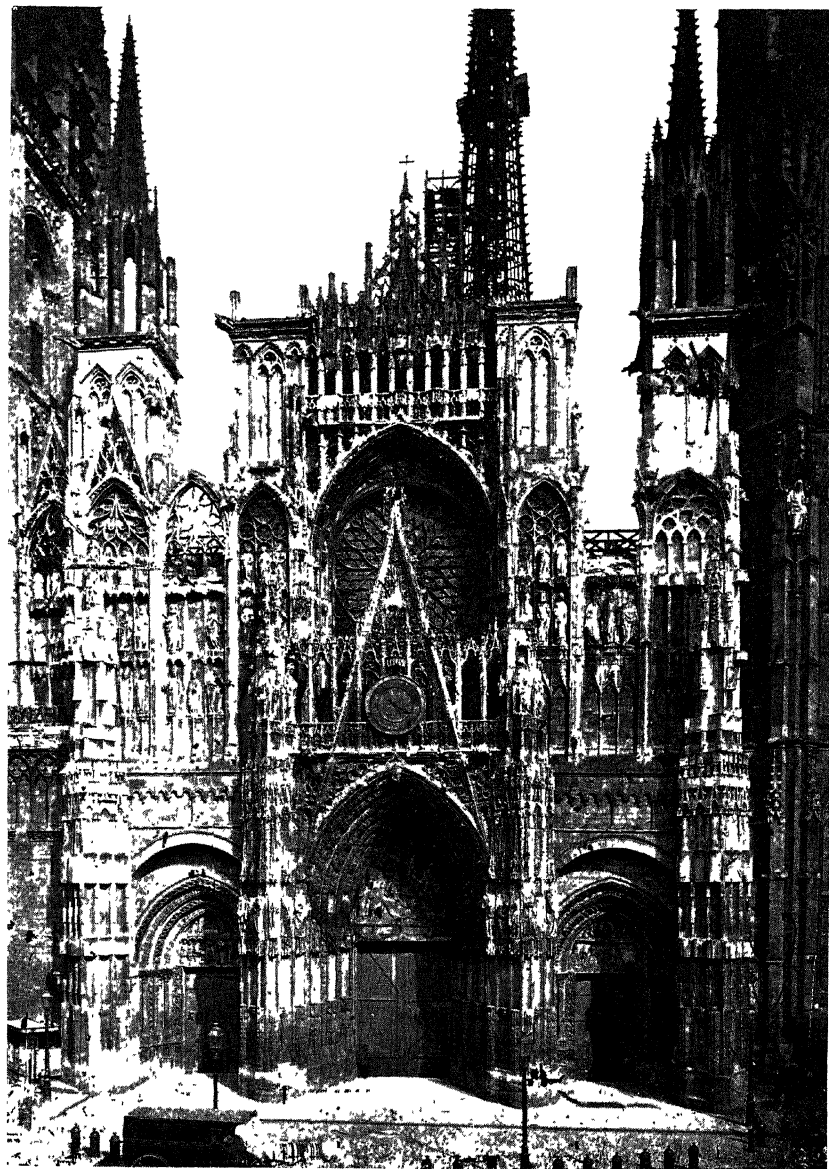
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The above impressions are not intended to justify war as the supreme school of all the virtues. The war, to use the expression employed almost unvaryingly by the men who are actually carrying it on, is "hell." But this war has about it features which are unique, just simply, perhaps, because it comes in an age when the steam-engine, the telegraph, commerce, the post and the press have knit men and

institutions and nations into a solidarity which cannot be thus violated without the whole of civilisation being grievously involved. As far, at any rate, as hundreds of thousands of the men taking part are concerned, two great ideal principles—one deifying power dominant and the other standing for power used for co-operation and service—are set clearly in the balance. Thus it is that while the men know the whole thing means "hell," yet they deliberately prefer to suffer "hell" than to surrender the principle of "freedom within the law." Thus it is that in this war, on a greater scale than ever before, one sees manifested the sacrifice of the personality, and out of that sacrifice the coming of the man, inevitably, into touch with the Eternal. Thus it is that there is being concentrated, on that narrow belt of the front, in an unceasing flood of prayer, sympathy, hope and longing from millions of hearts throughout the world, such a mighty force as gives our men the calm and strength which one sees glowing in their eyes, and that inflexible determination which shall not only unflinchingly make right prevail in the issue of this conflict, but also, maybe, when they return to the civilisation they have been fighting for, give the Great One who shall come an army of Allies for the establishment of the Great Peace.

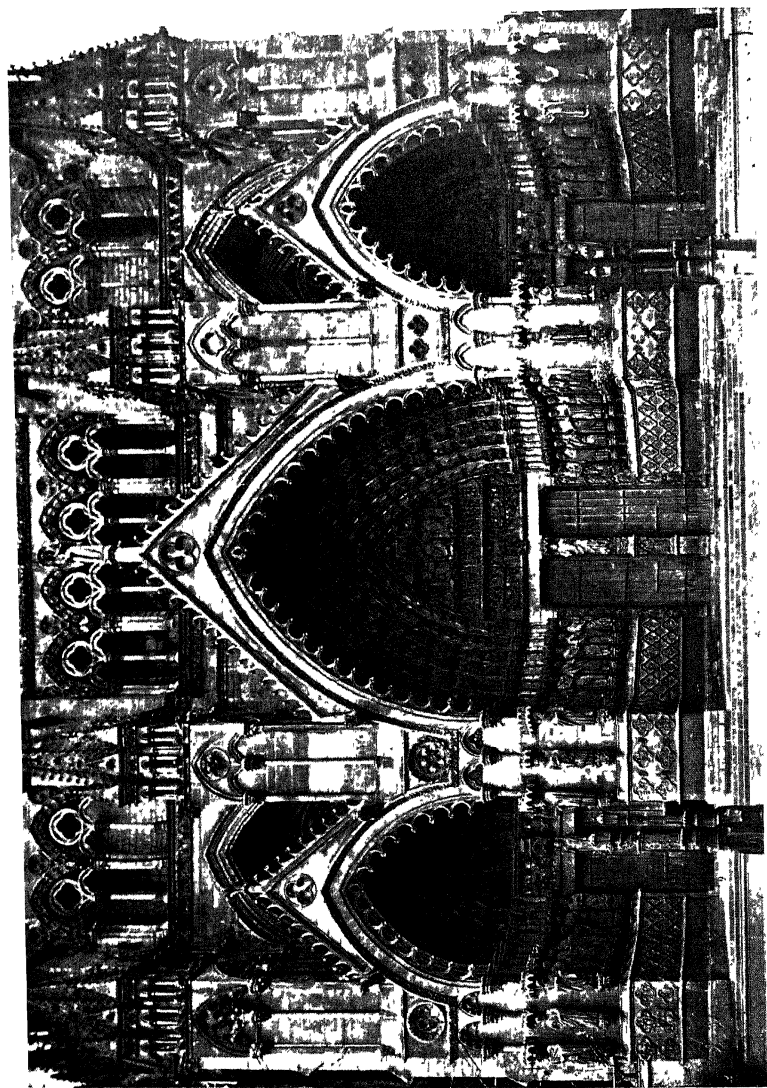
WILLIAM W. MANN.

LES CATHÉDRALES DE FRANCE



ROUEN LA CATHÉDRALE

*Photo by Jules Hauteceuvre,
172, Rue de Rivoli, Paris*



AMIENS LE PORTAIL DE LA CATHÉDRALE.

*Photo by Kubitz,
220, Rue de Richelieu, Paris.*

Les Cathédrales de France : Rouen et Amiens

Rouen. La cathédrale de Rouen, l'une des plus belles de France, est dédiée à Notre-Dame. Commencée au début du XIII^e siècle elle ne fut achevée qu'au XVI^e. Elle est construite à l'emplacement d'une église très ancienne qui fut détruite par les flammes. La façade, quoique très noire et effritée, est remarquable par la finesse de ses sculptures. L'arbre de Jesse est figuré au dessus du portail central. A l'intérieur l'église comporte 3 nefs de 11 travées. L'on sait que le plan intérieur d'une cathédrale symbolise Jésus mort sur la croix : Sa tête est l'autel, Ses bras étendus sont les deux allées du transept, Ses mains sont les portes, Ses jambes sont la nef, Ses pieds sont le porche, à Rouen, comme à Chartres et à Reims, l'axe de l'église est délibérément afin d'imiter l'attitude du corps affaissé sur le bois du supplice. A ce propos, le chœur et le sanctuaire symbolisent aussi le ciel, tandis que la nef est l'emblème de la terre. Les deux zones sont limitées par une grille ou une balustrade. Comme l'on ne peut franchir le pas qui sépare les deux mondes que par la croix, il était d'usage, mais l'habitude en est perdue aujourd'hui, de placer au haut de l'arc qui réunit la nef au chœur un immense crucifix. Rouen est une des villes les plus anciennes de France, elle a été christianisée sous la domination romaine du temps de Dioclétien à la suite des prédications faites par St. Mellon et St. Nicaise.

Amiens. La cathédrale d'Amiens, surnommée " le Parthénon de l'architecture gothique," une des plus admirables monuments d'Europe, a été

entièrement construite au XIII^e siècle. L'écrivain anglais John Ruskin a écrit sur sa beauté parfaite un de ses meilleurs ouvrages: *The Bible of Amiens*. L'auteur n'y fait pas seulement la description extérieure de l'édifice mais il en dévoile l'esprit et l'âme et, en quelque sorte, l'enseignement occulte

La statue la plus célèbre d'Amiens est celle du portail central, le Christ foulant aux pieds un lion et un dragon, connue sous le nom du " Beau Dieu d'Amiens." Dans le chœur de la cathédrale sont des stalles en bois sculpté du XVI^e siècle d'une rare beauté. Quant à l'Abside, elle est : " the first Virgin perfect work of Gothic art." L'architecte de la Cathédrale d'Amiens n'est pas inconnu, l'on sait qu'il s'appelait Robert de Luzarche, mais celui-ci n'a signé son nom nulle part, comme desirant volontairement être oublié. Il est remarquable de noter que la plupart du temps il est impossible de nommer l'auteur d'une cathédrale. Il garde bien souvent l'anonyme ou bien la cathédrale est construite au cours de plusieurs générations et sa beauté est due non plus à un seul, mais à plusieurs génies, créant leur œuvre obscurément pour Dieu, et non pour la gloire. D'autres fois c'est une masse entière qui semble avoir créé et non pas des individualités séparées. Ce que Ruskin dit à propos d'Amiens pourrait s'appliquer à la plupart des cathédrales : " Who built it, shall we ask? God, and Man,—is the first and most true answer. The stars in their courses built it, and the Nations. Greek Athena labours here and Roman Jove and Guardian Mars. The Gaul labours here and the Frank: Knightly Norman, — mighty Ostrogoth and wasted anchorite of Idumea." *

* Notes by a member of the French Section of the Order of the Star in the East.

The Karmic Results of Self-Sacrifice

By ELISABETH SEVERS.

[A spiritual philosophy of life should be tested by its power to comfort and sustain in times of great sorrow. The writer of this article shows how the twin doctrines of Reincarnation and Karma may, if rightly understood, give hope and joy even in the face of the world-sorrow of to-day.]

A BELIEF in man's immortality, in the doctrine of reincarnation, in man's evolution through repeated births in this world—births necessary for the gathering of experience and the unfolding of the inner God—a few words on karma itself, are necessary antecedents to discussing the karmic results of self-sacrifice.

What is karma? The word taken literally means "action." Karma is often defined as the ethical law of causation under which reincarnation takes place—but it is really far wider than this, and is the general law of causation governing all happenings in the physical and super-physical worlds. In the special sense of the word, however, it is used of the law governing human action. "As a man soweth so shall he also reap." Karma is the law of cause and effect, a sequence of conditions. A cause sets up an effect and the effect in its turn produces a cause.

The poetical version of the law of Karma in Sir Edwin Arnold's "Light of Asia" describes the law very graphically and beautifully:—

"It slayeth and it saveth; nowise moved
Except unto the working out of doom;
Its threads are Love and Life; and Death
and Pain
The shuttles of its loom."

It maketh and unmaketh, mending all,
What it hath wrought is better than had
been;
Slow grows the splendid pattern that it
plans

Its wistful hands between.

By thus the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping
thief

And spoiler rob, to render "

It follows from a belief in man's immortality, the belief of man's innate Divinity, a Divinity gradually brought from potentiality to actuality through reincarnation, from belief in the justice of the law of karma ruling the world, that death and life both take on very different aspects. In fact, *there is no death* to the believer in reincarnation. There is change of habitat, change of the vehicle the man (the spirit) uses; but whatever happens to the physical body the man survives, and, after a period of experience in higher worlds of being, will return to birth in a new physical body here on earth.

In the world-crisis we are passing through, in which every day we read long lists of casualties, could there be any more inspiring teaching than the doctrines of reincarnation and karma? The loss of one life given in the sacred cause of patriotism, given in answer to the call which has rung through the world: "Your King and Country need you," is

seen as but a trifling thing in comparison with the gain in self-development it has compassed. The armies of Europe to-day are manned by the spirit of self-sacrifice, that spirit which is the mark of the developed soul. It is only those who have made some progress in the unfolding of the Divine nature who can give in defence of an ideal—love of country—that which is his greatest possession, the gift of life. "Greater love hath no man than this, that he lay down his life for" his country.

Sacrifice is the law of evolution in the universe and sacrifice is imposed on the lower kingdoms of nature by a law of compulsion from without. Minerals disintegrate to form the vegetable kingdom; the vegetable kingdom is sacrificed to the animal. Man uses the animal, killing it without scruple to satisfy his own appetite, but man as a creature of free-will has to learn to sacrifice voluntarily without compulsion.

In the beginning a selfish creature, dominated almost entirely by the demands of the "ape and the tiger" element in him, religion and human law train the man, as he develops in sacrifice and unselfishness. The growth of the emotional nature, the love he feels for his wife and family lead to the evolution of unselfishness, to the development of the capacity of self-sacrifice. The savage who murders for hunger develops into the man who lays down his life for an ideal. Surely it must bring comfort—in fact, I know it does—to the thousands, nay, it is not putting the number too high to say millions, who are mourning to-day young lives cut off in the first flush of their gay youth, in the prime of their manhood, to know that the karmic results of their self-sacrifice will be fresh life, life more abundant and more joyful, first in the superphysical regions of the world, the after-death states, and then, later, in physical life, when they reincarnate in the not so very distant future.

For the karmic results of self-sacrifice are both immediate and future. Immediate in so much as a death that is the result of self-sacrifice sets up very special conditions for the man in the next world.

As Mr. Leadbeater wrote in *The Other Side of Death*, long years before the present war: "No one, however, need have the slightest doubt or hesitation with regard to the fate of the man who dies unselfishly at the call of duty. His future, like that of everyone else, will depend upon his life and not upon his death; yet that death cannot but be a very potent factor in his evolution. Whether the cause in which he is fighting be in the abstract right or wrong, simply does not affect the case, he thinks it to be right, to him it is the call of duty, the voice of his country, and he is willing to cast aside all selfish considerations, and obey it even in the face of certain death. Observe that it is in the last degree unlikely that the type of man from whom our private soldier is drawn would in his ordinary home life have any opportunity of developing such magnificent courage and resolution as he gains on the battlefield, and you will begin to see that, in spite of its horrors, war may nevertheless be a potent factor in evolution at a certain level. Another compensation which comes to the victim of sudden death, either in battle or by accident, is the special ministrations always accorded to such cases by the band of invisible helpers. The business of the helper is to reassure and console them, and to explain to them as far as is possible the condition in which they find themselves and the course of action which is most desirable for them."

Mr. Sinnett, in his *Spiritual Powers and the War*, confirms this teaching that the sacrifice of life in battle has a very definite effect on the after-life of the man who makes it. "It sweeps out of his consciousness the lower desires which might otherwise keep him down for a while on those lower levels of the astral world in which purification under normal conditions would more slowly, and subject to conditions of more or less discomfort, be carried out. The loss they have incurred proves indeed to have been a gain. It has been my privilege in various ways to have touch with a great many people who have passed across the wonderful threshold, and I may say without equiv-

cation that I have never met one who wished to be back again in the body."

But the most important result of self-sacrifice is the increased power to sacrifice, which will be shown in the next life ; the great gain in spiritual advancement which must inevitably be the result.

It can never be too often repeated that man is self-made. In each life the character the child brings with him is the result of his past lives ; the sum totals of his past emotions, thoughts and actions. While the vast majority of men do not remember their past lives, their present lives, their ways of thinking, feeling, and acting indicate their drift. The man who is selfish to-day has been selfish in the past. The man who is self-sacrificing to-day has often denied himself for the sake of others in that long life of which each different life is as a page in a volume of hundreds of pages. Character formation is the result of laws. Like attracts like and like gives birth to like.

In the after-death condition the events of the past life are, we are taught, pondered over and converted by a species of Divine alchemy into faculty for the future ; thought being a power and thought being the Divine creative power in man. The path of self-sacrifice is the path of the Saviours and Masters of the World. The men who have begun to tread the path of service, as thousands must in this war, will be reborn with the mark on them of the helpers and saviours of the race. "In no other way can progress be made with equal rapidity, and the manifestation of all the powers latent in the Monad be brought about so quickly as by the understanding and the practice of the law of Sacrifice." For that reason it was called by a Master, the law of evolution for the man, just as the law of the survival of the fittest is the law of evolution for the brute.

If causation rules the Universe it follows that no one can suffer what he has not deserved. If sudden death is his lot, he owes that death to the law. If pain prostrates him he is working off perchance some old time cruelty, or he is learning from his own experience a useful

lesson. Pain is educational ; man only knows good by the knowledge of evil. Man is here to learn, to grow, to evolve the God from the brute. War is a means of education, a means probably only resorted to when other milder means fail. God rules His world in war and in peace. He uses both for the education of His children.

Nations are educated collectively in war time, and each nation reaps appropriate karma. Each nation has its part to play in the world drama, and war is the melting pot of the nations. Different nations have, we have been told, been offered in the past the rôle of leader of the nations, and failed by reason of incapacity, by their oppression of the peoples they had conquered. The self-sacrifice of an entire people, of an Empire, reaps its appropriate karma—the karma of playing in the future an important part in the world drama ; the karma of making for world-righteousness, of furthering the Divine plan for evolution.

Gallant little Belgium must have made a splendid national karma by her conduct in the present war. Of England's national karma Mrs. Besant writes : "England is fighting when she might have stood aside, selfish and at ease, watching her neighbours tearing each other into pieces, waiting until their exhaustion made it possible for her to impose her will. Instead of thus remaining she has sprung forward, knight-errant of liberty, servant of Duty. . . . She has naught to gain from the war, but because she loved Liberty, Honour, Justice, Law, better than life or treasure, that she counted glorious death a thousand-fold more desirable than shameful existence bought by cowardly ease. For this, the nations bless her ; for this her dying sons adore her ; for this, History shall applaud her ; for this, shall the World-Empire be hers with the consent of all Free Peoples, and she shall be the Protector not the Tyrant of Humanity."

Can we count our personal losses, grudge our tears, our dead, lost to us but temporarily, if the self-sacrifice of one lifetime brings us so rich a karmic heritage ?

Side by side with those who have made, and who are willing to make, the supreme sacrifice of death, is the great army of those who have to stand and wait while those they love are in peril. I do not know if their trial be not the greater. They have not the excitement of the fight, the *camaraderie* of the soldiers, the glory of active service. Yet the very spirit of self-sacrifice is incarnate in the heart of the mother, the wife, the sweetheart who has let her man enlist without complaint, nay, who heartens him for his task. Surely they too shall be born again, when the time comes, with added capacity to serve their country, vision shall be theirs—the wider vision that sees beyond present happening to the future need. Those who, forgetful now of personal sorrow, turn their strength to the helping of others poorer and weaker than themselves in the face of death,—they also shall find peace and joy, and in life on earth again meet and love those to-day they gladly gave to serve

their country's need. For love is eternal and outlives death and re-birth to draw together those who love self-sacrificingly—which is the essence of true love. Cause and effect operate in the emotional sphere as in all other spheres—love is one of the strongest elements in karma. The old Latin proverb *Dulce et decorum est pro patria mori* concisely states a great truth. The words are the utterance of heroic souls all through the centuries. "To die, battling for the Right, is the gladdest fate that can befall the youth in the joy of his dawning manhood, the man in the pride of his strength, the elder in the wisdom of his maturity, aye, and the aged in the rich splendour of his whitened head. To be wounded in this war is to be enrolled in the ranks of Humanity's Warriors, to have felt the stroke of the sacrificial knife, to bear in the mortal body the glorious scars of an immortal struggle." So writes Mrs. Besant. Can any desire fairer karmic result?

ELISABETH SEVERS.

THE ROLL OF TRIUMPH.

A friend sends the following experience.—

It was in the cold, dark days of December, when our thin line held up the German legions on their way to Calais, and each morning we read, with relief and pride, that the line remained unbroken against most fearful odds. The casualty lists were terrible, the tears of mothers and wives and fatherless children fell on our hearts like lead, and the sorrow of a world in anguish descended like a pall and bowed us to the earth, shutting out the Light.

One day, as I set forth "to do my bit," or, perhaps, more selfishly, to seek forgetfulness in work, the veil was suddenly lifted and behind it I beheld a glorious company of soldiers charging up a hill, shouting in triumph, and with them a vast multitude, bathed in the gold dust of a summer sunset. On and on they came, man upon man, line upon line, a mighty host, surrounded by a singing crowd, following a great banner, which

someone, leading, held on high. Out of the gold they pressed towards a great white light, which, somehow, I knew to be the heart of the sun. Every face was radiant with a great joy, every figure vibrant with Life, *intense* Life, intense triumph, intense gladness. The whole vision radiated joy, a joy which set pulses throbbing and seized one by the throat and choked one, and into which I melted and was absorbed as a part into the whole. Dead these men? Killed in action? Never had I seen men so virile, so vigorous, so full of life, so full of action, so glad, so intoxicated with the joy of sacrifice. Never had I seen a multitude of men and women so great with sympathy that one heart beat in all.

No longer do I seek forgetfulness, for between me and the long, long lists which form the Roll of Honour rises the vision of that glorious Manhood pressing forward. Again I feel and hear the shouts of triumph, again my knees tremble at the faint memory of that great unspeakable joy.

For India

By JASPER SMITH.

(Illustration by MISS L. PEACOCK)

BOOM ! Boom ! ”
Something jumped in Krishna Lal's brain. Where was he ?

Ah ! He remembered now. The Ganges was in flood, and he was sitting on the high landing-stage just above the old iron bridge which once carried a railway, staring with fascinated eyes as the muddy swirl thundered past. Never had there been such a flood, they said. For hour after hour he gazed—nay, for days, for weeks, for months, it seemed to him. Every now and then, a dead sheep or goat would float by. Yes, thought Krishna Lal to himself, there were always people drowned in such floods as this. What if he were drowned ? Was life, then, so unstable a thing—so soon destroyed, so easily lost ? He thought of that wonderful being, the Maharajah, whose service he was to enter when he was older. He thought of his parents, of his little sister, and of his big brother who was studying in England, and who told of such marvellous things in his letters.

Again Krishna Lal's brain gave a jump. He heard shouting. Ah ! now he was in the bazaar. There were crowds of people all around him. There were beggars asking loudly for alms. There was a kabuli with his stick. As he walked along, he came to where a wise man was discoursing to those who sat around him. He was teaching that all was illusion.

“ It is not I who stand here,” he said, “ I do but dream that I stand here.”

Then Krishna Lal opened his eyes and knew that it had indeed been a dream. He remembered now where he was—in France. He lay wounded under some shrubs. The

distant thunder had been of cannon, the shouting was that of fighting men.

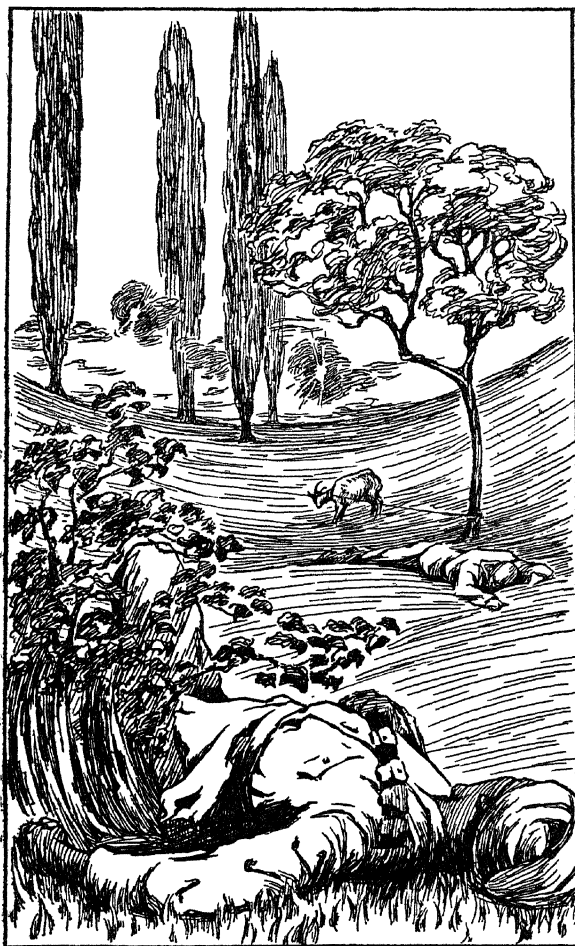
He lay in a little glade screened by bushes. Around him were strewn many motionless bodies—apparently dead. The only live thing was a goat, quite unharmed and tethered by a long rope to a tree ! Krishna Lal could hear the battle, but could not see it.

Krishna Lal did not call himself a Hindu, a Mohammedan or a Parsi ; he was a product of New India—that is to say, he was an Indian. He was not in much pain—only quite helpless as regards his body, though his brain was clear. As he lay there, he considered his position. It seemed years instead of weeks since he had left India. He had grown so much older and wiser. He had come to understand and respect the English in a way which had not been possible before. And this deeper understanding had made his own opinions and motives clearer to him. Why had he so willingly obeyed the call of the King-Emperor ? It was—he saw it clearly now—because he was a native of the most sacred land and a citizen of the greatest Empire that the world had ever seen. The Indian Ocean was not so wide but that hands were stretched from the East to the West in these days ; and whose hand should India hold but England's ? Whose could guide her in so fair and free and smooth a path ?

Why, even their women were great and noble ! He had known one such who might well bear the title, “ Defender of the Faith ”—defender of the faith by which man lives. What if India were to fall under the heel of the Germans ? He remembered hearing of a German officer's

remarks on being told that his sister had contemplated travelling to India with Mr. and Mrs. Rabindranath Tagore !

Suppose his countrymen were to brood over some temporary injustice and grow impatient ; what then ?



He thought of an appeal to Indians to plunge their land in a bloody war, which had been sent to him from an office in Geneva. Some of the things he had seen during the last few weeks passed through his mind, and he shuddered. His beloved Hindustan !

But then—sacrifices were necessary.

A sound made him raise his eyes. The goat, impatient of even the long rope with which it was tethered, had begun to tear about and to circle round the tree, endeavouring to escape. But soon the rope became wound up, and the goat, not having sufficient sense to go back, was helpless. Krishna Lal watched its struggles. He remembered that when he was a boy there had come to his village an ancient *sannyasin* in a frayed yellow robe, who could answer questions by watching the movements of birds and beasts. He had marvelled then, but he marvelled still more now, that the goat should have answered *his* question so clearly !

Through the bushes he could hear an English regiment preparing to charge. The small company of men near him had evidently just lost their officer in command, for a corporal was speaking.

" . . . It's a-goin' to be a cup-tie game this time ! I'll bet anybody a tanner as there'll be some of us as'll be ordered off the field, too ! Come on, boys ! . . .

" It's a long way . . . to Tipperary !

It's a long, long way . . . to . . . go . . . !"

But Krishna Lal had gone still further.

JASPER SMITH.

Systems of Meditation

IV. Greek Contemplation.

By W. LOFTUS HARE.

[Last month Mr. Hare dealt with the various kinds of meditation associated with the Buddhistic teachings, and showed their logical connection with Buddhism as a body of thought. He now passes from the East to the West and deals with the first, in historical order, of the representative Western systems of Meditation.]

HAVING considered the methods of meditation employed by the Indians, we now turn to one of the most remarkable of the Western peoples, the Greeks. At the first glance, it seems difficult to discern an immediate parallel or to feel that we are justified in speaking of a "method of meditation" in any way comparable to those precise mental and physical processes employed by Yogis and Buddhists: for here an entirely new atmosphere surrounds us; we touch a life characterized by different æsthetic experience to that which we have met with in the East, or at least in India. The Greeks, like the Chinese, were strong in all humanistic traits, while they added a penetrating intellectual impulse which made their life so rich in results to themselves and to the races who received their culture.

However, if favoured with patience on the part of my readers, I shall have no difficulty in bringing before them certain beautiful doctrines which amply prove the existence of an inner intellectual and spiritual discipline associated with both the philosophy and religion of the Greeks from the time of Pythagoras onwards. This I describe by the general term "contemplation."

I. PLATO'S VIEW OF PHILOSOPHY.

In Ionia philosophy was regarded as a kind of scientific curiosity which would lead men to visit and report on the doings of other peoples, while in Athens the Sophists and Rhetoricians gave to it a meaning no more than our world "culture" suggests. Protagoras, the Sicilian ambassador to Athens, describes philosophy (in Plato's dialogue bearing his name) as "the love of wisdom." A nobler view of philosophy had already been reached by the Pythagoreans, who claimed that their scientific studies attained the end of "the purification of the soul"; and, in their community, philosophy undoubtedly signified their whole way of life. The same idea appears to have been held by Socrates, whose life was *par excellence* the life of a philosopher. In accord with this basic idea, Plato advances from point to point, strengthening and beautifying his conception of philosophy in a manner that is worth some detailed attention. In the *Euthydemus* philosophy is explicitly defined as "the acquisition of knowledge," by means of the science of dialectic, which he places above all others. In the *Gorgias* the teaching of such dialecticians is attributed to "Philosophy" personified. She is loved more

than all human beings, is credited with eternal truths based in our own consciousness, which no man may contradict. To the faithful followers of this Queen is promised a happy life after death. In the *Timaeus* philosophy is divine and leads her votaries to please the Gods rather than men. The metaphor is changed in the *Philebus*, where philosophy is represented as a gift from God :—

θεῶν μὲν εἰς ἀνθρώπους δόσεις, ὥς γε καταφαίνεται
ἐμοί, ποῦν ἐκ θεῶν ἐρρίφη διὰ τίνος Προμηθεύς ἅμα
φανοτάτῃ τινὶ πυρί

—(*Philebus* 16 c)

In the same sense, but rather more in the terms of psychology, philosophy is spoken of in the *Phaedrus*, where, in reference to Isocrates, the speaker is made to say —

If, however, speech-writing should not satisfy him, it would be no wonder if a divine impulse should lead him to higher things still; for there really is philosophy in the man

—(*Phaedrus* 279a)

We are now prepared to hear Plato's scientific definition of philosophy. *It is the conversion (περιστροφή) of the soul from the contemplation of Becoming (γένεσις) to that of Being (οὐσία)*—a definition that itself requires an elucidation, which I shall attempt to give as briefly as possible.

The world is known to us primarily by means of our sense perceptions, but however rich and varied may be the content of that kind of knowledge, it is necessarily incomplete and imperfect. For instance, a tree laden with fruit stands before us in a state of "becoming," i.e., of continuous change from moment to moment; but sense perception will not tell us the number of its branches, leaves, or fruit, or the height, width and circumference of the tree. Sense perception tells us nothing whatsoever as to the inner vital processes and laws governing its growth and fruitage, its continuous change in time and space. By means of Arithmetic and Geometry only which concern number and space relation may we penetrate many degrees further into a true knowledge of the form of the tree. Again, if we contemplate the heavenly bodies, we observe phenomena which do not explain them-

selves to us. Their apparent irregularity of motion conflicts with a conviction that their motion is really regular and orderly. Astronomy, penetrating beyond appearances, tells us what these true motions are. Again, as to music, or sound, in general, sense perception, however perfect in its way, in bringing us into contact with the world of sound, will never tell us what sound is, or why its phenomena are such as they are. The science of Harmonics, however, penetrating beyond all perception reveals, so far as it goes, the general laws governing musical tones and sequences.

Now, these four Sciences—Arithmetic, Geometry, Astronomy, and Harmonics—grouped together under the general title Mathematics, were the invention of the Pythagoreans, not for utilitarian or commercial purposes, but for the good of the soul, for its purification, its mastery of and disentanglement from the fleeting world. Plato held the conviction, derived from Socrates before him, that it was possible to pass beyond the opinion or belief (*πίστις*), which sense perception gives us, to real knowledge (*γνῶσις*). He, therefore, elaborated a further science called Dialectic (which was more than mere discussion) by which he proposed to transcend those sciences—whose operations were based upon hypotheses—to a first principle (*ἀνυπόθετος ἀρχή*) which possessed scientific certainty. The process of "conversion," therefore, was a gradual one, which led the soul away from the contemplation of things as they appear to the contemplation of things as they really are: i.e., to true Being (*Ousia*).

It is well to remark here that Plato's so-called "two-worlds" are not two in reality, but One viewed in two ways: by the senses it is τὸ αἰσθητόν, the sensible; by the mind it is τὸ νοητόν, the intelligible. The philosopher can never be satisfied with the sense view of the world, but must make the ascent to the highest. The frontier between the intelligible and the merely sensible is not a fixed one, for the sensible world may by conquest become progressively intelligible.

II. THE GOOD."

There can be no doubt that Plato believed himself to have penetrated to the inner meaning of the world and to have discovered its ruling principle, which he called "The Good," beyond both "Being" and "Knowledge." On this lofty theme he often lectured in his Academy, but he wrote nothing definite about it. What he says about the Good in his *Seventh Epistle* is very beautiful, and may be said to sum up his conception of the nature and purpose of philosophy

There is no writing of mine on this subject, nor ever shall be. It is not capable of expression like other branches of study; but as the result of long intercourse and a common life spent upon the thing, a light is suddenly kindled as from a leaping spark, and when it has reached the soul, it thenceforward finds nutriment for itself. . . . If I thought these things could be adequately written down and stated to the world, what finer occupation could I have had in life than to write what would be of great service to mankind and to reveal Nature in the light of day to all men?

—(341-c.d.)

Again he says in the *Timæus* (28c.):—

To find the maker and father of this universe is a hard task; and when you have found him, it is impossible to speak of him before all people.

These words do not mean that philosophy was to be kept back from men; on the contrary, those whose souls were "converted," in the sense explained above, by study and by intuition, certainly would desire, as Plato did, to guide men in the right path. It was this thought that was expressed by him in words that are almost an articulate sigh: "If but philosophers were kings—!"

III. GOD AND THE SOUL.

There are yet two Platonic doctrines that I must refer to before I pass on to the more religious aspect of my present subject. Plato, who makes excellent philosophical use of the myths of the Greeks, was undoubtedly a monotheist; he brought the idea of God into Western

philosophy for the first time, and offered a proof for the existence of the Divinity. Briefly, God is the self-moving source of all good-motions in the universe. God is an immortal soul, whose *form* is The Good; consequently he is also rightly called "The Beautiful." The soul of man is self-moving (*τὸ αὐτὸ ἐαυτὸ κινεῖν*) without beginning and without end. Soul is therefore Will, neither entirely bound by necessity nor entirely free, capable of "motion," either towards the Good or away from it. There are, therefore, at least two kinds of soul, one that by virtuous effort becomes assimilated to God, and the other that falls away from him. The whole aim of life has been defined by Plato in the following beautiful passage:—

It is not possible that evil should be entirely destroyed; for, of necessity, there is always something contrary to good; it is not seated among the Gods, but moves round this mortal nature and this lower region. Wherefore we ought to fly hence as quickly as possible, and this flight consists in being assimilated to God as much as possible, and this assimilation is becoming just and holy with wisdom.

—(*Theætetus* 84)

I have, perhaps, said enough to make clear the philosophical background to the discipline of Contemplation, which I now intend to describe more fully, but let me remark that Plato's thought pervades the whole system; his language, his very words, are repeated for centuries; his lofty conceptions, gained, as it would appear, by a life of patient speculation, are from time to time confirmed or illuminated by a very high order of psychological and mystical experience of the later Greeks. His suggestive myths and allegorical landscapes are preserved and explored with the utmost care by all those who followed him, sometimes in a manner that he would perhaps not have desired. If, then, in studying Philo, Plutarch, Numenius, Plotinus, Porphyry, Iamblichus and Proclus, we take care to read their descriptions in a purely psychological and religious light, we shall be true to Plato and to the nature of our subject.

IV. ARISTOTLE ON CONTEMPLATIVE HAPPINESS.

It is well known that Aristotle, who had been a pupil in Plato's Academy, struck out an independent line of his own. In many respects he called back the philosophic student from the direction suggested by Plato to a closer empirical study of the world of Becoming. I have no space in which to discuss these important divergences, but wish to refer to one aspect of Aristotle's teaching in which he carries forward, in his own peculiar way, the Platonic doctrine of Contemplation. "The Good" for him, is "that which all things aim at," and this, on further enquiry, in the case of human beings, turns out to be happiness. But the highest form of happiness is Contemplation. Aristotle's moral philosophy, therefore, is directed to the practical training of men in a life that is primarily one of moral effort, secondly one of intellectual illumination, and finally, one of Contemplation. I will now quote a few sentences from Aristotle's writings, by way of illustration.

Now, if there is any other thing which is the gift of God to men, it is reasonable to suppose that happiness is a divine gift, and more than anything else, inasmuch as it is the best of human things. But even if it be not sent from Heaven, but is acquired by means of virtue and of some kind of teaching or exercise, it appears to be one of the most divine of things, for the prize and end of virtue seems to be something which is best, god-like and blessed.

—(*Nicomachean Ethics I*, 1x., 2-3)

At the conclusion of this treatise the philosopher discusses the Contemplative life, which is, he thinks, most rich in happiness gained by the practice of virtue. His system of psychology, which held that man is a microcosm of the universe, necessarily admits into human constitution an element that is Divine. The Contemplative life, therefore, is that in which the Divine part of us energizes and yields us the greatest happiness.

A man ought not to entertain merely human thoughts because he is human, or merely mortal thoughts because he is mortal; but as far as it is possible he should make

himself immortal and do everything with a view to living in accordance with the best principle in him; although it be small in size, yet in power and value it is far more excellent than all. Besides *this* would seem to be each man's "self" if it really is the ruling and the better part.

—(*X.*, vii, 12-13)

We shall see, especially in Plotinus, how these doctrines of Plato and Aristotle are strengthened when conformed by experience and described in their terms.

V PHILO OF ALEXANDRIA.

In the interval between Aristotle and the Christian era Greek philosophy developed in many directions. The Stoics searched after virtue, the Epicureans after happiness. The Academy continued under able leadership the dialectical search after truth which Plato had initiated. But insensibly, probably from Oriental sources, a mystical element was permeating the body of philosophy. Philo, the Jew of Alexandria, is a type of this influence, and as he is known to have saturated himself in Plato, to have read the Scriptures of his own religion "through Greek spectacles," we turn next to him. Two doctrines which ultimately concern our subject are found fully developed in Philo, namely, (1) The doctrine of Divine Infinity, and (2) The Doctrine of Ecstasy. I shall quote a passage in illustration of the former doctrine as a necessary introduction to ecstasy which is, as we shall learn, the richest fruit of Contemplation.

God fills all. He contains and is not contained. He is everywhere and nowhere, and this state belongs only to Him. He is in no place; in fact, space and the position of bodies were created by him, and it cannot be said of the Creator and the creatures that the first is contained in any of the second. On the other hand God is everywhere. His powers, in fact, have spread over earth, water, air and sky. No part of the world has been left solitary by him.

—(*On the Confusion of Languages.*)

The soul in ecstasy ceases to be finite and attains to, or rather becomes, the Divine Infinity. For the soul this is the consummation of its existence and the highest happiness. I quote three passages from the writings of Philo, which

illustrate his theory, but which I cannot help thinking are based on experience.

Ecstasy and conversion are the sleep of the spirit. The latter is in a state of ecstasy when it no longer works upon the materials supplied for its thought; now in this state it is in repose. It is right to say that the spirit is then in ecstasy, that is to say, it is turned, not towards itself, but towards him who sends causes and directs this conversion, that is, towards God.

—(On the Allegories)

If then some desire enters into thee, O Soul, to inherit divine benefits, leave not only the earth (the body), its relative (the senses), the paternal home (reason), but flee from thyself, go out from thyself like Corybantes and those possessed; be transported and divinely moved, as in prophetic inspiration. When thought, in fact, is seized by enthusiasm and no longer dwells within herself, but is shaken and maddened by celestial love led by the One who truly exists, and drawn upwards, truth urges it on, withdraws it from things lying close to it, and places it on the royal road, then it is the inheritor of divine blessings.

—(Who is the Heir to Divine Things?)

When the spirit rises above itself and is raised by God, it becomes united to That which is: so far as it still acts, it tries to approach God and to be united to Him. This union, in fact, should not be considered as the work of the Soul, but as the free gift of God who appears to that soul.

—(On the Allegories.)

The doctrine of ecstasy was a necessary consequence of Divine Infinity. An infinite God penetrates and overflows Nature. He is within us and beyond us. The only means of knowing Him truly is first to grasp Him in oneself by reflection (Plato's "Dialectic") then to go as it were beyond the limits of individuality in order to be closely united with Him. The last of these steps is ecstasy, described philosophically by Philo for the first time in the history of Greek thought.

It is true that Plato had given us the phrase and the idea of a flight from hence to God, and, in the beautiful myth in the *Phaedrus*, the vision of Divine realities. Philo unites in his writings the Hebrew religious ideas, the Platonic language and his own personal experience: "I am not ashamed to relate what has happened to me myself which I know from having experienced it."

There was once a time when devoting my leisure to philosophy and contemplation of the world and the things in it, I reaped the fruit of excellent and desirable and blessed intellectual feelings, being always living among the Divine oracles and doctrines on which I fed incessantly and insatiably to my great delight. I appeared to be raised on high and borne aloft by a certain inspiration of the soul, and to dwell in the regions of the sun and moon, and to associate with the whole heaven and the whole universal world.

And at that time, therefore, looking down from above, from the air, and straining the eye of my mind, as from a watch tower, I surveyed the unspeakable contemplation of all things on the earth and looked upon myself as happy as having forcibly escaped from all the evil fates that can attack human life.

—(On Special Laws, III., B., 303.)

It is right to say that Philo also describes, in equally touching language, the falling from these sublime heights, the torment of earthly and political pre-occupation, and the faith and consolation which sustain him as the result of his ecstatic flights. Those who desire to understand Philo's social ideals should read his treatise "*On the Contemplative Life*," wherein he tells, in glowing words, of the social and religious organisation of the communities of Essenes and Therapeutæ, a life happy and orderly, because based on spirituality.

VI. PLUTARCH THE ASCETIC.

Plutarch carries the doctrines and disciplines of his predecessors in the direction of asceticism; he appears to be interested in the current religion of his time more than were Plato and Aristotle. But he explains inspiration and divination in a more philosophical manner than we should expect from a contemporary priest. Remembering what Aristotle had said about the divine part of the soul, we can understand why Plutarch puts forward divination as an effort to call the divine into consciousness. Ecstasy is the result of divination, which, in its turn, is dependent on what we call asceticism. With the whole of his age Plutarch believes that the source of happiness is in God and in Piety. The knowledge of God is His free gift. Men can receive nothing

greater, Divinity can grant him nothing more precious than truth. In divination :

The soul does not deliberate, but God speaks to it directly. The divining faculty is a current, a breath essentially divine and heavenly. It is communicated directly through the air or some humid element, and puts the soul into an unusual and strange condition. What else it is essentially, it is difficult to say clearly

Plutarch records the words of Timarchus descriptive of his ecstasy :

It seemed to me that I had received a blow on the head and that my soul rushed out joyfully and mixed with a pure transparent air. She seemed to breathe for the first time, after a long and painful oppression. She seemed to grow, like the sail of a ship filling out. Above my head was heard a charming voice

. . . The perception of the Being who is intelligible, luminous, and holy shines like a flash of light ; it only touches the soul but once. By the help of reason one oversteps all confused opinions, one rushes towards the being who is first, simple, immaterial ; one touches directly the pure truth which moves around him ; one is, as it were, initiated, one reaches the final point of philosophy . . .

The cause of this divine communication has nothing human about it ; it consists in the fact that the nature and essence which possess knowledge are identical with God who gives it, and with you and me who receive it.

VI. NUMENIUS, THE NEO-PYTHAGOREAN.

Numenius of Apameia forms a connecting link between the philosophers I have mentioned already and the greatest mystic of this wonderful chain of thinkers. I shall therefore quote a short passage from a treatise of his illustrating the fusion of philosophy and religion which reached its height in Plotinus :

As to the Good, there is no means of knowing it either by analogy with sensible objects. But just as a man seated on a high cliff above the sea, reaches with his piercing glance a boat, bare, solitary and tossed by the waves, so, he who has withdrawn himself far from sensible objects, unites himself alone to the Good, in a connection in which there is no longer either man, animal, body great or small, but a solitude ineffable, indescribable and divine, filled entirely by the graces of the Good, and in which the good dwells in the heart of peace and serenity, governing with benevolence. Anyone who, whilst entirely devoted to sensible objects, should imagine that he received the visit of the Good, and should think to meet him in the midst of

pleasure would be the dupe of a gross mistake. In reality it is not by an easy process that one rises to the Good ; a divine art is necessary to reach this point.

—(*Treatise on the Good.*)

VII. PLOTINUS, THE MYSTIC.

What is a mystic ? The word itself is derived from a Greek root which means " hidden," " veiled." It was used as a technical term applied to those who sought and obtained initiation in the Mysteries of Greece. But mysticism is not related to any particular historical or local tradition ; for, although there are local and temporary aspects of it, it appears in all races generally, especially in the advanced races. In its widest aspect it presupposes a range of human experience which is not beyond the *natural*, but beyond the *normal*. From the psychological and scientific aspect a mystic is said to be one who either spontaneously or by effort develops faculties which, like vision or hearing to a blind and deaf man, open up to him new ranges of life and emotion necessarily of an enriched character. No limits can be put upon such development, and some, as we have seen, even claim to reach God by its means.

Historically, mysticism has developed in humanity all the great religious philosophies, but although it is essentially expressive of the religious life it is not exclusively confined to it, for there are, as we know, " nature mystics." In a certain sense it might be said that man is a " mystical animal." *The assumed basis of mystical experience is the unity of all life*, or, to express it otherwise, because all life is one, therefore there is mystical experience.

Plotinus was born in Lycopolis, in Egypt, in the year 204 A.D. Although he has been called the " last light of Greece," he was probably of Roman origin.

We find him the author of treatises on " The Virtues," on " Happiness," on " The origin of Evil," on " The Effectiveness and Influence of the Stars," on " Love," on " The Immortality of the Soul," on " Eternity and Time," on " The Com-

endless dispersion. They are those in which no part is identical with another part or with the whole, and in which each part is necessarily less than the whole. Such are all sensible things that have corporeal mass. . . .

Again, in reference to the second realm, he says :—

There is a substance which is entirely opposed in nature to those that have just been described, a substance which is undivided and admits of no division, and which is not capable even in thought of having its constituents separated from each other . . . And in relation to all other things, it is like the centre of a circle from which all the radii extend to the circumference, leaving the centre to abide in itself and yet deriving from it their origin and existence *Thus, although the radii diverge from the centre, they ever maintain connexion with it, and although they are divisible, their beginning or principle lies in the indivisible.*

He then describes the world soul as the “third nature,” or intermediate :—

Now, between this substance, which is altogether indivisible and occupies the first rank in the intelligible world, and that sensible existence which is altogether divisible, there is a *third nature* which is not primarily divisible like material bodies, but which yet becomes divisible through its relation to them. Consequently, when such bodies are divided, the form which is immanent in them becomes divided also, yet in such a way that, while thus becoming manifold, *it remains whole in all its parts*, in spite of their separation from each other . . .

He who thus considers the greatness of the Soul and its powers will recognise how wonderful and divine it is, and to what a superior order of being it belongs; how, without having any extension, it is present in all extension, and how it occupies a place without being excluded from other places. Thus it is divided yet undivided, or rather it never really is or becomes divided, for it abides complete in itself, and is divided only in relation to bodies which, in virtue of their divisible nature, are not able to receive it indivisibly. Thus the division belongs really to the bodies, and cannot be attributed to the Soul itself.

—(IV, 2, 1)

Because of this indivisibility of the Soul in its higher aspect and its divisibility in its lower human aspect, *all souls are one*; they all have their root in the Soul of the World. The human soul always is and never has been anything else but one from the higher point of view.

IX. ECSTASY.

I have now been able, I hope, to indicate sufficiently what may be called the cosmic and psychic framework which makes ecstasy possible, and will conclude my study of Plotinus with descriptions of this blessed experience expressed in the words of the philosopher himself. As in the case of Philo, we may safely assume them to be accounts of personal experience. —

Often when by an intellectual energy I am roused from body, and converted to myself and being separated from externals, retire into the depths of my essence, I then perceive an admirable beauty, and am then vehemently confident that I am of a more excellent condition than that of a life merely animal and earthly, for then especially I energize according to the best life, and become the same with a nature truly divine, being established in this nature, I arrive at that transcendent energy by which I am elevated beyond every other intelligible, and fix myself on this sublime eminence, as in a divinely ineffable harbour of repose.

But after this blessed abiding in a divine nature, falling from Intellect into the discursive energy of reason, I am led to wonder how formerly and at present my soul became intimately connected with a corporeal nature; since in this defile state she appears such as she is in herself, although surrounded with the dark and ever-changing bodily nature.

—(IV, 8, 1)

The following passage may, I think, be regarded as the original of the doctrine of the “Perpetual Presence of God,” which was elaborated so beautifully by the Christian Mystics. —

Now the One, having no difference in it, is, therefore, omnipresent; and *we are always present to it* except in so far as we alienate ourselves from it. It, indeed, cannot make us its aim or centre, but it is itself *our* true aim and centre. Thus we are always gathered around it, though we do not always turn towards it. We may compare ourselves to a chorus which is placed round a Chorus, but which sings out of tune so long as it directs its attention away from him to external things; but when it turns to him, it sings in perfect harmony, deriving its inspiration from him. So it is with us; we are *always gathered around the divine centre of our being*.

—(VI., 9, 8.)

Doubtless, it seems astonishing that The One can be present with us without approaching us, and can be everywhere whilst being nowhere. This astonishment is founded on

the weakness of our nature, but the man who knows the First would be much more astonished if things were otherwise. And, in fact, they cannot be otherwise; let anyone be astonished if he will; what we have just said is the exact truth

—(V., 5, 8)

When this takes place, therefore, the soul will see both the divinity and herself—as far as it is lawful for her to see him. And she will see herself indeed illuminated, full of intelligible light, or rather, she will perceive herself to be a pure light, unburdened, agile, and becoming to be a God, or rather essentially a God, and then shining forth as such to the view. But if the soul again becomes heavy, she then as it were wastes away

Perhaps, however, neither must it be said that he sees, but that he is the thing seen—if it is necessary to call these two things, *i.e.*, the perceiver and the thing perceived. For both are one; though it is bold to assert this. So that, indeed, the soul neither sees, nor distinguishes by seeing, nor imagines that there are two things; but becomes, as it were, another thing, and not itself, becoming wholly absorbed in deity, she is one, conjoining, as it were, centre with centre. For here concurring, they are one; but they are two when they are separate. Hence this spectacle is a thing difficult to explain by words. For how can any one narrate that as something different from himself, which when he sees he does not behold as different, but as one with himself?

—(VI., 9, 9.)

Perhaps the most beautiful and precise statement of ecstatic vision is given in the short passage which I now print in the original Greek and a translation:—

Ἦν δὲ ἐν καὶ αὐτὸς, διαφορὰν ἐν αὐτῷ οὐδεμίαν πρὸς ἑαυτὸν ἔχων, οὐτε κατὰ ἄλλα οὐ γὰρ τι ἐκνεῖτο παρ' αὐτῷ, οὐ θυμὸς, οὐκ ἐπιθυμία ἄλλου παρ' ἡν αὐτῷ ἀναβεβηκότες, ἀλλ' οὐδὲ τις λόγος, οὐδὲ τις νόσις, οὐδ' ὅλος αὐτὸς, εἰ δὲ καὶ τοῦτο λέγειν, ἀλλ' ὥσπερ ἀρπασθεὶς ἡ ἐνθυσιόσας ἡσυχῇ ἐν ἑρμῇ καταστάσει γεγένηται ἡμεῖς τῇ αὐτοῦ οὐσίᾳ, οὐδαμοῦ ἀποκλίνων, οὐδὲ περὶ αὐτὸν στρεφόμενος, ἑστώς πάντῃ καὶ οἷον στάσις γενόμενος, οὐδὲ τῶν καλῶν, ἀλλὰ τὸ καλὸν ἥδη ὑπερθεῶν, ὑπερβὰς ἥδη καὶ τὸν τῶν ἀρετῶν χορὸν.

—(Ennead, VI., 9, 11.)

In that experience the seer becomes *unified*, being conscious of no opposition towards others or himself; no anger, no desire, no conception, no thought—nay, so to speak, even no self. Rapt and inspired hangs he there, well poised in solitary calm, without

a quiver of his own essence, settling nowhere, not whirling around, brooding motionless until he himself becomes a pause. Nay, not even about Beauty cares he, having soared far beyond it—yea, even beyond the Choric graciousness of the Virtues.

I like to leave upon the reader the impression of the practical value of the Contemplative life. If we ask what is the ethical and social value of "the return to God," there can be but one answer:

It is not a matter which concerns the soul alone. Even for those souls that do not choose to make God their aim, if others do, there is a better world in store. For if we are united to God we are united to men, says Plotinus. In this way, we and all that is ours are *carried back into real Being*. We rise to it, as to that from which originally we sprang. We think intelligible objects and not merely their images or impressions, and in thinking them we are identified with them. Thus we participate in true knowledge, being made one with its objects; not receiving them into ourselves, but rather being taken up into them. *And the same is the case with the other souls as with our own. Hence, if we are in unity with God, we are in unity with each other, and so we are all one.*

Plotinus declares:—

But if one of us could "turn round" either by his own effort or by the aid of Athene he would behold at once *God, himself, and the whole*. At first, indeed, he might not be able to see himself as one with the whole; but soon he would find that there was *no boundary he could fix for his separate self*. He would, therefore, cease to draw lines of division between himself and the universe; and he would attain to the absolute whole, not by going forward to another place, but by abiding in that principle on which the whole universe is based.

—(VI., 5, 7.)

This is the "Greek Vedanta," indeed; it is the goal of the life of Contemplation, to know and to feel that "One is the Self of All."

WILLIAM LOFTUS HARE.

(The next article will deal with the early Christian Doctrine of Prayer.)



THE PRESENT OCCUPANTS OF THE FORTRESS AT KAPILAVASTU.



LOTUS POND AT THE BASE OF THE MOUND AT LAHARI KUDAN



ARRIVAL AT THE VILLAGE OF LAHARI KUDAN



THE 40-FOOT MOUND AT LAHARI KUDAN.

The Land of the Lord Buddha

With Illustrations from Photos by N. SHIVAKAMU

By MARY K. NEFF.

FAR away from the noise and strife of the modern world, at the feet of the Himalayas, in the Nepalese Tarai, lies the happy spot where the Lord Buddha was born. It is marked to-day by a stone pillar set up by order of King Asoka when he made his famous pilgrimage to the various places hallowed by the presence of the Lord. The intervening twenty-one centuries have dealt hardly with the pillar; it is brown and time-worn and split by lightning. Only the upper line of its inscription is still visible above ground:—

“His Majesty King Piyadasi (Asoka) in the 21st year of his reign, having come in person, did reverence. Because here Buddha, the Sakya ascetic, was born, he had a stone horse made and set up on a stone pillar. Because here the Venerable One was born, the village of Lumbini has been made revenue-free and has partaken of the King's bounty.”

Needless to say, the stone horse has long since disappeared. The pillar stands on the side of a mound or hill at whose base, on each side, lie ruined lotus-ponds. In the days of King Suddhodana a pleasure-house stood here in the midst of a beautiful garden, the Lumbini Garden. Hither came Mayadevi, the Queen, journeying (in accordance with immemorial custom in India) to her father's house, when the time for the

birth of her first child drew near; but while she tarried here resting, the child was born.

Some six kos (twelve miles) to the north-west, near a tiny village called Tilauri Kot, are the ruins of Kapilavastu, King Suddhodana's capital. One can trace a square inner enclosure—the royal precincts,—by walls of decayed red brick. These walls measure about a quarter of a mile on each side and face the four cardinal directions; each has a great central gateway. Within is a stretch of level ground, dotted with clumps of trees of many varieties (the plains without are treeless), and with mounds marking the sites of palaces. Two square lotus-ponds still persist, one in the centre overgrown with rank grass and reeds, the other filled even to-day with beautiful white lotuses that rear their heads high above the water. To the north the mighty Himalayas look down upon this holy spot, their snow-peaks hidden by the nearer ranges; to the west flows the Rohini through its winding valley; to south and east stretch the vast plains of India. A sense of peace and joy pervades the place. It was here that the childhood of the Lord was passed.

In the days when the famous pilgrim Fa-hien (fifth century A.D.) travelled from far-away China to India to collect manuscripts and images and to visit the places sacred to Buddhism, he found the capital of the Sakyas in a decadent state;

and when the great Chinese scholar Huen-tsing, two centuries later, visited the scenes of the Lord's last life on earth, he reported the ruin of Kapilavastu to be complete, and Buddhism to be dying out in India. These two accounts are very interesting, but rather contradictory in detail, and they have led to a division of opinion as to the real site of the city. Fa-hien's account seems to point to the ruins at Piprahava, and Huen-tsing's to indicate those at Tilauri Kot. Some students of antiquities have posited two cities, an old and a later Kapilavastu; while others think these two ruins to be parts of one and the same wide-spread city. The latter seems a rather unlikely theory in view of the fact that the two are about twelve miles apart.

Scattered about the central fortress at Tilauri Kot, within a radius of six miles or more, are many mounds and ruins. The most interesting are at the village of Lahari Kudan; for here stood Prince Gautama's own palace, where He lived with His wife Yasodhara and His little son Rahula, when He made the great renunciation and went forth to seek the Way. The palace crumbled to ruin in the course of centuries, and a later worshipping generation built on its site two temples sacred to the memory of the Prince and His wife. These temples in their turn have fallen into decay, and only two unusually high mounds are left. Almost washing their base is a square lotus-pond whose blossoms still delight the eye, probably the Hastigarta of the Prince's park. The villagers proudly exhibit two small but beautifully carved images of white marble, one of Ganesh, which were dug from the ruins and are now kept in a small octagonal temple that stands where the "Sickman's Temple" stood in Huen-tsing's time; for it was here at the south gate of His palace that tradition says the young Prince first saw human affliction and awoke from His dream of happiness to the world's woe.

At Piprahava, about nine miles south-east of Lahari Kudan, stands a very ancient stupa; in fact, it is the earliest building in India to which a date can be

assigned. The stupa was opened in 1898 by W. C. Peppe, and was found to contain gold, silver, coral, crystal, precious stones and jewels, together with three stone urns and a crystal one. One of the urns contained relics of the Lord Buddha and bears the inscription:—

"This receptacle of the relics of the exalted Buddha from the race of the Sakyas is the pious gift of the Brethren and Sisters, with children and wives."

Another bears the date 450 B.C., and preserved the relics of the kinsmen of the Lord Buddha who were slain by Vidudabha, King of Kosala, a neighbouring rival king, who conquered Kapilavastu about a century after the death of the Lord. Its inscription reads:

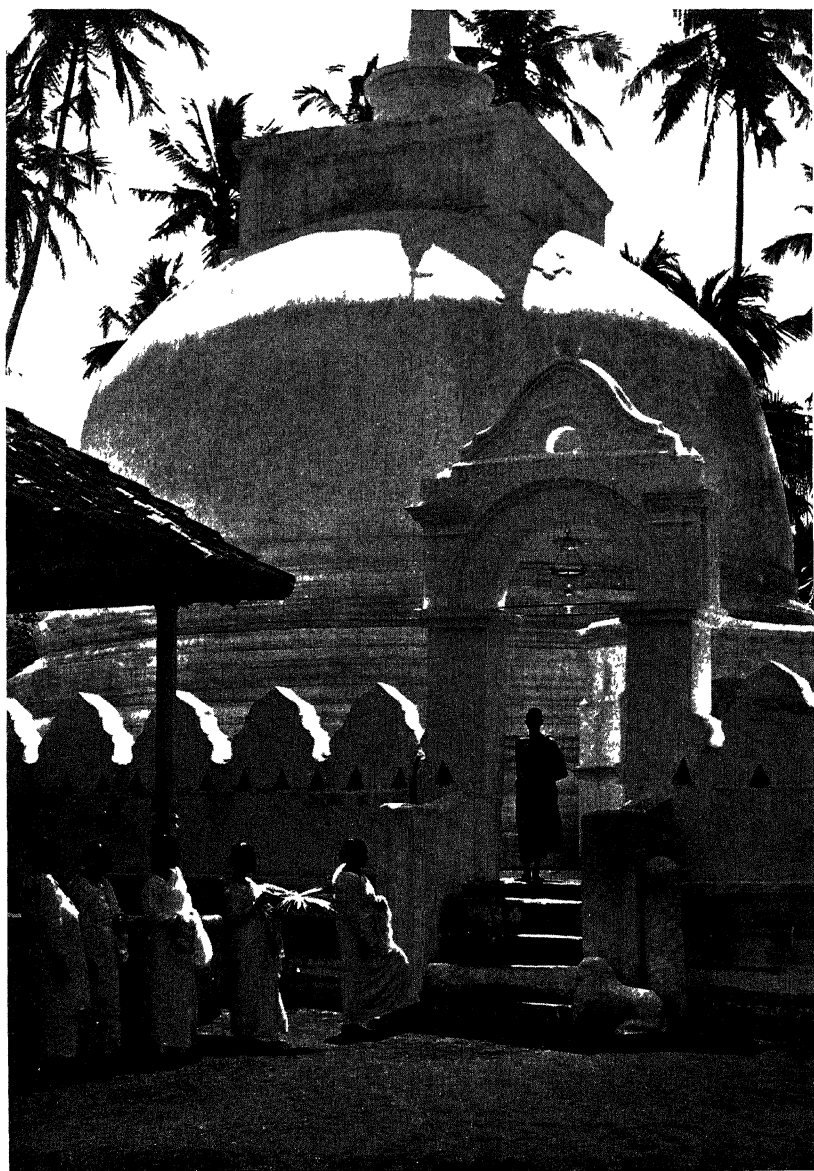
"Of the brethren of the Well-famed One, together with (their) little sisters (and) together with (their) children and wives, this (is) a deposit of relics (namely) of the kinsmen of Buddha, the Blessed One."

The stone coffer and its contents are now in the Calcutta Museum, all save the relics of the Lord; these were sent by the British Government to the King of Siam.

It was the presence of these relics at Piprahava which pointed to this spot as the site of ancient Kapilavastu. As before mentioned, a theory has been advanced that, after the conquest and destruction of the original city at Tilauri Kot by King Vidudabha, another city bearing the same name sprang up here. Perhaps future excavations will solve the riddle. As yet this region is unexplored by the archaeologist, except for the single instance of the Piprahava stupa. All the mounds are lost, as it were, in the great plains of waving grain. One meanders from village to village making enquiries as to their location. Roads there are none. The patient elephants swing along on the ridges, no more than a foot wide, which separate the fields and serve for irrigation. All is a vast wilderness of plains, with only the snow-capped Himalayas to guide the wanderer in this ancient Kingdom of the Sakyas.

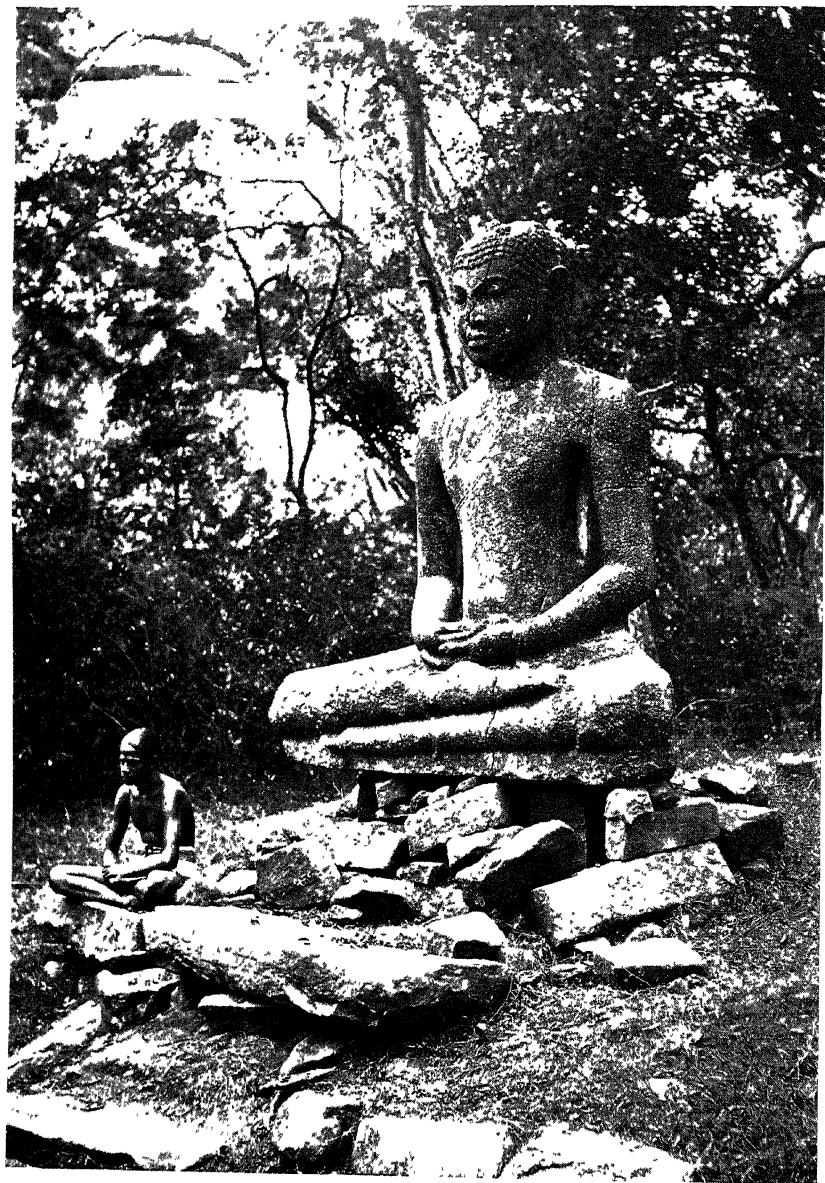
MARY K. NEFF.

BUDDHISM IN CEYLON



BUDDHIST NUNS.

BUDDHISM IN CEYLON



A FOREST SCENE.

Buddhism in Ceylon

THE two photographs which are here published give picturesque glimpses of Buddhist life in Ceylon. The first shows us a youthful *Bhikkhu* meditating in front of a colossal image of the Lord Buddha, obviously one of the relics of the earlier and greater days of Buddhism in the island. The other shows us a procession of Buddhist nuns entering a pagoda.

Cingalese Buddhism differs in many respects from the Buddhism of Burma, Tibet and other more northerly countries; and it may be interesting here to quote from the chapter on Buddhism in Vol. I. of "*The Inner Life*," by C. W. Leadbeater.

The writer says "Buddhism is now divided into two great Churches, the Northern and the Southern, and both of them have departed to some extent from the original teaching of the Buddha, though in different directions. The religion is so plain and straightforward, and so obviously common-sense that almost any person may readily adapt himself to it without necessarily giving up the beliefs and practices of other faiths. As a consequence of this in the Northern Church we have a form of Buddhism with an immense amount of accretion. It seems to have absorbed into itself many ceremonies and beliefs of the aboriginal faith which it supplanted; so that in Tibet, for example, we find it including a whole hierarchy of minor deities, devas and demons which were entirely unknown to the original scheme of the Buddha. The Southern Church, on the other hand, instead of adding to the teaching of the Buddha, has lost something from it. It has intensified the material and the abstract side of the philosophy." . . .

"The Buddhism of the Southern Church, which includes Ceylon, Burma, Siam and Cambodia, has on the whole kept its religion free from the accretions which have become so prominent in the Northern division of Japan, China and Tibet. In Burma no image appears in the temples except that of the Buddha, though of Him there are in some cases hundreds of images, of

different material, in different positions, presented by various worshippers. In Ceylon a certain concession seems to have been made to popular feeling, or perhaps to a foreign government during the time of the Tamil kings, for the images of certain Hindu deities are often to be seen in the temples, though they are always placed in a subordinate position and considered as a kind of attendants upon the Buddha. We need not, however, blame the Tibetans very much for the fact that certain superstitions have crept into their Buddhism. The same thing happens in all countries, and with all religions, as time goes on. In Italy, for example, numbers of the peasants in the hills still follow what they call the old religion, and continue even in the present day the worship of Bacchus, under an Etruscan name which antedates even the time of the Roman Empire. The Catholic priests quite recognise the existence of this older faith, and set themselves against it, but without avail.

"In Southern Buddhism there is remarkably little ceremony of any kind—practically nothing indeed that in any way corresponds to the Christian service. When the people pay their morning visit to the temple they usually call upon the monks to recite for them the three guides and the five precepts, which they then repeat after him, but even this can hardly be called a public service, for it is recited not once at a set time, but for each group of people as they happen to arrive. There is another ceremony called *Paritta* or *Pirit* (which means 'blessings'), but this is not performed in the temple itself nor at any stated times, but it is considered a good work on the part of the laity to celebrate any special occasion by giving a *Pirit* ceremony—that is to say by erecting and elaborately decorating a temporary building in which the ceremony is held. It consists of the chanting of benedictory verses from the sacred scriptures, and is carried on for a certain number of days, usually a fortnight, by relays of monks who relieve one another every hour."

The Rationale of the Order of the Star in the East

VII.

By THE GENERAL SECRETARY.

[The purpose of this series of articles is to present, as clearly and consecutively as possible, the steps in thought which have led many members of the Order of the Star in the East to an intellectual conviction that the time is near at hand for the appearance of some great Spiritual Teacher in the world.]

The present chapter continues the analysis, commenced last month, of the features of a period of major transition (i.e., the period leading up to the birth of a new civilisation), and the application of this analysis to the time in which we are living.]

IN our last chapter we had something to say of that feeling of loss, of want, of dissatisfaction, which is so widely apparent to-day; the feeling that civilisation has reached a deadlock and that the world, instead of growing happier, is really growing less happy with the advance of knowledge and of power over Nature. To this feeling we gave the name of "transition sickness," implying that it is a common phenomenon in times when one age and dispensation is yielding to another; and the name is in one way important, since it carries with it a certain attitude towards the disease. For it is clear that in finding in this distemper merely the psychological accompaniment, or token, of transition, we are led by our analysis of it to seek for its final resolution in the accomplishment of the process. As the goal is reached, the sickness will melt away. And, in fact, whatever sickness there was, was only the result of an inner growth or expansion, chafing against the forms of a tradition which could no longer express it.

That this will be the view of members of the Order of the Star in the East is clear from the very nature of the belief which binds them together. For it will be hardly possible to believe in the near coming of a great Spiritual Teacher, in the sense in which most members of the Order understand these words (i.e., as of One supremely great), without at the same time believing that the influence of such a Great One will inaugurate a new era of enlightenment and of fuller and richer life for mankind.

Those of us, therefore, who are members of the Order would hold that the stir and tumult, the difficulties and troubles of our age, are only temporary, and are leading up to a new and better condition of things.

We believe that what we are witnessing in the world to-day is the birth of a new civilisation, and that the transition-process, which is so puzzling and, withal, so alarming to many at the present moment, is really only what may be described as the breaking through of this civilisation into a world still ordered

according to the long-standing arrangements of the civilisation which is passing away.

The result is a disharmony, showing itself in an intensification of problems, in an unusual stress of activity, in widespread discontent and uneasiness, often in positive suffering. Mankind to-day is between the upper and the nether millstones of two dispensations; and this uncomfortable condition must continue until the old has finally yielded to the new, and the world has been definitely re-arranged in conformity with the demands of the coming order.

Theoretically man realises enough, even now, of the demand which is being made upon him to yield to it, were he able, in a measure which would at once do away with most of his present troubles, solve his more pressing problems and ease his discontents. But there are influences which make it difficult for him, in practice, to achieve this ready capitulation. The force of sheer habit; the many selfish interests with which established things are invariably involved; ignorance as to the means by which ideals, recognised as theoretically desirable, are to be practically brought about; inertia and lack of moral energy; the fear of the unknown; and, last but not least, the absence of any widely authoritative voice, particularly of any compelling spiritual leadership—all these are obstructive factors to-day and make the passage from the old to the new order rough instead of smooth, slow instead of swift.

And to these we have to add that mysterious intensification of antagonistic forces which seems always to prelude, in our world, a time of great and rapid advance towards higher and better conditions of life.

But these are necessarily temporary. Not only does the emergence of a new civilisation at all imply, *ex hypothesi*, that it must ultimately win the day, but a glance at the movement of our times will show that these forces are, as a matter of fact, rapidly weakening.

So profoundly adroit, moreover, is the manœuvring of the World-Purpose, that

the very forces which, at first sight, would seem to make progress impossible are those which, in the long run, make it inevitable. It is not, as a rule, until human ignorance and selfishness have produced an intolerable deadlock that reform begins to be practically considered. It is only when problems become menacing that they draw near to solution. In this way the really effective impulse in the direction of the ideal often comes to man, indirectly, from the very forces which would hold him in check.

In order that the reader may understand quite clearly the way in which we look at these things, it is perhaps necessary to lay some emphasis upon this conception of a conscious Plan—of an Intelligence behind the movement of outer events, supremely aware of Its own intentions and supremely skilful in Its manipulation of the means whereby those intentions are to be realised. For it is the key to the whole of our reading of the movement of the age.

I know that such words as Providence, the World-Purpose, the Spirit of the Age, the *Zeitgeist*, etc., are frequently used in a somewhat vague and general way to indicate the existence of some large scheme or plan in human history. Many of us would make all this very definite and precise.

We believe that every new phase in human evolution is a phase definitely planned out and prepared for in advance, that its special characteristics are fixed beforehand, and that these are designed to play a certain special part in the unfolding of the latent possibilities in human nature.

Thus when we speak, as we do to-day, of the birth of a new civilisation, it should be clearly understood that we speak, not of something still to come into being, but of something already, in a certain sense, existing, and existing in great precision of detail. What has yet to happen is only the bringing down, the bringing through, the externalisation, the objectification (any phrase will do), of this civilisation into the outer world of to-day.

We conceive of it, in other words, as existing in the shape of what Plato would call an Idea in the Mind, or Minds, which direct and govern the evolution of our world; and the process which is going on to-day is, from this standpoint, one of materialisation only. The difficulty of the process lies in the fact that the material in which it has to be embodied still bears the impress of a previous Idea; and that, consequently, there has to be much effacing of old forms, much making plastic and malleable of stuff that is now set and rigid, before the new Idea can impose itself effectively upon the life of our time.

That, as has already been said, is what we mean by a time of transition. But, blurred and chaotic though the general outline of things may appear to be in such a time, this is a chaos due to imperfect outer manifestation only, and not to any indefiniteness in the Idea which is seeking expression.

I hope that I have been able to make this point clear. In case I have not, I may perhaps add that a moment's reflection will show that a conception of this kind is one which is logically involved in the idea of any spiritually governed world. In such a world we have to suppose a Plan, and we have further to think of that Plan as existing in idea before it is actually worked out in concrete events. The realisation of the Plan must, therefore, mean a gradual remoulding and manipulation of outer conditions, in the light of the end to be achieved. Thus, the moment we posit any kind of spiritual government for the world, we posit, by implication, the continuous working of ideas upon phenomena; and History becomes the story, in reality, not of a succession of events, but of a succession of master concepts, each shaping the world, or its own special part of the world, for the time being, into its own idiom or likeness and each, in its turn, giving place eventually to another. Outer history, from this point of view, is only the record of building and un-building, of re-building and of un-building again. And after all, what else is anything in life, as we know it, than this?

II.

The same definiteness, then, which we see in the Idea, we see also in the method by which the realisation of the Idea is brought about.

Everything here works together, and all forces, favourable and unfavourable, are made use of. Nature herself becomes an arch-conspirator, and Man becomes, according to circumstances, either a conscious or an unconscious agent, but, in any case, an agent.

Thus we shall find that, at a time when a New Order is about to come into being, the outer circumstances of life everywhere silently re-shape themselves in such a way that this New Order establishes itself, in outer fact, long before its inner life-giving principle has become part of the common consciousness of the age. That is Nature's work, and she usually does it so effectually that, when the time for realisation of this principle comes, all that Man has to do, as a rule, is to recognise existing facts.

He finds himself, that is, compelled to re-shape his former ideas, simply because outer conditions no longer correspond to them, and because, for that reason, he finds that they have become sterile and impotent. Being sterile and impotent, moreover, they lead, when he tries to apply them, to an *impasse*; and an *impasse*, in times of urgency, is obviously fraught not only with discomfort, but often with suffering and with danger.

In this way, just as a herd of wild elephants finds itself headed off on all sides until there is only one path open, namely that into the *keddah*, so mankind finds, sooner or later, that there is only one path, along which ease, security, happiness and general well-being are to be obtained, and that is the path which leads in the direction of the ideal which Nature is seeking to establish.

Looked at from the point of view of Man himself, there are thus three courses open to him, three ways in which he can become an agent. (1) In the first place, he may be intuitive enough to catch something of the ideal of the future on his own account, in which case he will

probably become one of its prophets and interpreters, and will co-operate consciously with the movement. (2) In the second place, even though he be without any positive idealism of this kind, he may nevertheless find himself impelled towards the ideal by simple motives of self-interest. (3) In the third place, he may be amongst those who definitely resist it ; in which case, he will be helping to bring about one of those accentuated and painful situations which must, sooner or later, end in a violent reaction—a reaction in the direction of the ideal.

This, then, is what we mean when we say that the present time is one of the passing of one civilisation and the birth of another. We mean that there is to be

witnessed in it a great co-operative process—God, Man and Nature all working together—which is engaged in materialising in the outer world of men a New Order of life and thought, already conceived in the Divine Mind which is guiding human evolution.

What we have to do now is to see if we can detect, in the actual changes which are going on so swiftly in the world around us to-day, anything of the nature of this process and of the new dispensation which they are engaged in bringing about.

What is this new civilisation, of which we speak, and where and how is it breaking through into the world of our times ?

E. A. WODEHOUSE.

(To be continued.)

THE IMPERSONAL VISION.

We can discern the Providence that rules the world if we possess two things—the power of seeing all that happens in respect of each thing, and a grateful disposition.

It is for human beings to recognise the universe as governed by universal Law, and not only to raise their minds to the comprehension of it, but to enter into the views of the Creator, who must regard all interests equally ; we are to be, as it were, in league with him, to merge self in the universal Order, to think only of that, and its welfare. . . . By this elevation of view we are necessarily raised far above the consideration of the petty events befalling ourselves. The grand effort of human reason is thus to rise to the abstraction or totality of entire nature.

EPICETUS.

When a person first becomes aware of the objects surrounding him, he observes them in relation to himself, and rightly so, for his whole fate depends upon whether they please or displease him, attract or repel, help or harm him. This quite natural way of looking at and judging things appears to be as easy as it is necessary. Nevertheless, a person is exposed through it to a thousand errors which often cause him shame and embitter his life. A far more difficult task do those undertake whose keen desire for knowledge urges them to strive to observe the objects of nature in themselves and in their relations to each other, for they soon miss the gauge which helped them when they, as persons, regard the objects in reference to themselves personally. They lack the gauge of pleasure and displeasure, attraction and repulsion, usefulness and harmfulness, this gauge they have to renounce entirely, they should as dispassionate, and so to speak divine, beings seek and examine what is, and not what gratifies.

GOETHE.

Notes and Comments

[The pages under this heading are chiefly reserved for matters of interest to members of the Order of the Star in the East.]

THE THEOSOPHICAL VIEW AS TO THE WORLD-TEACHER.

A correspondent writes from New Zealand, to ask for a clear explanation of Mrs. Besant's use of certain terms in her Star address at the Adyar Theosophical Convention, published in the March issue of this magazine. He writes :—

"Am I right in concluding from Mrs. Besant's address that the Buddha was the World-Teacher up till the last time He passed away, when he handed over the position to the Lord Maitreya (the Spiritual Name, I presume) who manifested in the body as Sri Krishna, and about 500 years later, once again, as the Christ?"

The reply is that our correspondent is correct in his conclusion as to Mrs. Besant's view, and that of large numbers of Theosophists; the view being that the position of World-Teacher is a great office in that Occult Hierarchy which rules and protects our world, and that this office is filled by a succession of Great Beings, each of whom holds it for a certain epoch or world-cycle, and then, passing on to higher work, hands it over to His Successor.

Many Theosophists, among whom Mrs. Besant is one, believe that the Great Teacher, known as the Lord Buddha, held this office for many thousands of years, incarnating time after time as the World-Teacher up to the incarnation in which He reached the supreme initiation of Buddhahood, and that His great Brother, known to Occultists as the Lord Maitreya, then succeeded to His Office. The first manifestation of the Lord Maitreya as the official World-Teacher (if the expression may be used) was, they believe, as the child Sri Krishna in India (not the Sri Krishna of the *Mahabharata*) some four centuries

B.C.; the second manifestation was as the Christ. In this latter manifestation, they hold that He took the body prepared for Him by the disciple Jesus, entering it at the moment of the baptism and using it for the three years of the Ministry.

Our correspondent goes on to ask,—in connection with the Great Teacher whom so many Theosophists (amongst others) are expecting shortly to appear amongst men—how it is that Mrs. Besant can say that He is not an Avatara (i.e., a special incarnation of Deity) and yet can speak of Him as "the Lord."

The answer is that the word "Lord," as a term of reverence, can be applied to any Mighty Being like a World-Teacher, even though, from the occult point of view, there may be other Beings (e.g., Avatars and others) at loftier levels even than His. To speak of "the Lord" does not mean that there are no other Lords.

Our correspondent should understand that, for Theosophists, the scale of life stretches right up to the Unnameable One whose Life sustains all the Universes, and that, between that ineffable height and the lowliest form of life, every step of the ladder is filled. The Ruler of a solar system, supreme though He be within that system, is thus only one of the Servants of some still Mightier Power, Whose sway includes a larger area of manifestation; and so on, step by step, up to the Logos of Universes, and beyond Them to Those within whose life even Universes are synthesized, and yet further onward to the ABSOLUTE Which includes all.

To get the "feeling" of the Theosophical conception of things, we must not be afraid to let the imagination soar; and,

from this point of view—the view which sees the whole of Nature with its universes, its galaxies, its uncountable solar systems, and the worlds belonging to them, all as parts of one mighty mechanism—it is easy to see that there can be greater Beings, in the vast scale of life, than the World-Teacher of a particular world-period on a particular planet in a particular solar system.

One class of such greater Beings, according to the Theosophical teaching, is that denoted by the Sanscrit name *Avatara* (lit., “one who descends”). This word, in the technical Theosophical terminology, is used to denote a Great Being who, after countless ages of upward climbing, has reached the utmost height of evolution possible within the limits of a single solar system, *i.e.*, the complete union of His consciousness with that of the Logos, the Ruler, or God of that system. Such a Great One then remains as a living Centre in the life of that Logos, ready to descend, at long intervals, as a special Incarnation of Divinity, to any of the worlds within the system which may need such exalted help.

The distinction between such a Great One and the World-Teacher (in fact, between such a Great One and any of Those mighty Beings who form the Occult Hierarchy, of our earth) is, quite simply, that He has (so far as our system is concerned) reached the goal, while all These, no matter how high, are still climbing upward towards it. And amongst them, at a certain level, is the Great One who, for the time being (*i.e.*, for a particular world-period, or age), happens to be filling the office of World-Teacher.

In this sense it is perfectly true, as our correspondent goes on to say, that—

“It is self-evident that Mrs. Besant does not accept the Christ as an *Avatara*; also that it seems equally certain that she is not looking for the coming of an *Avatara* at the present time.”

Two points should, however, be borne in mind, by readers in connection with the whole matter under discussion :—

(1) The first is that, in order to deal with the particular difficulty which we feel to be in the mind of our correspondent, we have tried to emphasise the conception of the existence of loftier Beings in the Universe than the World-Teacher (during the present cycle) of our earth. This is apt to be misconstrued, if we are not careful, owing to the fact of our human limitations. That is to say, it is likely to be taken as belittling, in some way, the glory and the wisdom of the World-Teacher. Let us make it quite clear to ourselves that, although in the unimaginable Reality of things, there must conceptually be greater heights, yet, in relation to our pigmy selves, the stature of the World-Teacher (as Theosophy thinks of Him) is one that touches the stars, and that the utmost reverence of which human nature is capable is something altogether inadequate to fill the measure of His greatness.

(2) The second point to remember,—and one about which every member of the Order of the Star in the East should be very clear—is that nothing which Mrs. Besant, or any other Theosophist, believes has any binding force upon the Order or its members. Many members of the Order are Theosophists and have the utmost love and respect for their great leader, but they would be the last to demand that Theosophical beliefs or doctrines should be, directly or implicitly, binding upon the Order.

The wording of the first of the Order's *Declaration of Principles* has been expressly designed in order to avoid the countless theological differences which would otherwise inevitably arise. The object of the Order is that the world should, as far as possible, be purified and made ready for the reception of some mighty Messenger of God in the near future. With the identity of that Messenger the Order, as such, does not concern itself, leaving each of its members absolutely free to think of Him as he will.

The same tolerance, and respect for liberty of thought, which the Order observes, should be observed by its members also. It is not the business of any member

to instruct his fellow-members as to how they should think, or not think, about the coming Teacher: and if there be any idea of this kind in the mind of our correspondent (as other communications from

him would seem to indicate), we most earnestly counsel him to leave it on one side, and,—while following himself the path which seems best for him—to allow others, in the same way, to follow their own paths.

TWO VISIONS.

[The following experiences, which have been received from two theosophical friends,—the first a woman, the second a man—may interest our readers.]

The Anti-Christ. One night, not long ago, I had a terrible dream, so vivid and forceful that the effect lasted all the day afterwards.

I dreamt that I suddenly came face to face with the personified total of the evil forces operating behind the war. The appearance was dark and terrible beyond words to express, yet full of the most extraordinary power and will. I met it wearing the form of a tall, splendidly-built man, clothed in black, whose pale, sallow face expressed super-human power and concentrated force. All around him rolled murky clouds, radiating from him on all hands was a magnetism of tremendous strength and power. I came up first against the radiating magnetism, and knew at once instinctively that here was something I must fight with all the powers of my soul. But alas! my powers of resistance proved nothing. The streams of evil magnetism went through me, possessed me, completely paralysed me, and, as they enveloped me, it seemed to me that I became engulfed in an awful sense of desolation, such as must belong to the nethermost pit of Hell. Every power of my soul was numbed. The force which held me was cold and strong and pitiless, like nothing one could imagine. It felt like pure undiluted strength, concentration, wholly evil. In it was no spark of pity, understanding, light. It was a howling desolation of extraordinary power and concentrated purpose, so entirely without "humanity" as to give one the sense of being absolutely un-human. With one's sense of horror was mixed tremendous awe.

Paralysed in that hell-grip, the sense of such utter helplessness was ghastly. Only a tiny inner spark remained free, and with that spark I knew that only *one* Power on earth could withstand this force, the Power of the Great White Lodge. So I felt this was the Anti-Christ—the gathering into one form of the powers of Darkness working for separation. For the world's sake may He come soon Who is The Christ, eternally in Union, and therefore again and again The World's Redeemer and Saviour.

I awoke with a sense of awe and horror unspeakable.

A Vision in Meditation. It was early morning. I sat in the place where I am accustomed to meditate, but on this particular morning meditation was more difficult than usual. A restless night had left me unrefreshed, and the weariness, added to turbulence of mind, made it impossible to find any peace. Waves of uneasy emotion intermingled with surges of rebellious thought, and I was just despairing of controlling my unruly vehicles. Already late in beginning, my allotted time was rapidly passing away and I feared I must confess to failure for that day, when a sudden fierce effort gripped the whirling thoughts and all was peace. The consciousness opened out, and I seemed to be standing on a high place apart and looking out over the multitudes of men—a countless horde of humanity. The earth was covered with them as far as could be seen. Yet, although they could be seen distinctly, both

collectively and individually, they seemed to be enveloped and to live in an enduring darkness, a murky twilight that blinded and illusioned. This fog was real and yet it was not real—real to those who lived in it yet presented no barrier to those who were above it who were not prevented from seeing into its lowest depths.

But high above the crowd and the darkness there hung a great aureole of light whose centre was a triangle of fearful brilliance which no man could bear to look upon, yet the vision of it could not be escaped by those who were able to look beyond the twilight. This triangle was always the same shape whether it was looked at from below, above, or from any side, yet it neither turned nor moved, but simply filled the sky with its magnificence. So large was it that its size could not be measured by the most expanded consciousness, so that even it filled the Universe; but at the same time it was so small that, if one narrowed one's perceptions to a point, one found the Triangle and the Light reflected in the heart of every atom. From the Heart of the Radiance there emerged, pouring down upon the humanity below, a vast number of tiny rays, so fine that each could hardly be seen by itself, but all together making up a mighty cloud. The end of each ray was embedded in the heart of a man who dwelt in the lower darkness, but most of the men were unconscious of it. Occasionally one of those who lived in the gloom would raise his head and look at the light, seen dimly through the darkness that surrounded him. Of those who looked some looked once and not again,

but usually when one had so looked he seemed never just the same afterwards, and from time to time paused to look again. And I observed that those who looked the most frequently began gradually to grow in stature above their fellows and to produce in themselves a reflection of that mighty light with which they were linked. As this went on, their link with the splendour increased in size and strength and so allowed a more abundant life to flow along it and out from them to their fellow-men. The links grew and increased thus in size as the stature grew right up to the stage before the last until they became mighty channels carrying an immense torrent of life. But in the tallest of all, those who were the perfect men, there was no link to be seen; they were one with the Spirit and it was one with them.

Of those who could see the Light there were many, but of those who actually overtopped the darkness there were comparatively few, and, as the measure of growth increased, the numbers became rapidly smaller still, until of the greatest—the perfect ones—the number was appallingly small (only a few dozens at most) when compared with the unnumbered myriads of the lower world. But so vast were their auras and so mighty their consciousness that they were conscious at every point of the multitude and included every part of it within themselves. And so the vision faded and I returned again to the lower darkness, but I had seen.

THE HEART OF EVERY MAN IS LINKED
WITH THE HEART OF ETERNITY.
STRENGTHEN THE LINK.

J. P.

(The Editor of the Herald of the Star will be glad to receive other experiences of this kind from readers.)

HERALD NOTES.

After a great deal of experimentation and the putting of heads together a new cover has been selected for the *Herald of the Star*. At one time it was thought that we might have a pictorial cover, embodying in some way the idea of the Star. But this proved to be imprac-

ticable, and it is probable that our readers will, in the long run, weary less of the plain and unpretentious style of cover that has been selected. The "Star" blue, it will be observed (or the nearest we could get to it in Printer's ink), has been retained in the lettering.

The perfect cover has, no doubt, yet to be evolved out of the inner consciousness of some artistic Star member; but for the nonce, we hope, this will do.

* * *

The *Herald of the Star*, through the generosity of a friend, has now 200 more free copies than it had, each month, for disposal in any quarter where, in the opinion of its readers, it would be welcome. Naturally, at this time, hospitals and soldiers' camps suggest themselves to the mind. Any of our readers, therefore, who feel that they could dispose of a certain number of copies in this way are requested to write to the Sub-Editor, 16, Tavistock Square, London, W.C., and state how many copies they require. They are asked also to give the address of the hospitals, or other places, to which they propose giving the copies, in order that there may be no overlapping among readers ignorant of each others' intentions.

* * *

Among the forthcoming articles in the *Herald of the Star* will be a descriptive report, by Mr. Huntly Carter, of the Summer Meeting, organised by Prof. Patrick Geddes and Dr. Gilbert Slater, to discuss The War, Its Social Tasks and Problems. The Meeting takes place at King's College, Strand, London, and will last from July 12-31. Its aim is described in the printed prospectus as that of presenting "a sociological (geographical, historical and economic) Interpretation of the War and related problems," and this task is to be carried out under the auspices of a strong committee and with the help of a long list of able lecturers. Mr. Huntly Carter will be remembered as the writer of the article on *The Spiritual Aim of Civic Reconstruction*, in the May number of this magazine, in which he dealt with some of the main principles of Prof. Geddes' work. His report of the Summer Meeting will appear in our September issue.

* * *

A subject which is interesting an ever growing number of people nowadays is

that of Reincarnation. For ages a doctrine familiar to the thought of the East, it is becoming more and more an object of respectful interest in the West, and many thoughtful Western minds are beginning to accept it as at least an intelligent working hypothesis, wherewith to explain some of the more difficult problems of human life and destiny. In order to meet this growing interest, the *Herald of the Star* proposes to print in each of its next few numbers, an article on the subject of Reincarnation, dealing with the doctrine from different points of view. Amongst these will be an admirably lucid chapter on "Growth Through Reincarnation," which Mr. Irving S. Cooper has permitted us to reprint from his book *Theosophy Simplified* which has recently been published in the U.S.A. This will, we hope, appear in our August number. In September, there will be an article by Mr. F. S. Snell (whose remarkable "Introduction to the Study of Theosophy," in the February, March and April numbers of the *Herald of the Star*, attracted so much interest) on "The Theory of Reincarnation." This will possibly be followed by an article on "The Logical Steps in Thought Leading Up to the Doctrine of Reincarnation," by the writer of these notes. It is hoped that other articles on the subject will be secured.

* * *

Our frontispiece this month is by Mr. Horace Wooller, a member of our Order, who combines a wonderful sense of colour with deep mystical feeling. Mr. Wooller's pastel drawings were eagerly bought up at the time when the Star shop in Regent Street was in existence. Since then he has had fewer openings for reaching the public; but those who wish to see more of his work should apply to the Sub-Editor of the *Herald of the Star*, 16, Tavistock Square, London, W.C.

* * *

Our frontispiece next month will be by another member of the Order, Miss Sybil Barham.

E. A. WODEHOUSE,
Sub-Editor.

SELVA OSCURA

*Nel mezzo del cammin di nostra vita
Mi ritrovai per una selva oscura,
Che la dritta via era smarrita*

— Dante, Inferno, Canto 1, l. 1

*(The drawing is the exact reproduction
of a dream of the artist)*



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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star in the East, may stand.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East mentioned on page 3 of the cover.

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NATURE.

*My brow and throat and bosom gleam
Wild with the blaze of varied beam,
The while my blissful limbs are bound
With sparkling jewels in glory wound ;
And all my girdle's loosened zone
Flashes in flames of fiery stone,
Dancing with light about my girth
And hidden passionate depths of Earth.
I breathe, I sigh, the emerald wakes
To foliage and forest lakes,
Into all that may be seen
Of wide and undulating sheen
That clothes me in my goddess-green ;
The ruby blossoms to the rose,
The sapphire into hyacinth goes,
Out of seas and out of skies
To Aphrodite's limpid eyes ;
The dewy diamond's wind and rain
Turn human tears of joy and pain ;*

*Charmed stones await the hour
When their still hues shall wake and flower.*

*O Princess Nature slumbering !
Indeed the daughter of a King,
For Beauty royal-born above
Tarries the princely eyes of Love ;
And men shall say that she is dead
Because she dreams ere warrior-wed,
Till stirring from the Age's power
She wakens in her bridal hour,
And greets at last the Hero, Man,
From martyrdom Promethean
To offer, suffering his eyes,
Her bosom's purest sanctities,
With blushes of a thousand blooms
Her sudden conscious love illumines,
Which earth and air and ocean feel,
Trembling at their divine ideal.*

L. A. COMPTON-RICKETT.



By G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

WHEN I was speaking the other day on the qualifications for becoming the disciple of one of the great Teachers, I endeavoured to lay stress on the fact that the concrete ideal is as useful a factor in progress as the abstract. A friend, in speaking to me after the meeting, feared lest the concrete ideal would either, sooner or later, be found less ideal than at first thought, or would starve all individual effort. My friend thought, in fact, that the abstract ideal throws you back upon yourself, while the concrete throws you forward to lean upon something outside yourself. I know this is a difficulty for many people. We are all, indeed, in the position of having to learn the lesson of self-dependence, but I contend that the word "Self" should be spelt with a capital "S," so as to refer it to the great Self which is as much without us as within.

God embodies Himself as much in the concrete as in the abstract. We see around us trees, flowers, creatures—these are but concrete concentrations of Himself in special forms, and are as much to

be built into our natures as any of the virtues which we seek to acquire. It is true, of course, that we must become good, that we must become pure, that we must become wise. But it is equally true that we must become one with that which lives outside us, and God manifesting in nature is as much a goal to us as is God manifesting in virtue. At certain stages of growth one actually does seem to become one with the life one sees around one. Many who read these lines will, doubtless, at some time or other, have felt that touch of the higher life which has given them a sense of identity, either with the landscape at which they have been looking, or with some creature—human or sub-human—to which their affection has gone out. People, who seek to exclude either the abstract or the concrete from their scheme of life, lead very one-sided existences, for God is as concrete as He is abstract; as abstract as He is concrete.

* * *

I FEEL very strongly, myself, that virtue, purer than mine, and embodied in human form, may become, for any individual, a very strong aid in

the treading of the path which leads to the great Realities. I quite admit that the promise of perfection may be seen as clearly in the tree and in the animal as in the human being. I concede, equally, that perfection is to be seen in the abstract ideal. But I cannot help feeling that to see in another the qualities one is eager to develop in oneself is a high and powerful incentive to make further effort. I feel that I ought to be able, some time or other, to do that which others, belonging to my type of life, have been able to accomplish. Such people are, as it were, sign posts indicating to me that there is a path ahead of me which I can tread, inasmuch as I see by their footsteps that they have trodden it before me. If my vision were clear the tree would tell me this just as well, so would the animal. But I have not yet arrived at such a clarity of vision, and I believe my function—at least to the animal kingdom—is to be a sign post for them, just as an individual, further advanced than myself, acts as a sign post for me. Further, it is most useful to see how other people, more endowed with virtues than oneself, apply their higher standard to the world in which both they and you are dwelling. People often complain that the Sermon on the Mount cannot be practised in modern days. I venture to think that if we had a greater longing to recognise leaders and to follow them, we should see more clearly how the Sermon on the Mount may be applied by those who live rightly, just as much in the modern turmoil of civilisation as in the calm retreat of an ascetic life. But then, we are so strongly convinced of the need of self-dependence—and we spell “self” with a little “s”—that we go to the extreme of repelling guidance from the outside. We cannot realise that true guidance is both within us and outside, and that the one may be tested and controlled by the other. Most of us do not want leaders until circumstances force them upon us, and the result is that, since we do not want them, they do not appear.

Now, part of the task of the Order of the Star in the East in preparing the way

for the coming of a great World-Teacher is to try and make the world feel the necessity for leaders. Just now, in England, we are realising this necessity. We all talk about the need for a strong man, who will take the affairs of the nation in hand and guide them to a triumphant conclusion. Whether we shall remember this lesson when the war is over is another matter—at least we know it now. I suppose this is the first stage in the realisation, that, while the God within us is the final arbiter of our individual destinies, the God without us, especially if of the type of life to which we belong, will prove a most valuable adjunct in the process of our evolution. The child must, indeed, be taught to stand alone, but this does not exclude the equal need for loving guidance on the part of its elders.

We must all grow together, at whatever level of spiritual growth we may respectively be. The mineral needs the vegetable, and grows with it. The vegetable needs the animal, and grows with it. The animal needs the human, and grows with him. The human needs the super-Man. Similarly, the super-Man needs the human, the animal the vegetable, the vegetable the mineral. We all know how it can be done; for example, by helping some young creature dependent upon us through loving kindness towards it. I sometimes fear lest those who are such strong adherents of the purely abstract are like those children who want to do what their parents do not think good for them. The wise parent lets the child learn by experience that true parental guidance makes for strength and not for weakness. The child is allowed to make his mistakes, but the *wise* child, sooner or later, returns to the wise parent, and joins his own special tone of wisdom to that which the elder expresses. We cannot be wise alone, for unity is the essence of all worth in any virtue.

* * *

I AM afraid lest some of my readers may imagine that I suggest that no one ought to think for himself. This is far from my intention. We must, in-

deed, think for ourselves, and act for ourselves, but if we are wise we shall watch how those act, whose circles of consciousness are wider than our own. It is true of the spiritual world, as it is true of any other world, that we can always learn from those who know more than we know ourselves. The boy or girl in the school learns from the teacher ; the clerk in the office learns from the experience of clerks who have been longer in the business than himself ; the politician gains experience from those whose political experience extends over a longer period than his own ; the young teacher learns from the experience of the older teacher. I do not deny, of course, that one's own mistakes are more valuable educators than the experience of other people ; but I think we can learn from both. And I certainly feel that principles of conduct can be as easily learned by intelligently watching those who apply them more successfully than we do ourselves, as by personally experiencing the suffering caused by our own ignorance. I am quite aware that the devotee of the individual often tends to throw the burden upon the one he worships rather than bear it himself, but I feel equally certain that the devotee of the abstract principle often allows himself to be possessed by that principle instead of merely using it as an instrument for his work. The hero-worshipper, at the lower stage of his growth, is often weak. The principle worshipper, at the lower stage of his growth, is often hard. Both defects have to be overcome, and each must learn the value of a temperament which may not happen to be dominant in his own particular nature.

* * *

PEOPLE who are quite definite with regard to the need for leadership are often curiously unable to apply the principle in everyday life. Recognising the existence of Masters, of great Teachers, they fail to understand that there are many grades of elders between themselves and the particular Master to Whom they look. I know many earnest workers who long most

ardently to know their Guru and yet take no scientific steps to reach Him. Nature does not proceed by leaps and bounds, she grows by degrees—each stage merging into the next above and emerging from the one below. Now the same principle applies as regards our spiritual elders. True it is that the Masters Themselves are our spiritual rulers, but between them and ourselves are our spiritual elders whom we have to learn to know and to follow. How is it possible to follow the Master unless we have been training ourselves to understand and follow someone of lesser spiritual station than He and yet far beyond our level of evolution ? There are people living in the world to-day, living among us and perhaps known to us, whom we should do well to study and then to follow as our leaders. I do not wish to mention names lest I wound the feelings of some of my readers by omitting names of leaders revered by them. But I hope that every single member of the Order of the Star in the East, apart from any principles he may have as regards the need for self-dependence, has someone near him (either in spirit or physically) to whom he is able to look for inspiration and for guidance. Some may tell me that they only need the Master. My reply is that the only way to know the Master is to reach Him by degrees through those greater than ourselves and yet less than He. Only those, I think, who have learned that their freedom increases as they serve those greater than themselves are ready to stand in the presence of the Master—"in Whose service is *perfect* freedom." Freedom must come by degrees, and perfect freedom must be reached through degrees of imperfect freedom : perfect service through degrees of ever-decreasing imperfect service.

* * *

WHAT does this mean, if true, for each one of us ? It means that however much our temperaments may lead us to deal with abstractions apart from, and as almost opposed to, individuals, we have nevertheless the duty of realising that the oft-repeated cry " principles are ever greater

than persons" does not mean that persons must always stand between us and our principles. Persons, after all, are but imperfect manifestations of principles, and in my opinion it is a mistake to draw a hard and fast line between persons and principles as if both were not parts of one great whole.

Every individual ahead of us is a living proof—embodied—of the inevitable triumphant conclusion to all our efforts and to all our struggles. They have achieved that for which we now are struggling, and because they have achieved, therefore we must conquer too. The Master is this proof too, but it is as yet hard for us to imagine the possibility of our own perfection: easier to realise that which is living in our world and still a little of it. One of the greatest comforts I have known is the realisation that we are not expected to become perfect ere discipleship is possible, that the greater spiritual power of brethren further on the path than myself may yet be accompanied by the remains of the struggle in the shape of weaknesses and incomplete knowledge. This comfort comes to me through the recognition of my leaders in the world itself. How hopeless to achieve if there seemed to be but an unfathomable gulf yawning between me and the Master on the other side! How hopeless to achieve if, between perfection and my ignorance, there were no stages at which others are standing in front of me! For the time we may be satisfied with principles apart from persons, or with persons apart from principles, but sooner or later, with an increasing knowledge of the unity, we know that part of the beauty of cherished principles lies in the fact that we may see them at all stages of their

growth—from the closed bud in the earliest period to the completed bloom of the perfected flower, but with all the beauties of the opening bud open to our gaze in those around us. The flower within us is the more beautiful and the more precious when we know how it will look, not only when fully opened, but also when but a little fuller than it is with us at present. We know what to expect and what must inevitably come—and this knowledge saves us from despair.

* * *

FOR each one of us there is someone even now living in the world to whom we may look for inspiration and courage. He (or she) may become our Master or may lead us to our Master; but we must keep our eyes open to follow leaders when we recognise them. Perfect freedom is our goal, but there is no perfect freedom without perfect service, and the road to perfect service lies through the imperfect service of all whom in our hearts we know to be our spiritual superiors along any line of growth.

To meet our leaders, we must learn to help those who need our help; for only shall we know *our* helpers if we ourselves become helpers of those around. The more each one of us learns to be of use in the world, the nearer are we to those who will guide us into paths of greater usefulness still. If you are not striving to become a leader to those who need your guidance, how shall you receive guidance from your own elders? You are never alone when you are striving to help others out of their loneliness, but you must not expect to be with *your* leader unless you yourself are a leader to those who are destined to reach the Light through you.

G. S. ARUNDALE.

Edward Carpenter

A Prophet of Democracy

By JAMES H. COUSINS.

[It will be seen that this article contains no quotations, the reason being that short quotation from "Towards Democracy" is difficult, while long quotation is obviously impossible. It is suggested, therefore, that those interested should read the following poems by Edward Carpenter, in the order named: "After Civilization," "The Word Democracy," "In a Manufacturing Town," "The Curse of Property," "The Meaning of it All," "These Populations," "Underneath and After All," "I Behold Well-pleased," "The Elder Soldier." These are key poems, and their sequence follows the writer's line of presentation.]

HERE is something specially precious in the memory of a phrase that one finds after many days in all the majesty of paper and covers. The printed word seems to give some subtle ratification to the remembered speech; at the same time the infusion of life by contact with the original source, or by some link other than cold print, imparts a strange vitality to the utterance. I cannot imagine what the poetry of Rabindranath Tagore would be to me if I could read the printed page without the memory of the ceremonial voice and illuminating hand of W. B. Yeats, as he declaimed poem after poem in the small hours of the morning in a home of the Spirit and the Arts in Normandy, long before the name of the quiet Indian was set in the front rank of English literature. And now there comes the shock of happy surprise as I come upon familiar phrases in Edward Carpenter's latest book—"The Healing of Nations"—that carry me back to a garden in the North Derbyshire dales in which I first heard living words, straight from one of

the world's master minds, that are now set out in print to share the immortality of Ruskin for style, Carlyle for thought, and Carpenter himself for dreams that the future will translate into actuality.

When I first met Edward Carpenter in his country home some miles west of Sheffield, the European War was a twelve-month in the future. When I met him again it was in full blast; yet it did not seem to make much difference. When one has spent the conscious part of a lifetime of seventy years in devotion to the battle against man's inhumanity to man and woman, a mere change of venue and objective in struggle does not count for much. Number and volume and the realisation that comes of contiguity in trial or place, are effective to the rudimentary mind; but to the seer to whom many awakened lives have brought the power to call the distant near and see the present as though it were the past, principles only matter. So it came about that while the war touched the heart of the poet of democracy, it did not turn his head. Like his illustrious and equally

venerable contemporary, Anatole France, he sought for ways to be of service to wounded soldiers; but on the subject of warfare itself he was too well fixed in the truth that behind the phenomenon stands the vicious system that he has pilloried in his book, "Civilisation, its Cause and Cure," to become a mere resonator of transitory passions, of new love for the old enemy France, or new hatred for the old ally Germany. His new book, to which I have referred, is marked by the classic repose, and detachment from partial allegiances, through which alone the conditions of the peace past understanding may be glimpsed.

But my mind goes back with greatest clarity to my first tramp across the hills to Holmesfield and down into the valley where lies the hamlet of Milthorpe in which the author of "Towards Democracy" built his plain but commodious home thirty years ago, and in which that literary embodiment of the thoughts and feelings of an intrinsically simple and therefore honest life grew up, less as a book by Edward Carpenter than as a spiritual comrade who gathered up the essence of the poet's life, and left the accidents to perish with each day.

What struck me most vividly about him as he welcomed me on the doorstep among the lights and shades of trees and creeping plants, was a curious blend of youth and age. His hand had the tremble of many winters, but his eye had the steady clearness of eternal spring. I had figured him mentally from his writings, as four-square in general, and smooth of grain—that was the prose view—but cut irregularly with notches along the edges like a human ogham-stone—that was the view derived from the Whitmanic method of his poetry. I found him, instead, rather nearer the mathematical definition of a line: length without breadth; but the definition ends with the tall and slender physical frame: it has no equation with the spacious mind. His luteness and straightness were astonishing in one to whom the whole intellectual world of England was about to do honour on his reaching the end of his seventieth year.

When he sat down beside me on the sofa in his writing-room, to discuss the Irish literary movement, he tucked his legs up under him like a tailor. Later in the evening, in a neighbouring barn where a club of country boys and girls meets under Carpenter's presidency for social intercourse, and sometimes the performance of a play, the aged poet with the head and beard of Meredith led off a dance with a suffragette who had twice done time.

It is likely that Carpenter's flexibility of body—and some measure of his flexibility of mind as shown in his new book—arises from his simple and natural life. He refuses to be branded a "vegetarian on principle," since many of the things that people regard as principles are only infirm props of self-righteousness. He is a vegetarian because he—the whole man physical and psychical—prefers the colours, odours and atmosphere of nuts, fruits, cereals and vegetables to the other things. He will set no rules and regulations round himself or anyone else. Conduct, to earn his admiration, must be the natural expression of the inner life. For this reason he himself had resigned collegiate honours and a career in the church, and taken to market-gardening as a means of diminishing the enforced economic dependence of people on one another.

This is one of the keys to his life. It explains his socialism and his feminism, and lifts his work above the narrow, and at present necessary sectarianism of any aggressive reform. He would set every soul free to achieve its own destiny, with just enough sympathetic guidance to keep it from injury to or by itself or others. It is in full freedom that he sees the condition of human progress and the possibility of attainment of a social poise that is not only stable but fluidic and adaptable. He regards the notion that force is the final assurance of social order, as a crass stupidity fostered by a dominant parasitic class. To Carpenter, force is not a safeguard, but a menace; and he would not merely suppress its immediate expression, but would annihilate its instruments in armed organisations, and extirpate its

roots in a slave class or sex which is driven by a class or sex that is itself enslaved by the lusts of the flesh and the pride of life. Yet, deeper than this his vision goes, as we shall see.

In Edward Carpenter the claims of modern feminism in its more spiritual connotation found a natural sympathiser. He is one of those in whom the sexes seem to meet as equals. He was denied the marriage association which, in the majority of human beings, accentuates the sex differences between men and women. In common phraseology, the female celibate is apt to develop masculinity, and the male celibate to become old-maidish. The observation touches a truth of human psychology. The exigencies of life call for a co-operation of faculties that are normally the separate possession of either sex—predominantly, but not exclusively. Where such co-operation is not available exteriorly, some effort towards interior development of its missing constituent will be made. Carpenter has all the feeling of womanhood, even of motherhood; and if it is old-maidish to rise at 7.30 and brush out his room and clean the doorstep, he is an old maid, and the world would be the better for more of her. The supreme purpose of his work is the mother-aim of moulding life beneficently, and not life in its forms only, be they ever so admirable, but in its spiritual essence.

Literature and the arts are the hand-maids of the soul, and so being cannot be too worthy; but they are not the soul itself. The Kingdom of Heaven within must first be sought, and all things else will fall into their natural place. That was why, as we climbed the steep road back from Milthorpe to Holmesfield, when the tall, limber, handsome old gentleman in knickerbockers, with the slight professional air, took my bag, there was nothing of pose or condescension in the act, but just the natural sharing of burdens between an elder brother and a younger.

Edward Carpenter is perhaps most widely known through his writings on sociological subjects, and through certain

frank and illuminating books on human relationship. His "Adam's Peak to Elephanta" is treasure-trove to those who love the philosophy of India, and would fain see something of her life through sympathetic eyes. But it is in his monumental poem, "Towards Democracy," that the quintessence of the poet's revelation will be found. Here he stands not as the critic of contemporary error and abuse or as the polite essayist on music and art, but as the prophet of democracy.

But why prophet? Is not this the age of representative institutions, at least in civilised countries, and notwithstanding their temporary suspension in war time? The question touches the very pith and marrow of Carpenter's message. His democracy can be no little economic formula, no method of one man one vote, or pool and divide, for his vision is *towards*, and that means infinity: the foot of the imagination is set lightly on the present, but springing always towards the future. To such a mind there can be no halting-places in systems or creeds. Humanly speaking his thought is without objective; for with every phase of advance there is, in his conception, a subtilisation of form—the volatilisation of the fixed as the Alchemists phrased it—into higher and more spiritual degrees; the human consciousness is exalted until "the voice of the people is the voice of God," not in the lower democratic sense of binding Divinity to the human limitation, but in the sense of the Higher Democracy of Carpenter which is inspired by the vision of a humanity so purged of self by love that in its units and groups it expresses the abstract beauty and truth, justice and freedom of the spiritual whole.

Now this "vision" of which I speak is not the vapid imagining of a mind out of touch with life. Carpenter has lived, laboured, and travelled. He has touched "reality," but he has had the good fortune to possess a centre of calm in which to perform the balancing and distilling process that distinguishes the judgment of the thoughtful from the shifty findings of those who are mainly under the domination of the automatic

mind. The artist, to get a true perspective, must step back out of range of the detail of his picture; the thinker must get beyond reach of the things that provoke his thoughts if he would comprehend their full significance. This is the process through which Carpenter's genius has expressed itself. It oscillates between detail and generalisation. It dips down into the evidence of the senses; it withdraws and transmutes the sense of the evidence into vision.

His vision is therefore related to life. It is, in the best meaning of the term, modern, for it sees with the evolutionary eye the stupendous process of development along the superficies of life, and it sees also with the inner eye the accumulation of faculty and consciousness that lifts the thought from degree to degree towards a divine culmination. Carpenter's vision is not over the head of to-day, but

through it. His revolt against "civilisation" is not against it *per se*, but only in so far as its constituents of selfishness and ugliness are barriers to the expression of the ideal harmony which is somewhere concealed in the totality of things, and involved potentially in every atom of diversity.

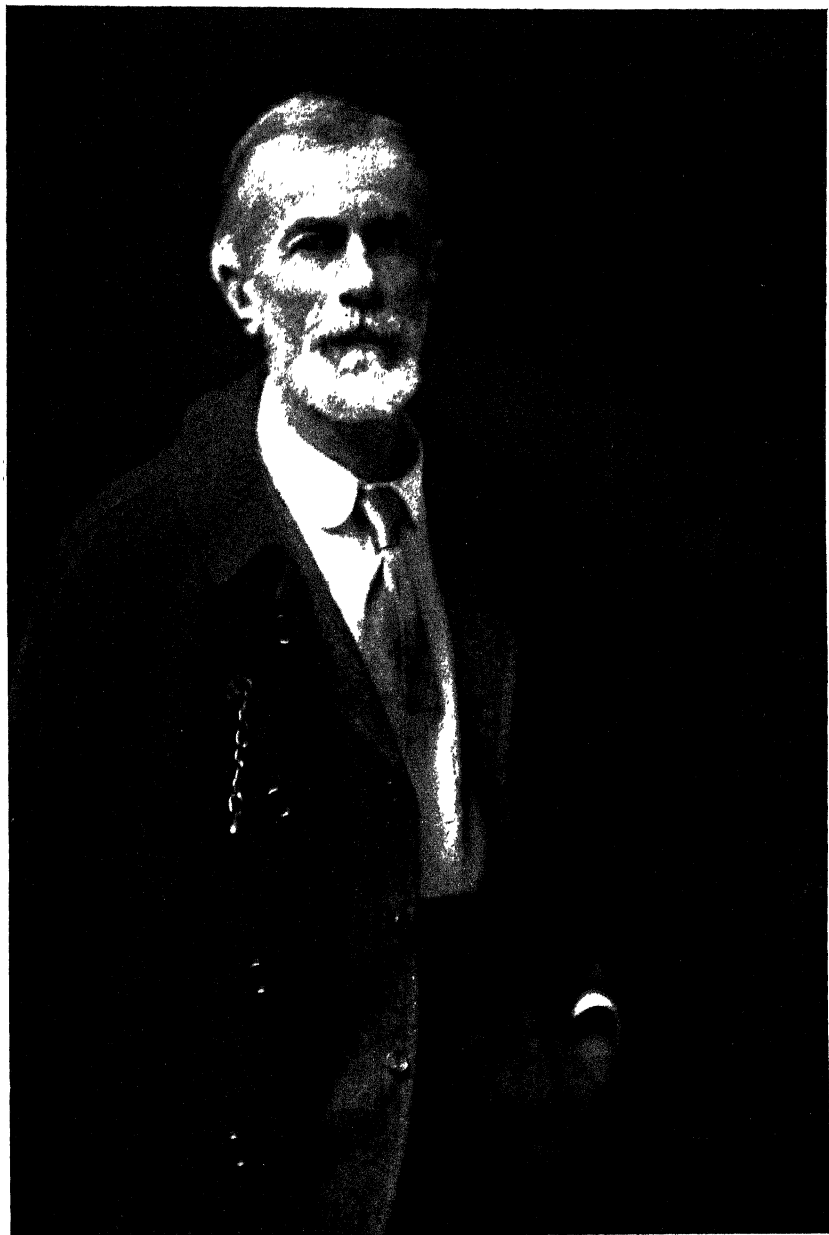
In short, the democracy of Edward Carpenter is none other than the spiritual goal of every mystic from Siddhartha and His precursors to Macbeth Bain and his contemporaries, not omitting Teresa, Catherine and their sisters—union of outer and inner; but the mysticism of Carpenter is of a more integral and less remote order, and the more dangerous to things as they are because its altar light is no shaded glimmer, but a naked flame among the wood, hay, stubble of the world.

JAMES H. COUSINS.

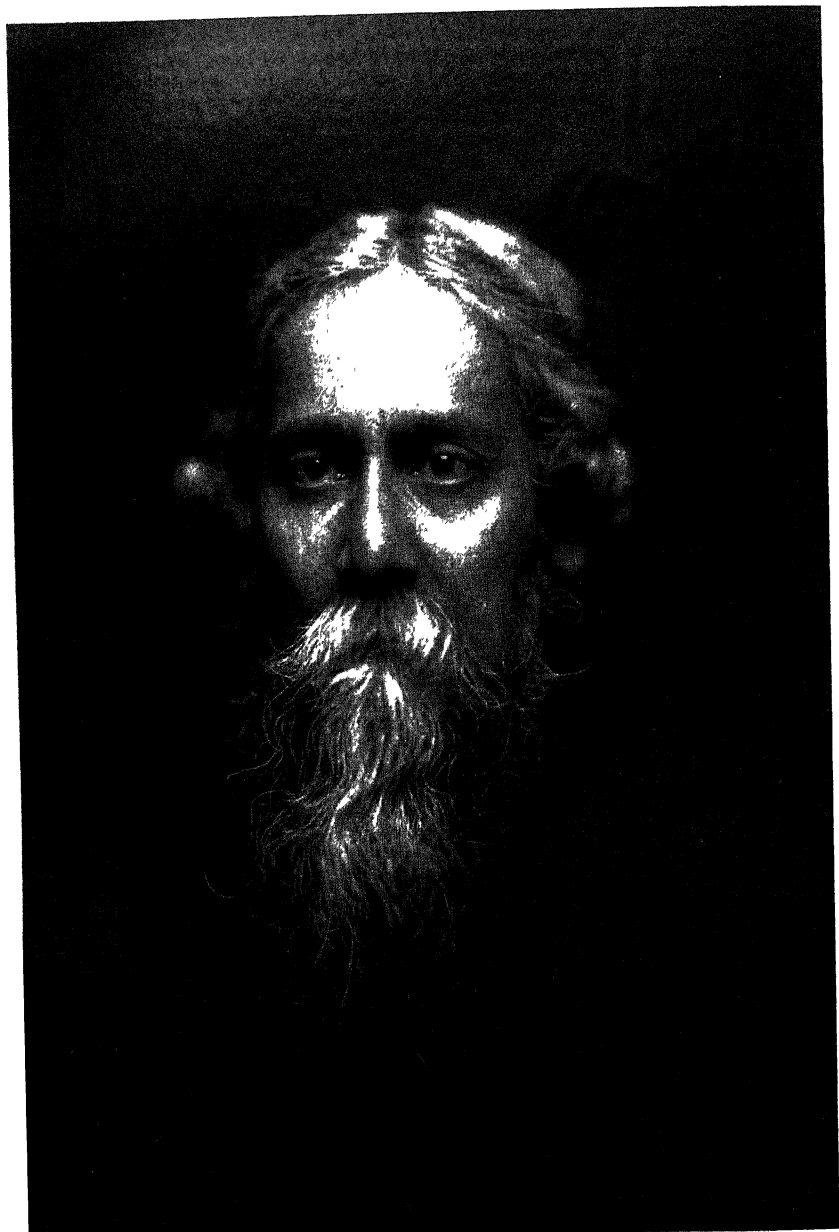
SONNET.

*I sought Thee on the mountain's hoary crown,
I sought Thee in the valley's smiling plain,
'Mid storm and tempest, in the dark cloud's frown,
The lightning's leaping brightness, in the rain;
Wherever Nature smiles or weeps, for sure
Thy Presence filleth all Thy works. And still
Mine eyes are holden, or they are not pure
As those must be who know Thy Perfect Will.
I turn in darkness to my inmost mind,
For if no comfort, there at least I find
The will to strive, endure, perchance to know.
Alone and silent thus intent, when lo!
Within there dawns a light—a rose-like gleam,
Thyself unfolding in its radiant beam!*

F. EVERY CLAYTON.



EDWARD CARPENTER, M.A.



RABINDRANATH

Rabindranath : His Influence in Bengal

By HARENDRA N. MAITRA.

[The Western world knows Rabindranath Tagore chiefly as the writer of delicate and inspiring lyrics, full of a new and subtle music. To his countrymen—and particularly to the people of his native Bengal—he is something more than this, and is revered both as a Patriot and as a wise and saintly Teacher, a Guru in the true Eastern sense of the word. It is with this aspect of him that Mr. Maitra deals in the present article, writing with a freshness of enthusiasm which can hardly fail to awaken a response in the reader, because it is so evidently sincere.]

RABINDRANATH, the Poet of Bengal, is now the World-Poet. He has happily been styled by the present popular Viceroy, Lord Hardinge, the "Poet Laureate of Asia," a title the more significant that it was taken by him, not as a personal honour, but as an honour to his nation. The name of Rabindranath is now known to all. The Nobel Prize which he won a couple of years ago, and the contributions that he has given to Western literature will keep his name and fame bright in the firmament of the West. But here in the West, all that he has done and will do is very little in comparison with the yeoman service that he has rendered to his own race and country—the Bengal of which he is at present one of the chief exponents. We pre-eminently know him as a poet. He is. But he is more than a poet. He is a patriot. He is an idealist. And by his patriotism and by his idealism he is now the ideal and idol of the Bengalese and especially of young Bengal. But how has he become so? Has he been able to earn this great place in the heart of his country and countrymen simply by the songs that he has sung by day and

night? Even by these alone he would have been able to earn the enduring homage of his countrymen, but it was not only that; he has sung for his country, he has worked for his countrymen.

But let us first know who this Rabindranath is. To know a poet and an idealist, it is desirable that we go to his own home and the atmosphere of his own country, which are the cradle and the source of his boyhood education, and perhaps the chief sources from which all men and women gather strength and inspiration. Born of a princely father, the great Maharshi Devendranath Tagore, whose name and fame also went beyond the boundaries of India in the latter half of the nineteenth century, Rabindranath received his first initiation from him. That father who took the flag of the ancient Rishis, the flag of Renunciation and Realisation, both from his palace home in Calcutta and from his ashrama in the Himalayas, inspired his countrymen once more as did the Hindus of the past, by his continual prayer,

"O Lord,
From the Unreal lead us to the Real,
From Darkness lead us into Light."

This great Maharshi came as the preserver of the culture of his country and the traditions of the great Hindu race.

Rabindranath being the youngest child, and having lost his mother when he was very young, became the constant companion of his father in his childhood. When his father used to make trips on the rivers in his *buzra* for days and months, or when he journeyed to different places of India, in the heights of the Himalayas or by the sea, Rabindranath was the necessary companion. Thus, without being taught, he came under the unconscious influence of his father's strict disciplinary system, and early imbibed the spirit of meditation.

The great father used to spend days and nights in deep meditation. He would perhaps see the confluence of rivers, to the Hindu the symbol of the union of the soul with God, or he would witness in the early morning the snow-wreathed peaks of the Himalayas, and he would wonder and gaze for hours and hours. Rabindranath had the unconscious influence of all these experiences of his father and the wonderful atmosphere of Nature, and while he was yet a child he threw away the conventional method of learning.

Once when he was reading the first book of his vernacular, his mind was not on the lesson, and being remonstrated with by the teacher, with tears in his eyes, he composed a poem on the story of a tiger in the text before him.

Poets are born. Their ways of learning are not those of lesser souls. They learn from the store-house of nature and of man, and become the representatives of their country and of their countrymen. That is, in fact, the secret of becoming one with mankind. Naturalness is the condition precedent. His great father, and his Mother Nature, these two were the sources of his inspiration, these and the poetic tradition of India in which religion and poetry are one.

His father created in his home an atmosphere where the fire of spirituality was always burning. There the reading of the sacred books from the world's store-house was the custom; and that

custom was not only a form, it kept its spirit of flame, and that has made his family what it now is,—a family, the members of which are all idealists. The poet's eldest brother is a great sage, and so completely at one with all life is he that the little squirrels come down from the trees and walk upon his body. That is the tradition of the family in which he has been nurtured. He not only accompanied his father in his trips, but when he had passed his teens, he took many trips by himself, in which he could commune with Nature "and Nature's God."

Rabindranath is probably best known in the West as a great mystic in the realm of spirituality, as that is generally understood. But he is not only that in Bengal. The early poems and songs that he has given to his people vibrate to the sound of many strings which the youth of Bengal feel in the romance of love and devotion. The "Gitanjali," or religious songs, are those by which Rabindranath is best known in Europe. From his early life he has drawn inspiration from the Vaishnavite literature of Bengal, in which the mystic union of the soul with God is symbolised in lover and Beloved. To one who does not know this literature, there may seem to be something strange and unusual in the beauty of these songs; but, to one who does, they are seen to be a flowering from the same source.

Indian poetry is a thousand-petaled lotus. The distinction between secular and religious poetry can hardly be said to exist in India, for to the highest conception of the Hindu mind the human is divine, and the divine is human. It is this humanising of God and spiritualising of the human that gives that elusive sweetness of simplicity to Rabindranath's poems, which is its unique quality for the West. Heart and soul mingle with an exquisite directness that is like the heart of God Himself.

"You came down from your throne,
And stood at my cottage door.
Masters are many in your hall,
And songs are sung there at all hours.
But the simple carol of this novice
Struck at your love."

" The lotus blooms
In the sight of the sun
And loses all that it has
I would not remain in bud
In the eternal winter mist "

Who can say whether these poems are "secular" or religious? Is it human or divine love that is expressed? It is both. For Love in its ecstasy of devotion, self-sacrifice, and self-surrender, is One. This is the theme of the countless songs of India, and this is the theme of Rabindranath

But our poet is also the poet of Nationalism. He has given his country poems that kindle that sense of Oneness in which his countrymen feel themselves to be as one man and one with humanity. He has painted for them the great and mighty picture of his land. He has entered into the very heart and soul of his beloved Motherland, and has sung as only the poets of India's past have done.

" My Mother is King of the Country,
My Mother is Queen of the Country "

He has the vision of the Mother as an embodied Spirit full of romance and idealism. He sings,

" Thanks to my birth
That I was born in this land "

He is proud that he was born in the land of the Hindus, he is proud to lay his head in the lap of the shades of the mango tope, he is proud that he can sing to the music of the sacred Ganges, he is proud that he lives in the midst of the simple people which has been to him all the source of his inspirations

Tagore has made Bengal what she is breathing to-day. He is one of the great Makers of his country. He is verily styled by his countrymen the Prophet of Nationalism. He is both their Poet and their Prophet. Before the period of the Bengal Renaissance, he sent forth his wonderful eloquence both in songs and in prose, filled with a wonderful depth and intensity of thought of which young Bengal to-day is proud. He is the man who said first

" Nations by themselves are made " But his Nationalism is not mere words, it is a worship and passion of the soul. Thus with his burning patriotism Rabindranath has entered into the very heart of the people of his country.

Of late his Shanti-Niketan (The Abode of Peace), where he has his Ashrama or school, has aroused the keenest interest. Shanti-Niketan is a place some fifty miles away from the city of Calcutta, and it is now practically the residence of Rabindranath. He loves to be there. When he was in the West a couple of years ago, he used to say " I should like immediately to go back to my boys " He is the " Gurudu," as the boys of the Ashrama love to call him, which means " my Guru " How often have I been to the Shanti-Niketan! I can only relate my personal experience.

I did not go to visit the institution, but to visit Rabindranath, and whenever I have been there it was almost always in the evening. There I would find him sitting on a simple rustic seat, with the teachers of the Ashrama and the grown-up boys around him. How wistfully were they asking him questions on various subjects! That was not a regular school hour, but some of the boys were there and Rabindranath was explaining to them in his simple way the wonderful truths of the Upanishads. Discussions were going on also. The scene reminded me, as it has reminded many a visitor, of the sacred hermitages of our ancient Rishis who had gathered together around them the sons of the Hindu sages. Vast expansive sky with one or two first stars were above them, the birds were singing from the various branches of the many trees of Shanti-Niketan. Jui, bela, malika, malati, rajangandha—all the flowers that open in the evening—were scattering their sweet and delicious fragrance and adding beauty to the scene.

This is Shanti-Niketan, this is his Ashrama where the methods of teaching are taken from the Hindus' ancient system.

" Bring the fruit of a nyagrodha tree," said the Guru to his disciple. When the

chela brought the fruit, the Guru said, "Break it and tell me what do you see?" "The seeds," the chela replied, "almost infinitesimal." "Break one of them and tell me what do you see?" "Nothing." "That subtle essence which you do not see," said the Guru, "by virtue of that very essence this great tree exists. Even so in the Universe, that subtle essence which we do not see, even that is That by which the Universe exists."

This story well exemplifies the underlying principle of the system of this Ashrama, where about two hundred students study under the care and guidance of their Guru. There are about twenty-four teachers who are in direct charge of these boys, but they all, the teachers and the taught, draw their inspiration from Rabindranath. Shanti-Niketan has become a place of pilgrimage. People from different parts of India and from outside often take occasion to go and see this institution and the originator of this scheme, wherein he has put practically the whole of his princely income, and to which he dedicated all the money that he received from the Nobel Prize. From year to year, for the last twelve years, Rabindranath has been building the manhood of his nation. He is moulding the very youth of his country. All the method of his education is concentrated in one word, "Love."

The two hundred students, who rise at about four o'clock in the morning, with the teachers go the rounds of Shanti-Niketan, singing the name of God to the Hindu music of *khol* and *harial*, and awakening the other inmates of the abode to their respective tasks. They then go back to their rooms, of which they take entire care, doing all the little things for themselves and their teachers, according to the routine of the ancient discipline which the Hindu boys used to learn in the houses of their Gurus. After this they take their morning bath and go to meditation in the open air under the trees. This they do before breaking their

fast, according to the immemorial custom.

Meditation to the Hindus is the first science which they have been learning from the days of their Forest Universities. In these early morning hours, the blue sky and the golden sun and the fragrance of flowers all help to awaken in the soul of the child the inquiry into the Unseen.

After meditation the boys have something to eat and then go to the shade of different trees under the care of some teacher. There they read until eleven or twelve. Then they have dinner, and during the mid-day of the scorching rays of the sun they work indoors. After dinner they go to play and have their bath again. In the evening they gather round their Guru for talks on various subjects. At about eight they have their last meal. After a simple prayer they retire.

One of the most privileged things that the students of this Ashrama enjoy is the spontaneous drawing together of the boys around the Gurudu in the court of the little Temple, in the early morning. There Rabindranath sings and worships and talks of God in the simple way that goes straight to the hearts of the boys and lifts them up to duty and devotion.

Thus the Poet and the Seer, by his songs and writings and by his wonderful institution which is the very embodiment of the Hindu Ashrama life, has been inspiring his countrymen. Who knows the fulness of the great influence that he has created? He is not only the adored of the young, but of the old, of men and women, of the classes and the masses, of the householder and of the Sannyasi. His songs are sung by the fishermen as they fish in the stream, and by the boys and girls at play. The Sannyasis of Bengal play on their one-stringed bina, and sing his sweet songs of devotion. May Ashramas such as his spread through the length and breadth of India, and may his influence grow deeper and deeper into the heart of his "golden Bengal."

HARENDRA N. MAITRA.

The War and the Industrial Outlook in India

By Professor V. G. KALE, M.A.,

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[The War is creating, or accentuating, many problems to-day, not merely in the circle of its immediate operations, but in far distant regions of the world. It is well that we should be reminded of these, and we welcome, therefore, an article which considers the effect of the present great crisis upon the industrial life of the vast population of India. We are glad, also, to have the subject treated by an Indian, and particularly by an Indian so distinguished in this field of study as Professor Kale.]

AMONG the many questions which the war has forced into prominence, the problem of conserving and developing the resources of the nation by means of Protection in one form or another occupies an important place. The idea of a protective tariff and of inter-Imperial Free Trade is not new in England.

The late Mr. Joseph Chamberlain was a zealous advocate of tariff reform and of Imperial preference, but the continued commercial and economic prosperity of Britain practically gave the quietus to his agitation, though the Tariff Reform League has not been inactive. The agitation in favour of Protection with Imperial preference has now been, however, revived, and seems likely to gather strength during the war and after it. At the present moment, the interference and assistance of the State are invoked and justified in view of the exceptional conditions created by the war, and even free-traders have admitted a departure from the time-honoured policy of the British Government to be defensible and necessary. All the resources and energies of the nation have now to be concentrated upon one object, viz., the crushing of the enemy—and this is not the time for the discussion of theories. The fundamental question yet remains, and the controversy with regard to the merits of Free Trade and

Protection, from the theoretical as well as the practical point of view, will probably become more animated than ever.

The reason for this is plain. While there are people who believe that a policy of an open door and *laissez faire* is responsible for the steady economic deterioration of Britain, and that Protection has assisted the building up of German industries and trade, there are others who are convinced that protective duties and other measures of artificial industrial stimulation only prove detrimental to the interests of the mass of consumers and of the nation as a whole. The latter are prepared to say that the State should take steps to make education and industrial training more efficient and should spend more on the amelioration of the condition of the working classes. But beyond this they will not go, but would leave things to take their own course.

The fact that Britain was early in the industrial field and had attained pre-eminence before other nations were roused from their lethargy, and the further fact that free imports and exports are necessary for her manufactures to continue in a thriving condition, have rendered the adoption by the nation of a policy of unrestricted Free Trade and of State non-interference necessary and congenial. The results of the Free Trade policy have not been inconsistent with those anticipated by the men who formu-

lated the theory; and it is only the growing conviction among some people that this is no longer the case, and that the Empire can and ought to be made strong and self-reliant, that is strengthening the hands of the advocates of Protection. It is more or less a question of facts, and will have to be decided on the merits of facts.

The term Protection is, of course, to be taken here in its comprehensive sense, and is not to be understood to mean only import duties. In that sense public opinion in India is uncompromisingly Protectionist. Educated people in India have always felt that the Free Trade policy imposed upon their country has proved the utter ruin of her indigenous industries. They appeal to history and point out how British industries were developed; they assert that Free Trade may be suitable for Britain, but that it has been the bane of Indian industries. The primitive industries of India would, indeed, have disappeared in the face of European manufactures carried on on a large scale and on modern lines. At the same time, what chance is there, it is asked, of any of the new concerns rising and succeeding in India in competition with such powerful rivals? With a few exceptions, the large industries of India to-day owe their initiative to non-Indian enterprise. The belief is, therefore, largely shared that unless the State in India takes up the question of industrial development seriously, and directly stimulates and assists industrial enterprise, the outlook will continue to be anything but cheerful. The poverty of the people, the dense ignorance of the masses and the general sense of helplessness which prevails in the country, damp the spirits of the most ardent optimist. A ray here and there shines through the gloom, but it merely serves to deepen the feeling of despondency. The exports and imports of India are, indeed, growing year by year, the co-operative credit movement is making steady progress, agriculture is being slowly improved, and there are other indications of economic development. But in so vast and so poor a country as India, these

changes are scarcely perceptible. What the people feel is their economic helplessness, the failures they have experienced in the realm of industrial enterprise, and the futility of their attempts at progress owing to foreign competition. The industrial movement which was started twenty-five years ago has not borne any tangible fruit; hence the present popular appeal to the Government to extend its support to indigenous industries.

There was a temporary spurt in the industrial movement in India ten years ago, but it has practically died away, the main cause of its collapse lying in the fact that the new industries were not established upon sound foundations. The dyeing industry in England, at present being assisted by the State, is confronted with difficulties which have a parallel in the tremendous odds against which Indian enterprise has to struggle. The enemy's dyeing industry has had so long a start, and is so strongly entrenched, that it seems as though British manufacturers cannot hope to compete with it successfully unless they enjoy some measure of protection.

The German dyeing industry, we are told, does not receive any protection from the State, but owes its strength solely to the strenuous efforts of the scientists, and the enterprise and organisation of the manufacturers. Germany's progress in the iron industry also is said to have been phenomenal within recent years. If people in England confess to a sense of helplessness in view of such strides made by their rivals, and feel an urgent necessity for State assistance, one may easily perceive how difficult and discouraging the economic situation in a poor and backward country, like India, must be.

It is said correctly that industrial development is a question of capital, enterprise, knowledge and business capacity, and that if these are lacking in India their absence cannot be made good by protective tariffs. But the protection and encouragement which are sought from the State in India do not consist only in import duties on foreign commodities, which may be levied mainly for purposes

of revenue. What is wanted is organised inquiry by experts into industrial possibilities, the spread of scientific and technical education, facilities for the acquisition of adequate capital, and assistance in other directions to new industries. Popular dependence upon the State is certainly demoralising; but to leave the people to shift for themselves in a backward country like India, where foreign competition is so formidable, is equally demoralising.

Of late years the Government in India have been doing something in the directions indicated above, by holding exhibitions and demonstrations, ordering industrial surveys by experts, and suggesting improvements in agriculture. But this is felt to be extremely inadequate and unsatisfactory, and is nothing in comparison with what Japan and Germany, for instance, have been doing for their national industries. The outbreak of war and the capture-the-enemy's-trade campaign which was started in England, roused the hopes of the Indian people, and they have been incessantly urging the Government not to let the opportunity slip. The Indian National Congress and the Industrial Conference passed resolutions calling upon the State to assist industries, and similar resolutions were moved in the Viceroy's Council and in the Provincial Legislatures. The agitation has been maintained in the Indian Press to this day, and there is a distinct tone of disappointment in the writings and speeches in India on the measures the Government have taken to encourage the industries of the country. The public demand is for a comprehensive and generous policy under which the State would do everything in its power to train and equip the country for the economic struggle in which it finds itself involved. The reply to this demand, however, consists of tentative and halting measures which do not touch the root of the evil at all. Such measures may be adequate in some advanced countries, but they are hopelessly meagre in India. Japan is already stepping into the places temporarily vacated by the enemy nations,

and it is feared that the close of the war will find India almost where she stood at the beginning.

Increasing railway mileage, high prices, scarcity of labour in certain parts of the country, growing imports and exports, and a large absorption of precious metals are pointed out as unmistakable signs of India's economic development. No one denies that there is some progress; but the movement is extremely slow, and is not such as to satisfy the aspirations of the people to have new industries flourishing in their country, to have the pressure on land relieved, and to have a larger national dividend available for distribution among the various classes. To continue to tell them that their economic progress is hampered by this or the other drawback, that in these times of free, world-wide competition the weak and the inefficient must go to the wall, and that the State cannot beneficially interfere in these matters, is certainly not the way to deal with the problem. The evils of Protection are not unknown to the leaders of public opinion in India, and they distinguish between the right kind of Protection and the wrong, as the late Mr. Gokhale once did in a speech in the Supreme Legislative Council. There are also special difficulties in India of which they are conscious; and, in certain circumstances, where the people have no effective voice in the counsels of the Government, Free Trade is the safest policy. This does not, however, mean that what is called the right kind of Protection has been sufficiently tried and exhausted. Far from it. There are many industries capable of holding up their heads above the waters of competition if State-supported; and new concerns may be started if sufficient facilities are afforded. The popular demand is perfectly reasonable, and its satisfaction should no longer be postponed. The Indians have, in this respect, the precedents of other nations, England not excepted, to go upon, and it is to be hoped that British statesmanship will rise to the height of opportunity and inaugurate a new industrial era in India.

V. G. KALE, M.A.

The Path of Service

An Address to Theosophical Students.

By G. S. ARUNDALE.

FRIENDS,—Let us try, this morning, to single out for special emphasis such aspects of our theosophical teaching as are likely specially to appeal to our present needs. The basis of the teaching is, as we all know, the unity of all life. But for most of us, immersed as we are in the personal, the spiritualising of the personal is that part of the teaching which seems most immediately helpful. At our present stage we are largely concerned with our individual and personal relations with the world outside us. "I think this"—"So and so treats me in such and such a way"—"I do not believe that"—"My friends"—"What I think"—such are phrases which express the period of evolution through which we are passing. And much of our efforts has to be in the direction of spiritualising the personal so that it may cease to be exclusive and narrowing.

I should, therefore, be inclined to lay primary stress, as the most practical expression of personal relationship of a completely spiritual type, on the existence of individual Masters and the possibility of becoming Their pupils. For in the relationship of pupil to Master and of Master to pupil is to be found the basic principle of all relationship. If once we begin practically to conceive this and to begin to strive to apply it in our daily lives, we are beginning very definitely to approach a realisation of the unity of all life. I grant, of course, that the unity of all life is the foundation of all relationship;

but, except for the few (and I am now speaking to the many) the relationship of Master to pupil and of pupil to Master is one of the most compelling ways in which the principle of the unity of life can attract our attention, one of the most recognisable forms in which it manifests to our gaze.

The theosophical life is, therefore, a training ground for the development of such a relationship, and the fact that we ought not to have very far to go in the direction of its realisation is evidenced by the fact that each one of us, on entering that life, is placed in *general* relationship towards the Masters, through the fact that we are pupils in the Masters' school. The work consists in intensifying that general relationship so that it may become special and individual, not in order that we may personally profit, but to enable Those who, from our standpoint, express the unity of life perfectly, to have people in the world intimately and personally reflecting, however dimly and in distortion, *Their* expression of the unity.

In a general way, we all do this. But there is still much to be done, and, adapting Alcyone's phrase in *At the Feet of the Master* we have to learn that without the Master's special help we can do nothing. The very fact of the unity of all life tells us that we can do nothing without the help of our Elder Brethren, any more than, reverently be it said, They could do without us. And our task is to learn to know Them and to follow Them, not merely as ideals, but as living Realities,

not merely as gods, but as human beings in whom is individually manifest the promise of our own future perfection.

Now how is the general relationship to the Masters to be made a special relationship? According to our temperament, there are, I think, two roads of approach—at least from our standpoint down here there seem to be two methods of work:—The personal—hero-worship; the impersonal—ideal-worship. At a certain stage in your evolution you will find yourselves uniting the two phrases: "*The work is more to me than any individual—principles mean more to me than persons,*" and "*The Master is everything to me—I live but to do His will.*" But until you reach that stage, the two phrases represent distinct lines of thought, more or less opposed according to the measure of your spiritual understanding.

They are contradictory until you begin to glimpse the common foundation on which they both stand.

For the moment, therefore, unless you feel able to reconcile the two, you will make use of one or of the other. The child generally represents the line of hero-worship, while the young man—striving to stand alone—clings to principles. The two stages are essential, and the blend of the two gives great strength. Unfortunately, the hero-worshipper, unless his hero-worship is of a special kind, tends to rest his own responsibilities upon the shoulders of his hero, while the principle-worshipper is liable to lose his vital sympathy in a maze of cold abstractions.

You cannot, therefore, travel very far on either road without danger, and while you will start on one or on the other, the duty, as I conceive it, of the theosophical student is to learn to realise in his own individual life the interdependence of the two. Nearly every one of you, probably, has his hero in some individual living in the world or out of it. You may make your hero some great historical figure, or a Master, or perhaps someone only a little further advanced than yourself. Wherever he is, he is yours and you are his, and somewhere he knows that you are his. He may be a hero to

others, but he knows he is a hero to you. In the occult life you will find your hero either soon or later on, according to the needs of your own development; perhaps you know him even now. But the value of the hero to you is in his more adequate expression of the great principles of life, in his more complete realisation—however feeble it may be—of the unity, and in his capacity, therefore, to help you to give to the God within you an ever-increasing dominance.

At present, you may have found no hero. Your strength may come from the principles of life and from a longing to help the world. On the other hand it may be that you see nothing but your hero. Your love for the world is a kind of overflow of your love for him, and principles do not seem to matter if only your hero-worship may continue.

Both stages I know well. I know that your hero must for a time withdraw from you, if he stands *between* you and the great principles of life. I know, too, that the time will come for your principles to cease to satisfy you, to cease to be all-sufficient, if you oppose them to the Great Ones who embody them so perfectly; until, in desperation, you stretch out your hand to the Elder Brother who from the beginning of time has been destined to guide you on the path both He and you have chosen to tread. Light on the Path there must be, and happy the individual whose path is illumined both by the light of the principles he knows and by the radiance of the individual he follows. That, in a sentence, is the task, as I understand it, of the aspirant towards the higher life, and our work as students in the world-school is to give free play to the source from which these two great Lights proceed, the fact that inasmuch as all life is one, so must all growth be one, and so, too, can no part evolve at the expense of any other part—no part grow, save as all other parts grow too.

The application of this great truth may be summed up in the statement that each one of us may neglect his own development, save in so far as attention to it is definitely necessary in the service of our

surroundings. *Prima facie*, if we help others to grow, we must be growing ourselves, and all the attention we have to pay to ourselves is to see that our help-power grows stronger and stronger day by day.

While you wonder how near you are to discipleship or how much better you have become since a few years or months ago, you are in reality wasting time, unless your wonder is for the purpose of noticing how much greater your power for service has become. You cannot reach discipleship unless you are helping others to reach discipleship too, and it is more profitable to wonder how much nearer you have drawn others to the feet of the Master, than to seek to measure your own distance.

People sometimes ask me how near I think they are to probationary discipleship. I feel inclined to tell them that I could answer them the question if they will in their turn tell me how much nearer they have drawn any one in their surroundings.

Sometimes I am asked the length of period between one stage and another, or whether I myself ought not soon to reach the stage next in front of me. All I can reply is, that the period between one stage and another depends upon the time it takes the world to grow. If you help it to grow faster, you must inevitably grow faster yourself. At the extremities of the world's evolution, growth is necessarily slow—wheels near the centre will revolve more rapidly than those at the circumference. But your own little wheel in the world machinery can only revolve if all other wheels are revolving too; and you would soon find your own wheel out of gear, if you seek to make it revolve independently of all other wheels instead of by the process of inter-locking its spokes with those of others.

Similarly, the rapidity with which we shall reach the stage next in front of us depends upon our use to the full of the powers appropriate to the stage in which we are. It is useless to pass out of one class into another until you have learned adequately the lessons of the class below, and the lessons consist in using for the

service of others all the powers with which for the time being you happen to be endowed.

Now, how does this work out in practical life?

There are three aspects of our relationships to the world apparently outside us—the Will aspect, the Wisdom aspect, and the aspect of Activity. All three have love as their basis—Will-Love, Wisdom-Love, Activity-Love. And I use the word "love" in the sense in which it is used in *At the Feet of the Master*. Our task consists, therefore, in intensifying each of these aspects—partly by developing them in ourselves and partly by helping others to develop them also. Whether we are on the line of hero-worship, or on the line of principle-worship, it does not matter. Our duty in either case is the same.

When you come together for meetings, therefore, and in the course of individual study, you should, I think, strive both to follow lines of work which will help to strengthen these three aspects in yourselves, and also to discover means of helping to develop these aspects in your surroundings, in your country, in the world at large. Each one of us has one of these aspects dominant, and the others sub-dominant. Every one in our surroundings needs the emphasis of one or other of these great symbols of the unity, and it is the lack of one or of another, or the inadequacy of one or of another, which hinders the individual and the world at large in the approach towards the next stage. I should say, for example, that the lack of "activity-love" is the barrier between ourselves and the coming of the Great World-Teacher. Obviously the others are lacking, too—indeed, as I have said, all are but aspects of the great unity of all life, which, for our world, is based on Love. But, from time to time, one aspect or another is either over-emphasised or lacks development, and it is the duty of the earnest aspirant to gain for each aspect its appropriate manifestation.

The Theosophical student has, therefore, two tasks before him:—(1) Appropriately to stimulate in his own nature

each of these aspects ; (2) to do the same for the world in which he lives, and by the word " world " I mean the varied activities with which he is associated.

We are sometimes inclined to follow the line of least resistance, when it would be much more profitable to follow that of greatest resistance. Often I have heard people say : " Oh ! his is a very intellectual group. He is such an intellectual man, you see, that he is able to present this aspect very brilliantly " ; or " X. goes in more for the emotional aspect. Personally I should call his people rather flabby, but then, you see, he is brimming over with love and sympathy, and the intellectual conceptions do not interest him so much."

There is something wrong, I venture to think, in both these groups. Are they not giving themselves up to the line of least resistance, when sometimes at least they ought to be struggling along the line which to them is hardest ?

As people make definite progress either on the near approach to the Path or on the Path itself, they find their weaknesses becoming increasingly manifest, and the more force a man possesses for good, the more strength there is, too, in such weaknesses as he may have. It is, therefore, sensible, in the earlier stages, to set up strength in the weak places, so that by degrees the strength may oust the weakness.

In another way we have to try to gain a similar all-round development. From the standpoint of other people we have to strive to become universal providers, and it is our duty partly to engage in the direct development of all faculties in our own natures and partly to stimulate the use of the various faculties in the natures of those around us. The Masters need *balanced* people for the world's service, and, while each one of us should be definitely dominant in one or another of the three aspects of the unity, it is equally essential that the other two should be well developed also.

Will—Wisdom—Love : is each one of us striving deliberately to develop all three ? Does each one of us realise that each one of these three qualities needs

the presence of the other two for its adequate fruition ?

So in your services to others and in your training of yourself make an effort to ensure that each one of the three plays its appropriate part and is, above all, tempered by the other two.

People are sometimes swayed by the idea that it is hypocritical to ask other people to strive for that which they themselves do not possess. " I cannot possibly give advice which I am not able to follow myself." Why not ? The hypocrisy is *in not trying*, not in failing, unless, of course, you give people to understand that you follow the advice you yourself give to them. On the other hand, one of the best ways of growing yourself is, if you really mean business, to help people to grow especially in the direction in which your own weaknesses lie. Let it be clearly understood that we can do almost anything together, and nothing alone. If you really desire to reach the feet of the Master, help others to reach Him and you will find yourself at His Feet before you know where you are. Individually you are of no special importance—as a part of the whole you are of value—but if the part you represent lifts up other parts in growth, then you become of individual importance, for you have become bigger than yourself, and just as we reverence the Master because of His infinite compassion and uplifting power, far more than on account of the special level He may have reached or His nearness to His next step, so are we great for the greatness we evoke in others.

I could say much more on the many points of interest that occur as we go through our course in the school of spiritual experience, but perhaps I have said enough to indicate to you my conception of our duties, and I pray that, according to your various capacities and places in the world-scheme, your upward striving after the real and the eternal may give you the clean mind, the clean emotions and the clean body, without which comes suffering, but with whose aid all levels may be reached.

G. S. ARUNDALE.

The Four Elements :

Earth—Air—Fire—Water

By EVA M. MARTIN.

(Coloured Plate by SYBIL BARHAM and L. PEACOCK.)

I. EARTH.

EARTH is the centre of all things, the solid core around which the other elements cling in their multitudinous forms of action and movement. Yet the heart of earth is fire, and only through marriage with fire does she become that fruitful mother for which we know her.

"For of old the Sun, our sire,
Came wooing the mother of men,
Earth that was virginal then,
Vestal fire to his fire."

Earth and water, again, are sisters, and inseparable. Water runs in cool streams and rivers down the wrinkles of earth's ancient, beautiful face. It falls upon her from the skies, wells up in sparkling clearness from the depths of her being, and forms wide seas and lakes in the spacious hollows of her bosom. Even so with air—for does not earth swim through space wrapped in a transparent veil of air which clings to her sides as closely as a gauze drapery to the form of a fair woman? Earth without air is unthinkable. Even the plants, earth's own children, without air can never flourish.

So we have Earth, Air, Fire, and Water, all interpenetrating, inseparable, yet separate; interdependent, yet individual; and, for all their close relationship, differing so widely that the difference can only be expressed by the words, "as different as fire from water."

Of these four, earth, as said before, is the core and the centre. We can conceive of fire apart from water, of water apart from air, and of air apart from earth. But we cannot conceive of earth apart from any of these—neither from

the water that makes her its bed, the air that surrounds her, nor the fire that burns ever at her heart. These three are the servants of earth—her lovers, if you will. It is through them that she becomes fertile, bringing forth her children, the fruits, grain, flowers and trees. Perhaps this is to say that earth is the most helpless and the most dependent of the four, looking to air, fire and water to complete the miracle of life for which she is the inert medium only. Nevertheless, without earth as medium that miracle would never be accomplished. She is the foundation upon which the others build. She is the great garden, and they the workers therein.

And what a garden of wonders is this vast earth-garden, floating in the illimitable skies! On her surface, grasses, flowers, and trees; below it, gold, silver and precious stones that gleam like flowers in the warm darkness; deeper still, ever striving for an outlet, and sometimes finding one, the flowers of fire! Before all things she is a garden, a treasury of flowers.

To those who sow and till her, that out of her bounty they may live, earth is a hard, and often a capricious mistress. To those who come to her in their leisure hours, craving no gift save that of her peace and beauty, she is the most comforting of friends. Such earth-lovers, who have heard the flutes of Pan in ages past, may hear them still to-day, in woods and quiet places where the earth-spirit broods in age-long peacefulness. To them the smell of earth is sweeter than any flower-fragrance, and to lie with cheek pillowed upon earth's mossy hair is the

perfect way of resting body and soul alike. Into their tired ears she whispers words of infinite tenderness, and weaves about them

" . . . spells at evening, folding with dim
caress,
Aerial arms and twilight dropping hair,
The lonely wanderer by wood and shore."

In a more tangible way, too, earth has from time immemorial played her part in charms and spells that were said to cure all human ills, both of body and mind. She is, in other words, a talisman, and as such has ever been recognised by the wise and simple-hearted.

"Take of English earth as much
As either hand may rightly clutch.
In the taking of it breathe
Prayer for all who lie beneath . . .
Lay that earth upon thy heart
And thy sickness shall depart.
It shall sweeten and make whole
Fevered breath and festered soul.
It shall mightily restrain
Over-busy hand and brain.
It shall ease thy mortal strife
'Gainst the immortal woe of life,
Till thyself restored shall prove
By what grace the Heavens do move."

But whether they believe in her magic powers or not, all lovers of earth know that the very feel of her is an intimate joy. No gardener who is a real earth and flower lover will ever be seen working in gloves—for the touch of earth's damp softness is half the joy of gardening. So lovingly does the born gardener press the soil around the roots of his treasures that it seems no idle fancy to suppose that his firm yet gentle handling must help the plants to grow more graciously. A goodly company of Earth's happiest and wisest children have borne witness to the fact that there is no delight equal to that of "helping things to grow." Bacon's immortal essays spring at once to the mind, and—to quote from one less widely known—"Childless men," says Nathaniel Hawthorne, "if they would know something of the bliss of paternity, should plant a seed . . . and nurse it from infancy to maturity altogether by their own care." And he goes on to say how, in a small garden, "each individual plant

becomes an object of separate interest," and tells how he used to visit and re-visit his own "a dozen times a day, and stand in deep contemplation over my vegetable progeny with a love that nobody could share or conceive of who had never taken part in the process of creation."

True it is that earth rewards a thousand fold those who, giving her of their love and labour, can sing with the Indian poet:—

"I will pour my songs into your mute heart,
and my love into your love.
I will worship you with labour.
I have seen your tender face and I love your
mournful dust,
Mother Earth."

Spinning through infinite spaces with incredible velocity, sweet-smelling, wind-encircled, brodered with flowers and decked with feathery trees—what a miracle is this great life-bearing star, whose fruits nourish us, whose breasts are our last pillow, and of whose substance we are made! Never should the word "earthy" be used as a term of contempt. Let us rather wonder with longing whether there exists any other whirling globe to which that term may be applied; for to it would we fain travel, had we the choice, and not to one whence all our sweet earth-scents and colours were absent. But, among all those fair star-dancers who pass and re-pass on the heavenly floor, we cannot tell whether there is one other that bears a violet or a rose.

The dance of earth is a "round dance"—an unimaginable spiral traced in the mellifluous ether. Sometimes it increases in speed; sometimes it drags a little, as though a passing weariness had overtaken the unseen player to whose music she keeps step; sometimes there is a "setting to partners" between earth and the other dancers who combine to weave the cosmic pattern of the skies. It is a dance in which there are no pauses and no breathing-spaces—a dance that can end only with the dancers' death.

EVA M. MARTIN.

(To be continued.)

Growth Through Reincarnation

By IRVING S. COOPER.

[The article here printed is a chapter from "Theosophy Simplified," a little book by Mr. Irving Cooper, which has recently appeared in America, but which is not yet on sale elsewhere. We have obtained Mr. Cooper's kind consent to reprint it as the first of our promised series of articles on Reincarnation, since the simplicity and lucidity, which it shares with all its author's writings, make it an admirable introduction to the subject.]

ONE of the most illuminative and helpful of the teachings of Theosophy is that this world, with all its activities and interests, is in reality a great educational institution in which millions of souls and countless other creatures are receiving the instruction which they need for their growth. We learn that there are many more human beings connected with the earth than ever appear in incarnation at any one time, but that all are enabled to gain the experiences they need by making a short visit periodically to this world, thereby coming in contact with the lessons taught by civilisation.

Thus each life spent here is merely a day in the greater soul life, and each time we return we resume our lessons about where we left off before, aided, of course, by what we have gained by home study—for heaven is the home of the soul. The savage is commencing his education in the kindergarten of life; the spiritually developed man is nearing the time of graduation from this world school; the rest of us are standing on some step between these two extremes. We have gleaned much experience from hundreds of lives in the past—that is why we are

far more advanced than the savage; and in the future, new lives will help us complete and round out our education.

This view of human life and of the growth of the soul is called reincarnation or rebirth, and in a more or less pure form is the working philosophy of some 650 millions of human beings to-day. As a philosophical conception it is hoary with age, and has apparently held the attention by its logic and inherent reasonableness, of many of the great leaders of thought during all periods of history.

Yet many persons, when they first hear of reincarnation, reject the idea without any consideration and exclaim: "What a horrible belief! I am sure I don't want to come back again!" And for some reason such people, who are otherwise sensible enough, seem to think that their dislike of reincarnation proves it untrue and unnecessary.

But does dislike of teaching make it unnecessary? Does the rebellion of the small boy who is kept by his parents at school make his education any less essential? In later years does not this same small boy look back upon his rebellious feelings with a smile of amusement at his shortsightedness? And may we not, as souls, look back upon this time when we are seeking

to avoid the priceless lessons of life, and smile at our own ignorance and lack of understanding of the purpose of existence?

Are we actually opposed to reincarnation *as such*? Let us suppose that this earth were a glorious paradise in which sorrow, suffering and trouble were unknown. When death claimed us, would we not be overcome with despair at leaving this land of bliss? If someone said that rebirth was a possibility, we would leap at the chance and offer premiums to get back to earth! If we are perfectly frank with ourselves, we must admit that we are not objecting to reincarnation merely as a process of being born again, but that what we wish to avoid are the many trials, difficulties and sorrows of physical existence. We want to escape experience, not rebirth!

Yet those very experiences which we seek to escape, those very sorrows and difficulties and trials, have taught us some of the grandest and deepest lessons of life, and have forced us to awaken many a power of consciousness and will, that otherwise would never have been stimulated to activity. The hardships of civilisation have made us what we are, while ease and luxury only sap our courage and deaden our initiative. A person who has never suffered or failed or felt sorrow is a person without much sympathy, compassion, or real understanding of life.

Obviously, then, our emotional objections to reincarnation are hopelessly illogical and childish, and as thoughtful people we should not permit our dislike of the teaching process to carry away our reason and good sense.

The idea of reincarnation is exceedingly logical, whether we admit it to be a fact in nature or not. It offers to the growing soul, not the paltry gains of a single life on earth, but unlimited experience in many stations of life and under all possible circumstances. Not a single event can happen to us which does not offer something of value for growth, even though the drop of wisdom which may be instilled from it is small.

By varying the conditions of birth and the occupation from life to life, lopsided development can be prevented and an all-round knowledge of the world obtained. Thus if this life, which we are now leading, is but one of a series, each experience, no matter how trivial, is valuable; but if this is the only life we live on earth, then we must frankly admit, that much of that which we experience and learn here is practically useless in the future, for the knowledge gained would be of value only on earth and not in any heaven world. If we return we can make good use of that knowledge, but if we do not, then many of our efforts and lessons gained at great cost are just so much wasted time.

Furthermore, what is the value of physical existence to a soul who inhabits the body of an infant that lives but a few hours, or the body of a child criminal born and reared in the slums? If we live but one life, there is no satisfactory explanation; but if this life is one of many arranged in an ascending series, then we see in the two conditions just mentioned, the payment of a debt in one case, and the first efforts of an ignorant untaught soul in the other.

One of the current misconceptions about reincarnation, which prevents a consideration of the idea by thoughtful people, is that it teaches the return of a human being to the body of an animal—that next life we may be born as a dog or a horse! This point of view is obviously so absurd that it seems foolish to mention it, yet people who ought to know better seriously advance it as an argument against reincarnation.

This curiously distorted misconception is only believed by the ignorant peasants in those religions which teach reincarnation, but does not represent at all the belief of their more advanced adherents. It is as sensible to speak of transferring a college student to a kindergarten class in order to recommence his education, as it is to think of a human soul being born again in the body of an animal. Nature is never so unreasonable as this!

Progress is forwards, not backwards, so as we advance we always come back in human bodies, each one a little better than the previous one. Sometimes, it is true, for some grievous fault, we may during one incarnation retrace our steps to a slight extent and take birth in a less advanced type of body and under less favorable conditions; but this retrograde movement is only apparent and not real, even as the backward movement of an eddy in the flowing water of a river does not change the forward course of the stream.

Another misconception is that we are reborn immediately. Careful investigation has shown, however, that this rarely happens, and that the normal interval between one life and another varies from a few score years in the case of an undeveloped soul to twenty centuries or even more in the case of a far advanced type. The length of this interval depends primarily upon the amount of experience gained during the earth life, and this in turn depends upon three factors:

(1) The length of the physical life—the longer the life, the more experience.

(2) The quality of the life. Some lives are tranquil and placid while others are adventurous and crowded with events—naturally the latter supply more experience.

(3) The age of the soul. We did not commence our evolution at the same time, and may therefore be sorted out theoretically into classes such as is done actually with children in a school, hence we are not of the same educational age. The older the soul, the less it engages in purely physical pursuits and the more it is interested in mental, moral and spiritual things. Naturally, activities of the latter type, inasmuch as they are expressions of our larger life in the subtler worlds, give us more to think over and assimilate during the interval between one life and the next.

There are three possible theories to account for the soul before it commenced its life here at birth:

(1) It was newly created at birth by God—a point of view commonly held in Christian countries. This is the theory of special creation.

(2) It existed before birth in some spiritual state, but has never lived before on earth. This is the theory of pre-existence.

(3) It has lived many times before on earth, and its existing capacities and abilities are the results of that past experience. This is the theory of reincarnation.

One of these three theories must be right, and it is our duty carefully to study the facts of life until we can determine which one is true. If we love truth, prejudice should not blind us; nor should the traditional beliefs, held without question by those around, deter us from forming our own independent opinion.

One of the hardest problems for a humane person to solve is the reconciliation of the heart-breaking injustice of many of the conditions of this world with a belief in the perfect Justice and Love of God. Some souls are born in slums and taught nothing but crime; others are reared in refined families and tenderly guarded by loving fathers and mothers. Why, if either of the first two theories are true? Some are born into crippled and diseased bodies; others into bodies that are perfect. Why? Some are born as idiots while others are gifted with brilliant intellectual powers. Again, why?

We may, of course, explain all of these conditions, to our own satisfaction, on the basis of physical heredity and the responsibility of parents, but does this make the situation any more just so far as the *souls* themselves are concerned? They are the ones who suffer, not the parents, and if we are to see God's Justice in the world, we must understand why they suffer as they do.

Many people are unwilling to admit that God is unjust, and so, because they are unable to justify the actual facts spread out before their eyes, fall back on the statement that all these conditions are the workings of an *inscrutable* Providence, whose ways we may not question. This is, of course, not an explanation of the conditions; it is an admission of ignorance. Nor is there any ground for the

hope—in the light of the first two theories—which is expressed by many persons, that although there is undoubtedly much injustice and undeserved suffering in the world, death will surely square all and we shall receive our due recompense on the other side of the grave. Have we any justification for this hope? If God created a world so imperfectly conceived that rampant injustice is found everywhere, how do we know that the same state of affairs does not prevail after death?

But there is a line of reasoning which carries us out of this intolerable situation and illuminates all our human problems. We may reduce this reasoning to a very simple statement:

Life is unjust if we experience any undeserved suffering or unearned happiness.

Much comes to us which we have neither earned nor deserved in this life.

Therefore, if a just God exists, we must have lived on earth before and during that time started the causes which now are controlling circumstances.

We may expand this line of reasoning and approach the problem from a slightly different angle:

This life is a living hell if we are the innocent victims of a Power which is either so merciless, unjust or weak, that it is unable to control the world it has created.

Unless the conditions of birth, the extent of our capacities and abilities and of the opportunities which come to us, are the direct results of our own efforts and therefore deserved, we are such victims.

But if we are not victims and these conditions were caused by ourselves, then we must have lived on earth before, or in some condition exactly resembling physical existence, in order to have sown the seed we are now reaping as harvests.

If we refuse to be false to our intuition that God is absolutely just, the conclusion is inevitable that reincarnation is the true theory regarding the soul. Theosophy is unassailable when it affirms that there is no injustice anywhere in the universe, and that every event of life—when we can see the whole of it—is in reality part of the

working of a perfect law of cause and effect which is flawless in its justice. We call an event unjust because we are looking only at the result and have not the power to turn back the pages of history and see the cause.

But there are also other facts which indicate that reincarnation is a law of nature. Notice the enormous difference in mental and moral faculties between one man and another—between a Hottentot and a Huxley. Education and environment cannot make all the difference. A Hottentot may be taught in our most approved way and amid advantageous surroundings, but while there would be a certain amount of progress, his advancement would not be great.

It is not a question alone of physical heredity. In the case of twins, born under exactly the same pre-natal influences, the most striking differences in ability and character are frequently noticed after a few years. This would not be the case with physical heredity were the only factor at work.

But if we understand that the souls themselves differ in experience, that some are just commencing their schooling while others are near to graduation, then these differences are easily and logically explained. Physical heredity no doubt plays an important part so far as the quality and appearance of our physical bodies are concerned; but we bring with us our emotional and mental powers, when we come, in the form of innate faculties. Whence come the faculties of the "born" teacher, speaker and leader? Oftentimes the parents and even the ancestors do not display them. How explain the appearance of a Napoleon, a Shakespeare, a Wagner? The most careful tracing of their ancestry leaves us more puzzled than before, if physical heredity is the sole factor.

What is the source of genius? Can water rise higher than its source; if not, why should offspring be greater than their parents and ancestors? But if a genius is an old soul who has developed enormous capacity along a certain line—music, drama, painting, mathematics—then we

need not strain to breaking the theory of physical heredity in order to explain his appearance in the world. Reincarnation also shows why the sons and daughters of a genius are never equal to the parent—a genius can only transmit his physical peculiarities to his offspring, never his inspiring talents, which are the powers of the soul.

An objection is frequently made to the idea of reincarnation on the ground that if we have lived before we would have memories of the past. The argument which the objector has in mind runs something like this :

We remember whatever we have experienced ; we have no memories of past lives ; therefore we have not lived before.

This reasoning is exceedingly faulty because it leaves out of account that physically we forget experience more than we remember it. How many of us can remember exactly what we did and said twelve years ago this day ? Not one. How many of us can remember everything we did last week, or even yesterday ? Major events, yes, but not details. Why ? Because the memories have been lost forever ? No, only because the physical brain cannot recall them. If we are thrown into a hypnotic trance state by a psychologist, we can easily be helped to recall everything we have done in the past, the extent to which we are able to recover these old memories depending upon the depth of the trance. *This is absolute proof that every one of us possesses millions of memories of which the physical brain has no recollection whatsoever.* Obviously the

argument advanced against reincarnation is not sound, for there may exist a deep layer of our consciousness in which adhere the memories of other lives on earth—memories entirely unknown to the waking consciousness.

This at least is the statement of theosophical investigators, and their conclusions are borne out by the experiments of De Rochas, who forced the consciousness of a hypnotised woman back step by step into what were apparently the memories, not of one past life only, but of four. Further, it should not be forgotten that some people do remember their past lives, at least in part, and in making this statement we do not have in mind those persons who imagine themselves to have been in the past Antony or Cleopatra or some other romantic character ! Children frequently have glimpses of other lives, and strive to tell us of them, but we laugh and call them fancies, and the child soon forgets, especially as it grows older and the brain tissue becomes less plastic to the influence of the mind.

Reincarnation is not an endless process, any more than we go to school all our life. It ceases when we have learned all the major lessons this world can teach and we have reached the stage of the perfect man. Then we are ready to assume the greater duties and commence the wider work for which our education in the world-school has fitted us. For just as we go forth into the world after our school days are over, so do we venture into a larger field after our many lives on earth are ended—the analogy is exact.

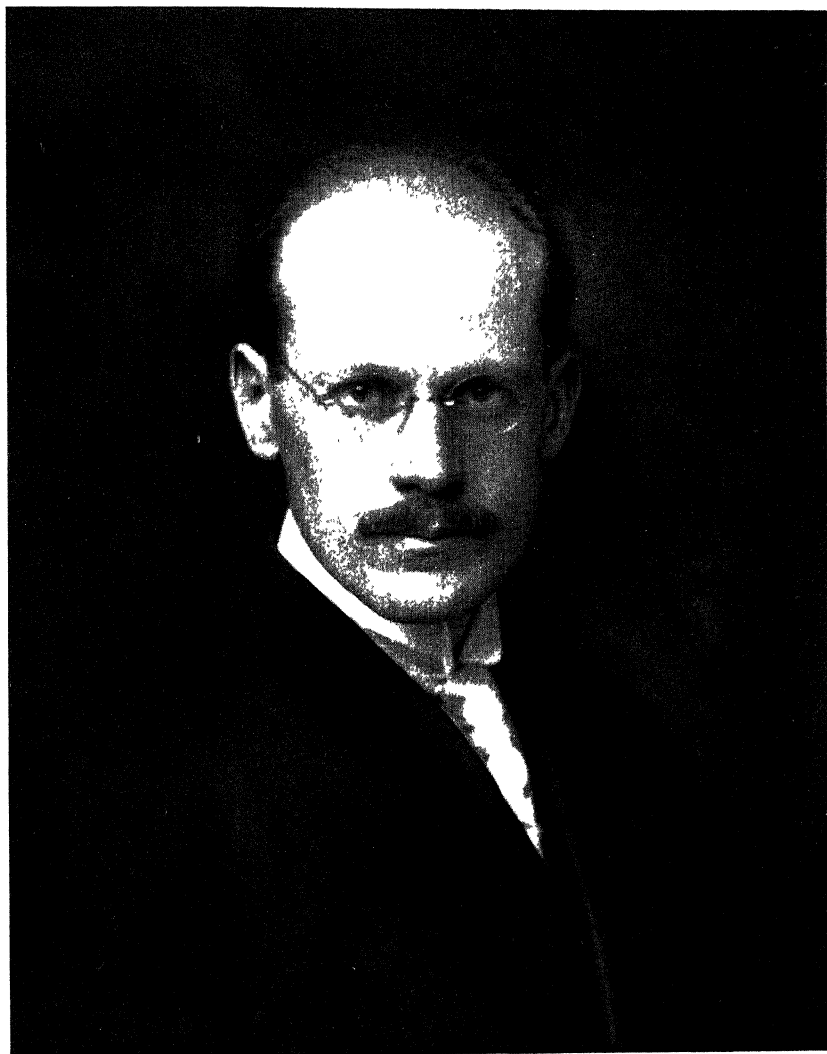
IRVING S. COOPER.

The soul, if immortal, existed before our birth.

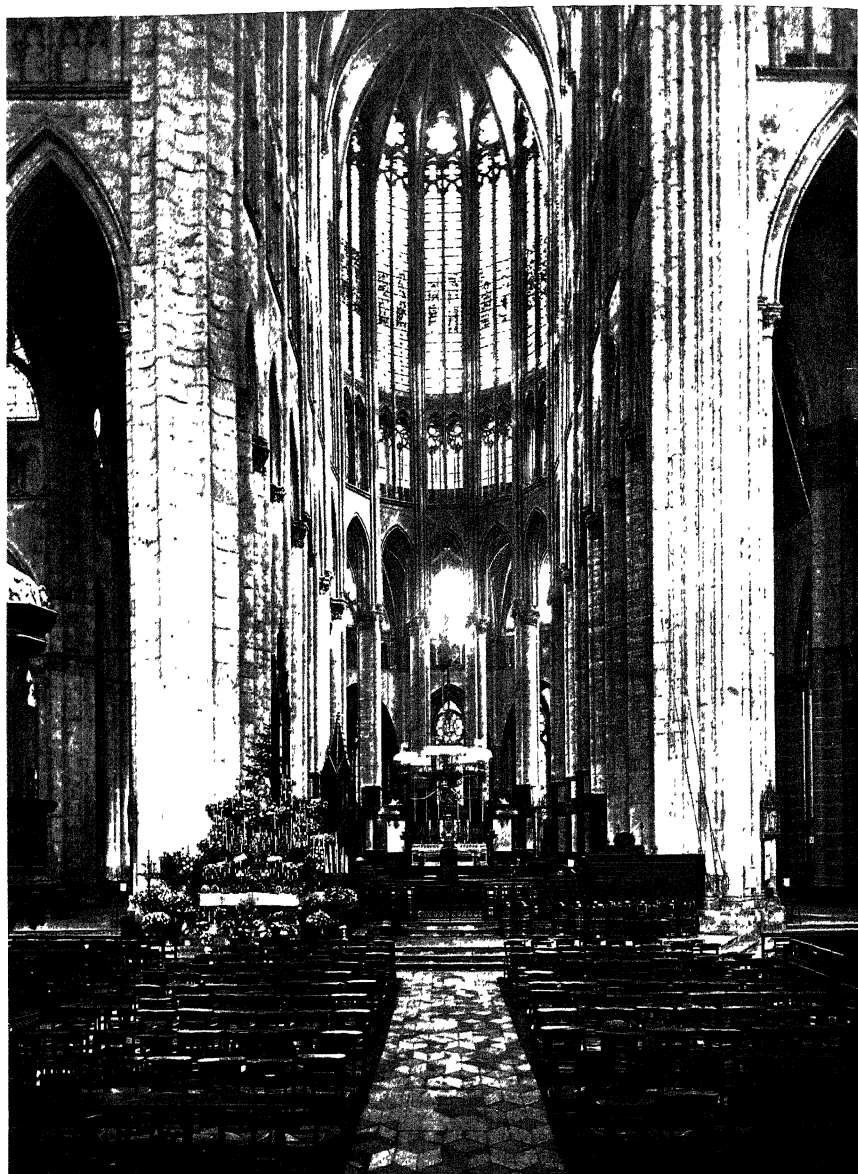
What is incorruptible must be ungenerable.

Metempsychosis is the only system of immortality that Philosophy can harken to.

HUME.



IRVING S COOPER



BEAUVAIS LA CATHÉDRALE.

AUX MAITRES.

Dès toujours, j'eus le cœur très plein de gratitude

Que Vous avez fleuri notre vieux globe rude

Et teint d'un si beau bleu l'air que nous respirons.

Les choses, ô Très Bons, sont de grâces encloses,

Car nous avons le grain et nous avons la rose.

Mais nous cueillons les fleurs et nous vous oublions !

Cependant je me sens une immense allégresse

Que Vous avez marqué pour nous Votre tendresse,

O Seigneurs des forêts, des mers et des côtes.

Celui qui va venir pourra donc, s'il chancelle

O Maître de Bonté, sous le poids de nos maux,

Trouver que la nature, au moins, est encor belle.

Il pourra, quand le peuple humain maudit et jure

Ecouter ce que dit la brise qui murmure Aux bois, Ses temples verts, où sont les chœurs ailés ;

Il pourra, dans l'eau bleue, où le soleil se mire,

Rafranchir cette main divine qu'on déchire, Et reposer son front sur l'or vivant des blés.

Quand il aura, des jours, en parcourant les rues,

Ecorché les pieds blancs dont il foule les nues,

Pour oublier le mal qui gémit aux cités

Il ira vers le mont, vers la source ou la plage ;

Il posera, muet, sur le ciel plein d'orages, Son regard plein d'amour qui voit l'Éternité.

Puis, Il nous reviendra, hommes ; miracle étrange,

Sa parole qui, hier, était le pain des anges, Tombera parmi nous, tel le blé sur le roc !

Quelques-uns, recueillant cette manne divine,

Se sentiront le cœur brûlant dans la poitrine,

Et deviendront le champ que féconde le soc.

Mais pour tous je Te prie, ô Seigneur de tendresse,

Seigneur ! Ô Toi qui vins pour qui pêche et transgresse ;

Je Te prie à genoux pour la foule, ô Seigneur !

Pour ceux qui passeront en riant, fous rebelles !

Pour ceux qui railleront la Voix qui les appelle ;

Ces gens, Tes fils aussi, Maître, pardonneur.

MARGUERITE COPPIN.

Les Cathédrales de France : Beauvais

Beauvais. La Cathédrale de St. Pierre à Beauvais est une des plus belles églises gothiques de France. Elle a été commencée en 1247 et terminée en 1578. C'est la plus élevée qui ait jamais été construite. L'envolée de sa nef est d'une admirable beauté. Lorsqu'on y pénètre l'on est saisi par son ensemble élancé et aérien. Les architectes de cette cathédrale semblent n'avoir rêvé que hauteur et élévation ; pour réaliser leur rêve ils ont été hardis jusqu'à la témérité,

car deux fois les voûtes s'écroulèrent au XIII^e siècle, les piliers étant trop écartés et trop faibles, une flèche à jour que s'élançait sur la croisée à une hauteur vertigineuse s'est également effondrée plus tard au XVI^e siècle. Le chœur de l'église est merveilleuse ; il a donné naissance à ce dicton que : "le chœur de Beauvais, la nef d'Amiens, le portail de Reims et les clochers de Chartres feraient la plus belle église du monde." *

* Notes by a member of the French Section of the Order of the Star in the East.

Systems of Meditation

V. The Christian Doctrine of Prayer.

By W. LOFTUS HARE.

[In his four preceding articles Mr. Hare has expounded systems of meditation that were the product of religious discipline combined with complex philosophical speculation; the present and future articles, with the exception of the closing one, will be concerned with various phases of Christian Prayer in which, as Mr. Hare maintains, there is a larger element of meditation and contemplation, and a smaller element of petition than is generally believed. Our readers will notice that the present contribution deals almost exclusively with the teaching on Prayer as taught by Christ in the Gospel records.]

I. INTRODUCTION.

IN entering on the present study I ask my readers to remember that the earliest phases of Christian Prayer follow naturally from the Jewish practice, and the philosophic background, assumed rather than formulated, is that view of life characteristic of the Semitic races. It is that taught and recorded in Psalms and Prophetic Books of the Old Testament, the Apocrypha, and the less known but very important Apocalyptic literature that immediately preceded the appearance of Christ. It is perhaps right to remark that early Christian prayer, though in point of time later than the systems we have already studied, is primitive in its character when considered in relation to them.

Jewish prayer was the uplifting of the heart to God in supplication for material or spiritual needs, intercession for individuals or communities, confession of sin, assertion of righteousness, adoration, colloquy with God, vows, thanksgiving, complaint, blessing or imprecation. As a rule, however, the results looked for

were objective and external, though not unworthily so. The exercise of will in Old Testament prayer is especially noticeable.

Enough has perhaps been said in regard to Hebrew prayer to indicate the general ideas prevailing among the Jews at the time of the delivery of Christ's message; and I now add that in regard to prayer, Christ accepted the position taken by the best of his countrymen, but carried the doctrine a point farther towards true spirituality. As we shall see, he not only simplified the *method* of prayer, but very considerably exalted its *purpose*, making it serve higher aims than those in popular estimation.

I think it is important, in preparing to study this subject, to ignore the many centuries of tradition—especially the nineteenth century in England—that have rendered us rather over familiar with it. I would much prefer, if my readers will consent to follow me in this, to approach the subject *de novo*, without prejudice; to examine the documents

that are before us in the same independent spirit that has been possible in our former studies ; and with equal sympathy. I will make, therefore, at first a general statement of what I conceive to be the nature of prayer as used by Christ, remarking that, as may be readily understood, His inner life was less known to His contemporaries than His outer words and deeds, and consequently we must not suppose that we are in possession of more than fragmentary material to enable us to grasp His doctrine of prayer.

Christ's recorded response to the request, " Lord, teach us to pray " cannot be regarded as adequate ; that He gave His disciples a short formula is of less importance than other statements of His of a more general character. " Watch ye, therefore, and pray that ye enter not into temptation " is no advice appropriate for a single moment, but is the counsel for a life of prayer such as He lived Himself. Prayer to Christ was not an occasional thing, but a constant aspiration towards God, which did not, however, exclude the more specialised aspiration expressed in Words. There was no magic spell in it, no importunate pressing of limited earthly conceptions of what was right and necessary. There was importunity, argument and persuasion in the prayers of the Psalmists, but these last relics of a provincial idea of God had disappeared from the inner life of Jesus and consequently from His prayers. " Not My will but Thine be done " is the dominating thought of His life and prayer. Christ prays at the great moments of His life : at His baptism, at the election of His apostles, at His miracles, at the transfiguration, in Gethsemane and on the Cross ; but even though we are told in a few cases what He *said* we can only vaguely divine the inner processes of His will and desire. If we could but know *that*, we should know what prayer is at its best.

The range of Christ's prayer is chiefly for spiritual blessing, and not merely a *request* for it, but, one must be sure, a *preparation* for it. The conditions recommended are earnestness, humility, a

forgiving spirit, privacy, absence of ritual, agreement, and, above all, faith. The specially Johannine feature of praying " in My name " is difficult to interpret, but it suggests a frame of mind rather than a verbal formula. We must remember that the people whom Christ is teaching have already a somewhat simple idea of prayer much below that which He Himself held ; His advice to them must therefore not be interpreted by us in the terms of the lower view, but in those of the higher. When this is done, the following passages, I think, assume a rather new significance. They do not necessarily refer to petitions for material benefits, as their perusal shows.

And, when you pray, you are not to behave as hypocrites do. They like to pray standing in the Synagogues and at the corners of the streets, that they may be seen by men. There, I tell you, is their reward ! But when one of you prays, let him go into his own room, shut the door, and pray to his Father who dwells in secret ; and his Father, who sees what is secret, will recompense him. When praying, do not repeat the same words over and over again, as is done by the Gentiles, who think that by using many words they will obtain a hearing. Do not imitate them ; for God, your Father, knows what you need before you ask him.

—(Matt. vi., 5-8.)

To pray one must be in a state of faith and love, as the following words attest :—

Have faith that whatever you ask for in prayer is already granted you, and you will find that it will be. And whenever you stand up to pray, forgive any grievance that you have against any one, that your Father who is in Heaven also may forgive you your offences.

—(Mark xi., 24-25.)

It will be observed that these directions for prayer refer exclusively to internal states, and not to times, places, and postures. There is no trace in the doctrine of Jesus of any consideration of such matters.

In Christ's time the three branches of the Jewish nation each had its characteristic mode of faith, the Hellenists of Egypt, represented by Philo, the Rabbis of Babylon, and the Palestinian Jews devoted to The Law. Orthodox Jews of to-day regard the Christian movement as

a branch of the general Hellenistic tendency, and so, in many respects it was, or soon became. Jesus Christ, however, was in no sense a Hellenist; His position was one that a simple Jew could understand; He used all the phrases and adopted the Scriptures that were so familiar to them. The only things strange and difficult to them were Himself and the claims He made.

Historically, Jesus comes on the scene in response to the preaching of John the Baptist, and the united records* of His baptism give the following connected story, from which it is clear that Jesus was initiated into the "Kingdom of Heaven" rather reluctantly by John, who perceived in his new disciple one whose shoes he was not worthy to carry:

Then Jesus came from Galilee to the Jordan and his mother and his brethren said to him: John baptises for remission of sins: let us go and be baptised by him.

But he said to them: What have I sinned that I should go and be baptised by him—unless perhaps this very thing that I said in ignorance?

And Jesus was baptised by John.

And as he went up from the water *and was praying*, the heavens were laid open to him, and he perceived the whole fount of the Holy Spirit descending dove-like towards him, and entering into him. And a voice came to him out of the heavens, which said: *Thou art my son, the beloved, in thee I am well pleased*, and again: *This day have I begotten thee*.

In these records are indicated the manner and occasion of the reception by Jesus of the baptism "in spirit" to which John had testified, or the "birth from above" of which he himself spoke to Nicodemus. Here it should be borne in mind that what is preserved in several fragments, was a subjective experience known to Jesus alone, that would only be passed on by Him to His disciples in such terms as they were capable of understanding. Therefore, to say that the "heavens opened," "the spirit entered," and "the voice said," is no more than to describe figuratively the spiritual illumination of Jesus, in which the spiritual

world was open to Him by means of a mystical consciousness, in which He became aware of His Divine sonship—as all men will become when they attain to the New Life. It is worthy of remark that this illumination is said to have occurred "while He was praying," and was certainly more closely connected with that fact than with the ritual incident of baptism. It is also interesting to know that some of the earlier heretical sects regarded the baptism of Jesus as the most important event in His life: before He was, they held, a mere man, but on Jordan's banks He received Divine aid for the first time. This opinion of the heretics (as often happens) was very close to the probable truth, that the illumination of Jesus occurred at His baptism, and *was*, of course, the most important event of His life—without it, what would His life have been?

II. CHRIST'S MESSAGE TO MEN.

Not without reason did John, the last of the prophets, hail his new disciple as one greater than himself, for upon the martyrdom of the Baptist, Jesus immediately took His place, declaring the self-same message:—

The time has come, and the Kingdom of God is at hand: Repent and believe the good news!

—(Mark 1., 15.)

What was the good news? In the synagogue at Nazareth, where He had been brought up, Jesus, by quoting the prophet's words, gave to them a precision that left no room for misunderstanding:—

The spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord.

—(Isaiah lxii., 1-2.)

Jesus boldly added: "To-day is this scripture fulfilled in your hearing." Summing up the anticipations of His contemporaries, He accepted them all. "The Kingdom"—it was at hand; "the Judgment"—it was near; "the Son of

* Matt. iii., 16, 17, Luke iii., 21, 22; Mark i., 10, 11; "The Gospel according to Hebrews" and the "Ebionite Gospel."

Man" would come—was coming. The "End of the age" was nigh, the "Resurrection" would be attained, the life of "the age to come" would be reached, the æonian life—THE NEW LIFE, by those who were fitted for it.

True as this is, however, the prophet of the New Life preached a new gospel, the spiritual content of which so transcended the old that it was very soon considered to be a dangerous heresy by those who did not adopt it.

The first and most important instance of the use of and the transformation of the significance of old concepts is that of "the Kingdom of God." In the language of Jesus this term loses its old associations, and refers primarily to a state of the soul, and occasionally to the condition of human society only possible when individual souls have become transformed. In other words, the Kingdom of God is a mystical consciousness, which Jesus Himself reached on the occasion of His baptism, introducing Him to a transcendent life, which He thenceforward lived and preached. Words could not be plainer: *The Kingdom of God is within you.*

The "good news" which was the subject of Christ's teaching, is that it is possible for man to reach to a blessed life that contains within it all the joys that were aforetime promised to "the elect," a life that more than fulfils all prophetic hopes and aspirations. The personal relation of Christ to this gospel was well expressed by Him when He said, on various occasions:—

I am come that they might have life, and have it more abundantly; . . . I have not come to destroy, but to fulfil; . . . I have come to set a fire in the earth, and oh, I would that it were already kindled, . . . I, if I be lifted up, will draw all men unto me.

Nothing could hinder the preaching of the Kingdom, because Jesus Himself had attained to it, and lived continually in it, and nothing could damp His faith that men would, like Him, enter the New Life, and share its joys with Him. His method of presentation was singularly effective; He spoke of it in parables, so

that if the people did not at once understand, they would at least have in their minds an image which one day would reveal to them its true meaning.

III. THE TWO KINGDOMS.

The language of the Gospels makes us familiar with two antithetical kingdoms of "The World" and of "Heaven." The former represented man's empirical vision of birth, struggle and death, a life where there were rich and poor, strong and weak, a life which by some strange fate refused to conform to the clear ideals of its victims, a life which offered the prize to a few and defeat to the many. The Kingdom of Heaven, however, was not merely a setting to rights of affairs in the external world—it might, among other things, be that—but was a new inner life which was so full and good of itself, that it made naught of bad externals, either ignoring them or correcting them. Men were to seek *first* the Kingdom of Heaven of which Christ spoke and in which He lived, and as they did so, they experienced as results the justification of their love and faith in Him, the increase in their love and faith in others, an almost sudden new scale of values and with all this, misunderstanding and persecution.

The Kingdom of Heaven, the new inner life, was to be reached briefly, by three means—Faith, Love and Prayer. The faith was in regard to its reality, and emphatically, faith in its messenger, love and devotion to Him and to all around. The love was to be expressed by works; and both the love and faith were to be obtained and maintained by prayer, and, in consequence, the works also were dependent on prayer.

IV. THE LORD'S PRAYER.

The specific doctrine of prayer delivered by Christ is contained in passages of the Sermon on the Mount, Matt. vi., 5-15, and in Luke xi. The latter is to be preferred, because it preserves the continuity of the discourse, and thus elucidates its

true meaning. I give a literal translation :—

Father,
Hallowed be Thy name,
Thy kingdom come [that is, the Kingdom
of Heaven above spoken of]
Give us each day our *supersubstantial* bread,
And forgive us our sins, for we ourselves
forgive everyone who wrongs us ;
And take us not into trial.

—(Luke xi., 2-4.)

The terms of the prayer having been given in the briefest manner, an explanation or justification of it follows ; and this, it will be noted, is offered only in regard to the petition for “supersubstantial bread.” What this bread is we shall soon learn.* The argument proceeds as follows :—

Suppose that one of you who has a friend were to go to him in the middle of the night and say, “Friend, lend me three loaves, . . .” and suppose that the other should answer from inside, “Do not trouble me . . . I cannot get up and give you anything” ; I tell you that, even though he will not get up and give him anything because he is a friend, yet because of his persistence he *will* rouse himself and give him what he wants.

—(Luke xi., 5-8.)

We may here interject the parable of “the importunate widow.”

There was in a certain town a judge, who had no fear of God nor regard for man. In the same town there was a widow who went to him again and again, and said : “Grant me justice against my opponent.” For a time the judge refused, but afterwards he said to himself : “Although I am without fear of God or regard for man, yet, as this widow is so troublesome, I will grant her justice, to stop her from plaguing me with her endless visits.”

—(Luke xviii., 2-5.)

Its meaning is the same as the story of the persistent friend, namely, not (as has often been stated) that God will only be moved by importunity, but to teach earnestness in prayer : “That men ought always to pray and not faint.”

V. SYMBOLS AND REALITIES.

Bearing in mind the symbolic character of the foregoing passages, and perceiving

* I postpone the necessary critical discussion on this word to a later paragraph in the present article.

the moral that is to be deduced from them, we proceed with our extracts :—

And so I say to you : Ask, and it shall be granted ; search, and you shall find ; knock, and the door shall be opened to you. For he that asks receives, he that searches finds, and to him that knocks the door shall be opened.

—(Luke xi., 9-10.)

It ought not to be necessary to point out that prayer is not specifically “asking” any more than it is “seeking” or “knocking.” These three words are merely alternative symbols of the true quest of prayer, and have relation to the earnest aspiration after the supersubstantial bread. The whole argument is brought to an end by the trenchant appeal to His hearers to expect from the Spiritual Father of what He has to give, at least as much as from the earthly father of what he gives to his child.

What father among you, if his son asks him for a fish, will give him a snake instead, or, if he asks for an egg, will give him a scorpion ? If you, then, naturally wicked though you are, know how to give good gifts to your children, how much more will the Father, from out of Heaven, give the Holy Spirit to those that ask him ?

—(Luke xi., 11-13.)

VI. THE BREAD OF HEAVEN.

The symbolism is extremely precise : the earthly father represents the Heavenly Father ; the earthly bread the Heavenly bread ; asking for food of one's parents daily represents daily and constant prayer. We have also the important identification of the “supersubstantial bread” with “holy spirit,” which though not a final definition, carries us one stage nearer to an understanding of the true object of prayer—that is to say, “the Gift of the Spirit.”

My readers will doubtless now be ready to hear what critical justification there may be for the unusual reading of the petition in the Lord's Prayer, and as I promised above, I will now deal briefly with a subject that has afforded a great deal of learned discussion. The original texts are as follow :—

Matthew vi., 2: Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δοῦν ἡμῖν σήμερον.

Luke xi., 3: Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δοῦν ἡμῖν τὸ καὶ ἡμέραν.

We must remember that the discourses of Christ were almost certainly delivered in Aramaic dialect, where a word corresponding to the *epiousios* of the Greek would have been used. What that word was we do not know; its Greek equivalent occurs twice in the passage quoted and nowhere else in the Gospels, though the Syriac version of the passages uses a word which is translated by "constant, continual bread." Origen (third century) affirms that the term *epiousios* was coined by the Evangelists and Jerome who translated the Greek Testament into Latin, rendered Matthew vi., 2, by *supersubstantialis*, and Luke xi. by *quondranus*. He evidently did not notice that the identification of "the Holy Spirit" with *epiousios* (as I have shown above, Luke xi., 11-13) logically demands the word *supersubstantial*, and it is unfortunate he used that word for the passage in Matthew where it is not so forcibly needed.

This tradition of a bread that was *beyond substance*, a mystic manna, was carried for many centuries through the Christian Church, and I have no personal doubt that it is the true one. As an illustration of the logical results of such an interpretation of this crucial passage, I quote from an Italian Jesuit of the seventeenth century, Father Paul Segneri, who says:—

Panem nostrum supersubstantialem da nobis hodie (Matt. vi., 11).—"Give us this day our supersubstantial bread." It has seemed to me that by this bread may fitly be understood that heavenly consolation which is received from God in prayer. It is called *bread* because it is universal food loved by every soul, without which the spirit becomes weak, and, as it were, lean, and with which it gains incredible vigour to walk as Elijah did, through deserts, to the summit of Horeb, that is perfection. It is called *ours* because it is prepared for us, and is for our comfort more than for the divine glory; since it is to be partaken of secretly, unknown to others, and is to be received in our private chamber. It is called *supersubstantial* because as ordinary bread is the food of the inferior

substance, that is the body, so this is the food of the superior substance, the soul: also because it not only affords comfort, but gives great strength to overcome difficulties and conquer temptations. . . . As St. Bernard says is the case with husbandmen, who not only receive pay when the harvest is ended, but are also supplied with food whilst reaping it, that they may work with greater alacrity. Lastly, we say *this day*, because it must be daily food, as bread is.

—(Thoughts during Prayer, 1660.)

VII. HOLY SPIRIT.

Up to the present, however, the inner purpose of Christ's doctrine of prayer may have eluded us, and we must take up the thread that may lead to understanding at the point attained above. If it be granted that the aim of Christian Prayer is the reception of "supersubstantial bread" in the form of "holy spirit," we have to ask, without any fears, anent twenty centuries of theological dogmas, what is "holy spirit?"

Whatever may have been the differences between the teaching of Christ and His Apostle Paul, it is certain that the "reception of the spirit" was the symbolic form of the doctrine of salvation common to both of them.

The Master delivered His doctrine allegorically by means of parables, while the Apostle attempted a scientific or philosophic presentation. We may turn to him for guidance in this matter. According to the ancient Hebrew ideas, the principles of man's life were three: (1) *Ruah*, the breath of God "breathed into his nostrils." (2) *Nephesh*, the natural principle, as distinct from the divine; the personality. (3) *Basar*, the body of flesh.

The first could not die, the second descended into Sheol to pass its doleful fate, while the third rotted in the grave.

When the Old Testament was translated into Greek by the Seventy, these terms were thus rendered: (1) *Pneuma*, the breath or spirit=*Ruah*. (2) *Psyche*, the personality, the self=*Nephesh*. (3) *Sarx*, the flesh, or *Soma*, the body=*Basar*. It would appear that St. Paul had accepted a slightly different (more Greek)

conception of human psychology, which would thus be expressed: (1) *Nous*, the mind, the rational faculty. (2) *Psuche*, the soul or self. (3) *Soma*, the body. This trinity of elements represents the ordinary unregenerate man.

Now, the state to which St. Paul strove to lead his converts was to the reception of the Divine Spirit (*Pneuma*). The Divine *Pneuma* might enter the man and lead to a "renewing of the mind" (*Romans* xii., 2) a transformation of the life "renewed in the mind by the spirit." When the Divine *Pneuma* is received the person becomes *pneumatikos*, spiritual, instead of merely *psuchikos*, natural. The *Psuche*, or soul, which has hitherto been insufficiently governed by the *Nous*, or Mind, is overshadowed by the Divine *Pneuma*, which becomes the new basis of life. Man then lives "in God." The Apostle represents this change as a conflict in which "the spirit warreth against the flesh," striving to overcome its propensities, and finally transforming it into an image of the heavenly body of Christ. It was an individual experience which, in "the day of wrath," would find the soul rescued from the wreck of the world.

Going back now to the familiar language of Jesus, we learn that He constantly makes a distinction between the unregenerate spirit or evil spirit and the Holy Spirit—one is simply *pneuma*, but the other to *pneuma* to *hagios*, "the spirit, the holy." Such language accords with the traditional ideas of the Semitic race, and fittingly expresses the spiritual experiences to which they attained.

Christian prayer was therefore the science of receiving the *Divine Pneuma*, which would transform life; it is "the strait gate" of concentration; it is the quest of the mystic manna.

What has been said of the "heavenly bread" is equally true of the "water of life" which is promised to burst from an internal spiritual spring, cleansing and satisfying the life of man. The same is the "gift of God"—the one blessed experience spoken of under a variety of symbols.

VIII. THE MEDITATIONS OF JESUS.

According to the Gospel story, Christ was in the habit of retiring for solitude and silence to a desert place or mountain side, preferably by night; here His meditations and communion with the Divine were doubtless most favourably rewarded. In concluding our study, therefore, I now bring forward specimen meditations or prayers reported to have been uttered by Christ. There is, of course, no guarantee that the words literally express His mental processes, but such as they are, we must accept them, as we have no others. They represent at least the views of Christ's prayer shared by the writers of the Gospels of St. John and St. Mark respectively; how striking is the difference of attitude and tone my readers will readily notice. Just before Gethsemane the Incarnate Logos is represented by St. John as speaking thus:—

Jesus raised his eyes heavenwards, and said:

Father, the hour has come: honour Thy Son, that Thy Son may honour Thee: even as Thou gavest Him power over all mankind, that He should give Immortal Life to all those whom Thou hast given Him. And the Immortal Life is this—to know Thee, the one true God

I have revealed Thee to those whom Thou gavest me from the world: they were Thy own, and Thou gavest them to Me: and they have laid Thy message to heart. They recognise now that everything that Thou gavest me was from Thee: for I have given them the teaching which Thou gavest Me, and they received it, and clearly understood that I came from Thee, and they believed that Thou hast sent Me as Thy Messenger. I intercede for them: I am not interceding for the world, but for those whom Thou hast given Me, for they are Thy own. . . .

Holy Father, keep them by that revelation of Thy name which Thou hast given Me, that they may be one, as we are. Whilst I was with them, I kept them by that revelation, and I have guarded them. . . . But now I am come to Thee: and I am speaking thus, while still in the world, that they may have My own joy, in all its fulness, in their hearts. . . . I do not ask Thee to take them out of the world, but to keep them from evil. They do not belong to the world, even as I do not belong to the world. Consecrate them by the Truth: Thy message is Truth.

But it is not only for them that I am interceding, but also for those who believe in Me through their message, that they may all be one—that as Thou, Father, art in union with Me, and I with Thee, so they also may be in union with Us. . . . O righteous Father, though the world did not know Thee, I knew Thee: and these men knew that Thou hast sent Me as Thy Messenger. I have made Thee known to them, and will do so still: that the love that Thou hast had for Me may be in their hearts, and that I may be in them also.

—(*John xvii.*, 1-26.)

Presently they came to a garden known as Gethsemane, and Jesus said to His disciples: "Sit down here while I pray."

He took with Him Peter, James and John, and began to show signs of great dismay and deep distress of mind.

"I am sad at heart," He said, "sad even to death; wait here and watch."

Going on a little further, He threw Himself on the ground, and began to pray that, if it were possible, He might be spared that hour.

"Abba, Father," He said, "all things are possible to Thee: take away this cup from

Me: yet, not what I will, but what Thou wilt."

Then He came and found the three Apostles asleep.

"Simon," He said to Peter, "are you asleep? Could not you watch for one hour? Watch and pray," He said to them all, "that you may not fall into temptation. True, the spirit is eager, but human nature is weak."

Again He went away, and prayed in the same words.

—(*Mark xiv.*, 32-39.)

I quote by way of contrast this touching account of the agony in Gethsemane, because firstly, it purports to record the event immediately following that of the preceding passage, but chiefly because it gives, in my view, the Christian conception of prayer as the means of gaining spiritual support and consolation at the most critical moments of life.

WILLIAM LOFTUS HARE.

(The next article will deal with early Monastic Prayer and Meditation.)

SERVICE.

*Who loveth Me and followeth after Me,
Taket My yoke and worketh in My name,
Shall, soon or late, a great fruition see,
And full reward for all his labours claim.
Not as he will, perhaps, but as I will,
Yet shall he follow on and trust Me still.*

*Life is so full of weariness for others:
Put thine own sorrow by, and, for My sake,
Lend thou a helping hand to thy sad brothers,
Point out the better way for them to take.
So by thy light, which leads the lost to Me
Shalt thou behold how near I am to thee.*

LILLIAN WALLACE.

The Rationale of the Order of the Star in the East

VIII.

By THE GENERAL SECRETARY OF THE ORDER.

[The purpose of this series of articles is to present, as clearly and consecutively as possible, the steps in thought which have led many members of the Order of the Star in the East to an intellectual conviction that the time is near at hand for the appearance of some great Spiritual Teacher in the world.]

The last two chapters have dealt with the signs of a great transitional movement at work in the life of our times. The next two or three chapters will be devoted to a consideration of the direction in which this transition seems to be leading, and will attempt an answer to the question 'If there are indications of the dawn of a new World-Civilization, are there also any indications of what nature is this Civilization likely to be?']

IT is difficult to sum up any civilization in a phrase, albeit looking back through history, or over the world as it is, we can recognise sufficiently clearly that every civilization has a kind of central quality, or dominant note, which enters in some way or other into all its varied manifestations. But it needs a certain distance to bring this quality into relief, and the attempt to elicit it in dealing with a period of rapid movement, such as that at which we are now looking, would present rather too great an obstacle at the beginning of our task. The simpler way will be to pass in rapid review certain well-marked tendencies of our time, synthesizing as far as possible, but reserving our final generalization for a later stage.

I have already alluded to certain features of the age which may be classed together as phenomena of destruction :— to the rapid break up of traditional forms, the blurring of old lines of division, the ever-increasing urgency of problems bearing directly on human happiness, freedom and peace of mind ; to the impotence of many of those agencies which exist nominally to render life simple, happy and intelligible, to the universal unrest, and to the growing sense that, somehow or other, not merely the practical arrangements, but the philosophy, of our life are in need of revision.

We have now to pass to the consideration of the tendencies of a constructive nature, and to see whether, amid the struggle and disquietude of to-day, we can detect any of the positive influences which are making for a new order of life and thought.

The first of the tendencies which I shall single out for notice is one which is curiously evident in many of the departments of human thought and activity to-day. And to this I shall give the name of the New Vitalism, for the essence of the movement is the affirmation of Life.

Almost in every direction in which we may look we shall note, if we are careful, a similar phenomenon—namely, a general reaching out towards a larger Life, a growing appeal under a hundred different shapes to a higher Vital Principle, and a growing willingness to trust in this as the repository of all good things for man.

The appeal comes from sources widely different ; the aid of the larger Life is invoked for many different interests and causes ; yet in every case the general tendency is the same. Whether it be in the service of Religion, of Science, of Philosophy, of Art, of Education, of Medicine, or of the simple ordering of daily existence, we find a groping out after the

same solution, the instinctive recognition of the same great discovery; and what it comes to is, in every case, the simple assertion of Life.

Glancing at Religion first, we shall see it here in what has been generally noted as the Mystical Revival of our times. It is remarkable that wherever religious thought and feeling are alive to-day—that is to say, wherever they are being expressed in living movements rather than through static forms and institutions—the movement is ever in the direction of some form or other of what is generally known as Mysticism; that is to say, in the direction of the recognition of a larger divine Life and of the opening out of the human soul for the direct reception of this inexhaustible fund of spiritual vitality. More and more the religion of direct spiritual contact is becoming formulated in our world, and this tendency is already having certain remarkable results. For it is being perceived everywhere that here lies the ultimate solution of the spiritual problem of the Age.

To quote from the Dean of St. Paul's :

At the present time, the greatest need seems to be that we should return to the fundamentals of spiritual religion. We cannot shut our eyes to the fact that both the old seats of authority, the infallible Church and the infallible book, are fiercely assailed, and that our faith needs reinforcements. These can only come from the depths of the religious consciousness itself; and if summoned from thence, they will not be found wanting. The "impregnable rock" is neither an institution nor a book, but a life of experience—(W. R. Inge, *Christian Mysticism*, p. 329.)

What is needed is being recognised to be a Religion so deeply founded on inner experience as to be immune from the perils which normally beset the outer institutional and dogmatic forms of Religion. And this a reawakened Mysticism will supply. For of the Religion of the Mystic it has been truly and eloquently said by Mrs. Besant :

No question of chronology can move it, for every man can gain that experience for himself; no criticism and destruction of the

Scriptures can tear this in pieces, for it is ever renewing in the perennial life of the eternal Spirit; no churches, in falling, can shake it, for it is this that made churches to help in its own searching; nothing outside can touch it, for it lives in the innermost heart of man.

Not only is it seen that in this direct appeal to the source of all spiritual life resides the one hope of renewing the waning spiritual energies of the Churches and Faiths; but there is already beginning to dawn upon the more receptive minds the vision, through its agency, of a larger Spiritual Unity.

For of the mystic perception it is universally true that :

The keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictoriness and conflict make all our difficulties and troubles, were melted into unity.—(W. James, *Varieties of Religious Experience*, p. 388.)

In the light of this nascent Mysticism the barriers between creed and creed, between sect and sect, become trivial and accidental, and so inevitably tend to melt away. To this end the study of Comparative Religion has undoubtedly contributed much. The impartial student has come to see, practically within our generation, that all religions are really very much alike; not merely in their ethical precepts and in their general spiritual ideals, but in their rites and ceremonies, and in the symbols which they employ.

The New Mysticism asserts this not merely as a fact of observation but as a necessary principle; it sees the spiritual life as essentially one, all the world over, because God is One and human nature ultimately one. And the road towards unity, in the religious world, is seen to lie in a deepening of the spiritual consciousness of the individual :

As we deepen our own spiritual nature, as we find out one truth after another for ourselves, as we realise what we are—Gods in the making, growing into the perfection of the Divine image—as we recognise that, we are laying the bases of the World-Religion, and that which can never come by argument, by controversy, by intellectual reasoning, will come when the heart of love within us has awaked the spiritual nature.—(Anne Besant, *The Emergence of a World Religion*.)

The New Mysticism thus occupies, as it were, the ground which the student has prepared for it, and is only the assertion, by the inner spiritual consciousness, of a truth which the intellect has already made clear by a process of external observation.

Side by side with this mystical revival in the world of Religion there may be noted a similar tendency in the world of Philosophical Thought. Perhaps the most general expression of this tendency is to be seen in all that trend of thought about life and the world which is represented by the New Thought and many other kindred movements—movements which are, in one way or another, having an enormous effect upon the intellectual life of our time.

Here the essential mark is precisely the same; the assertion of a larger Life, and its vital connection with the smaller life of man; and with this assertion goes the practical application of the truth to the development and unfoldment of that smaller life.

It is beginning to be recognised that in order to realise his true nature man must link himself on to the larger Nature of which he is part; that man, did he but know it, has within him a source of inexhaustible power, wisdom and love, and that nothing becomes impossible to the soul that has the courage and the faith to draw upon that great ocean of spiritual strength. In the words of Prentice Mulford, one of the earliest of New Thought writers:

A supreme power and wisdom govern the universe. The supreme mind is measureless and pervades endless space. The supreme wisdom, power, and intelligence are in everything that exists, from the atom to the planet. As we grow more to recognise the sublime and exhaustless wisdom, we shall learn more and more to demand of wisdom, draw it to ourselves, and thereby be ever making ourselves newer and newer. This means ever perfecting help, greater and greater power to enjoy all that exists, gradual transition into a higher estate of being, and the development of powers which we do not now realise as belonging to us. We are the limited yet ever growing parts and expressions of the supreme, never-ending whole.

In book after book this lesson is being reiterated with an insistence, and with a

profusion of repetition, which show how strongly this idea has caught hold of the minds of the time. And although the lesson has undoubtedly been often misapplied—although in many cases it has become the cult of mere power for selfish ends—yet the student will see in it only a manifestation under another form of the same great stirring in the World-consciousness which is evident in the revival of Mysticism in Religion.

Every new force must be conditional in a large measure by the environment in which it is released; and perhaps it was inevitable that the central principle of New Thought should become entangled, in some measure, with the commercial and keenly competitive civilization in which it is most conspicuously at work. But none the less, to the seeing eye it is evident as an expression of the same great affirmation of a larger Life which, in another sphere, is so potently transforming the World of Religion.

More reasoned, less prophetic and declamatory in tone, yet on that account probably more potent in its influence has been that revolution in the academic metaphysical thought of our time which we have come to associate with the name of Bergson. This is no place for any detailed study of Bergson's thought. What we are concerned with is its underlying intention and its effect, as an influence, upon the general world of philosophic speculation. And here there are signs to show that its effect is likely to be revolutionary. Bergson's philosophy is not merely a rehandling of old problems; it is a reshaping of the problem itself.

Philosophy, with him, has sighted a new goal, and this change of goal has necessitated, as a natural consequence, a new method. The task of the philosopher is no longer the dismemberment and putting together of a mechanical universe, predetermined in its operations by the nature of the machine; it is the pursuit, through a never-ending series of new discoveries and adventures, of a free and unfettered Life, perpetually creative and

perpetually experimenting in new and untried regions.

Bergson's thought has thus as its aim, at one end of the scale, the liberation of the universe from its mechanical bonds; at the other end of the scale it aims at a corresponding liberation of man as the knower of that universe. For to grasp the meaning and direction of the great World-flux becomes a task beyond the capacity of mere intellect.

It is the peculiar function of intellect to stand aside from the World-movement and to subject it to its own static canons of measure, division and analysis. As Bergson puts the matter in his own technical phraseology :

Our intellect, when it follows its natural bent, proceeds, on the one hand, by solid perceptions, and on the other by stable conceptions. It starts from the immobile, and only conceives and expresses movement as a function of immobility. It takes up its position in ready-made concepts, and endeavours to catch in them, as in a net, something of the reality which passes — (Bergson, *Introd. to Metaphysics*, p. 56.)

But this is not truly knowing, for all knowing consists in entering into the nature of the thing known. Thus the only way, according to Bergson, of knowing the "movement" of things (which is the true nature of things) is to enter into the movement, to become part of it and to be carried along with it; for only in this way can it be truly apprehended from within.

The Philosopher has, therefore, to employ another faculty than the intellect, a faculty both higher in kind and more spacious in its range of operation. To this faculty Bergson gives the name of Intuition. And by Intuition he means the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible. — (*Ibid.*, p. 6.)

It is by means of the intuition that the Philosopher becomes what he should truly be; namely, the living interpreter of a world of movement and life. For only through the intuition, concludes Bergson, will the human mind

attain to fluid concepts, capable of following reality in all its sinuosities and of adopting the very movement of the inward life of things. — (*Ibid.*, p. 59.)

It will be seen at once that we have here, only under another form, a manifestation of the New Vitalism. For the central principle of Bergsonism is, when all is said and done, merely the assertion of Life. With the Mystics and the New Thought Transcendentalists of our age he takes his stand on the side of Life against Form. Where they are liberating in one region he is liberating in another, and the means of liberation is in every case the same.

That which is to unlock the doors of mystical devotion, which is to release the hidden sources of individual power, is to be the key to the larger knowledge also.

The philosophy of Bergson, in a word, is the expression, in a particular field, of a spiritual movement far wider than itself; and it is because of its harmony with the larger movement that it has acquired, in the thought-world of our times, that representative character which has given it a place of its own in modern philosophical speculation. Alone of all the philosophies of to-day, perhaps, can it be looked upon as the voice of an Age.

If the New Vitalism has been at work in that synthetic survey of the abstract principles of the World-movement to which we give the name of philosophy, it has also been at work in that concrete and experimental study of phenomena to which we give the name of Science.

One of the most striking evidences of this change is to be seen in the type of representative scientific man which the past decade or two has brought into being. A few years ago the representative leaders of scientific thought were men in whom the very spirit of materialism and negation seemed incarnate. To-day we are witnessing the emergence of quite a new type; the man whose researches into physical Nature have served only to reinforce rather than weaken his faith in a larger world beyond the physical, and who sees in the observed order of physical phenomena only the reflection, or objectification, of a higher world of Spiritual Law. We are entering upon the age of the Spiritual Scientist, and with the

advent of this type science is already taking on something of a prophetic character.

If it be true to say that up to a certain point in that astonishing advance in the physical sciences, which marked the latter half of the nineteenth century, every step gained in our knowledge of the physical world seemed a step in the direction of a bleaker negation, of an ever deeper materialism, it is equally true to say that practically every such step for some years past has been in the direction of a fuller affirmation and of the breaking through of materialistic bonds. It would almost seem as though Science had already passed through its phase of destruction, and that it is now on the high way to what it must ere long become, namely, the agency which is to base on an impregnable foundation of observed fact the highest spiritual intuitions and aspirations of the race.

It is possible that this swing of the pendulum back from negation to affirmation has been due, in some measure, to an inevitable instinct of reaction. But it is true also that the process has been punctuated, and undoubtedly intensified, by a number of definitely new developments and discoveries. The study of the nature of the atom, and, through it, of the ultimate constitution of the physical world, has led into startling and unexpected regions. Instead of arriving at the solid material foundation which the thought of even ten years ago would have posited, modern research has penetrated into a region where what we call matter would seem to dissolve into energy, leaving us with a world built up on simple force. Instead of materialising our world Science has, in a word, dematerialised it; and no discovery has done more than this, perhaps, to swing round the whole trend of scientific thought.

Another striking new movement, in the field of physical Science, has been in the direction of the breaking down of the barriers between what have hitherto been called the Organic and the Inorganic. The experiments of Prof. Bose of Calcutta, and others, in connection with the response

in metals, have gone far to show that the distinction just referred to is an illusory one and that, as a matter of fact, there is nothing in Nature which is not living in the sense that it is sustained and penetrated by one All-pervading Life.

The same idea has been strengthened by a tendency, growing ever more widely evident, towards the reinterpretation of the facts of the evolutionary process in terms of an inner energising principle. In place of the older Darwinian conception, which saw in the continuous change of form merely the result of the exigencies of external environment, modern thought tends to postulate a new factor of the utmost importance, that is to say, an inner compelling Energy, resident in the unfolding life, and by steady pressure from within shaping the outer form to its own vital demands. It will be seen that the introduction of this factor at once shifts the centre of gravity of our evolutionary thought. Evolution becomes not a mechanical but a vital process. It comes into possession not merely of a body but a soul. No longer need we look upon the world-process as the record of the simple reactions of matter upon matter; we come to see it as the living and purposive story of the unfolding of an indwelling Life. There can be little doubt that the New Vitalism, already so strikingly at work in this direction, has before it the immense task of reinterpreting the whole of our evolutionary conceptions, and of giving to the world a theory of evolution which shall be in its essence the theory of the unfolding of Spirit.*

Side by side with the changing attitude of Science towards its own traditional materials has gone, within the present generation, the opening out to scientific research of regions which up to a short time ago would have been considered to

* At present the chief representative of the movement of thought here forecasted is to be found in Theosophy, which is, in its scientific aspect, a complete reinterpretation of the evolutionary process in terms of our inner divine life unfolding into self-realisation through a series of changing forms.

lie quite outside its purview. Here I need only make reference to two new areas of inquiry as illustrating the change to which I allude ; namely, to the striking investigations into the deeper, or subliminal consciousness of man, which have wrought so profound a revolution in modern Psychology, and to the equally striking results which have attended the scientific enquiry into the question of a continued life after death.

In both cases an enormous mass of material, critically sifted according to the strictest canons of scientific research, has been already collected, all tending to show that the life of man far outstretches the limits which were formerly thought to circumscribe it. Not only has his normal consciousness come to be seen as merely a small fragment of a far wider consciousness, indefinitely greater in its range and power than that which belongs to his waking everyday life, but his very existence as a living entity has been shown, on irrefragable evidence, to extend into larger worlds and other modes of being. In both cases the same phenomenon is to be observed, which is visible in so many other directions to-day, namely, the assertion of a larger Life, the resolution of the tangible and visible into a higher and transcendent Reality.

Two more instances only need be quoted as illustrating the modern turning towards Life.

One is to be seen in the world of Medicine. In spite of the rigid professional tradition which is so powerful in this region, the present day has witnessed the emergence of a remarkable new conception of healing. This has shown itself partially in the reaction against drugs ; but the true essence of the change is, in many quarters, assuming a metaphysical aspect. More and more the conception is dawning of a great remedial and health-giving force in Nature which has only to be allowed free play in order to effect its own cures. This is seen in the many systems of Nature-Cures which are growing up in these days ; in the increasing belief in the efficacy of sun

and air and water ; and in the growing advocacy of simple fasting as a means of removing the obstructions to the free working of Nature.

But it is seen in still more characteristic form in the hardly less numerous systems of Mental and Spiritual Healing. It is here that the metaphysical aspect of the movement becomes most clearly evident ; for nearly all these systems are based upon the postulate that there exists throughout Nature a great Divine Life which has only to be contacted in order to impart something of Its own strength and purity and well-being.

In relation to this Life all disease is coming to be seen as disharmony, and the problem of the elimination of disease comes thus to be the problem of the removal of the elements of discord and of the bringing back of the lesser life into harmony with the Greater. And this, in its turn, has carried with it an important extension of the whole subject. For by translating health and unhealth into what are largely spiritual terms it has suggested that the work of healing must include not merely the physical, but the higher emotional, mental and spiritual life of man. Healing is seen as a total process, involving the whole of human nature, and a leading feature of all kinds of mental and spiritual cures is that they start from this higher region of human consciousness and work down through it to the physical level.

To this important extension of method many schools of thought (*e.g.*, Christian Science and others) add a no less important corollary—namely, that the machinery of healing, along these lines, can be set in motion from within. Whereas all such systems of healing involve some kind of suggestion, these schools have brought into prominence the equally important effects of auto-suggestion ; a theory which is, of course, metaphysically considered, thoroughly sound, since the Greater Life, which is in all cases taken as the true fount of health, is not merely an encircling and encompassing Life, but the inner Life of each individual soul.

Whether the suggestion, however, be made from without or from within, whether the healer or the patient be the prime mover in the matter, the central principle is, from our present point of view, the same. It is the assertion of Life as a great positive factor, which is not only eternally operative, but eternally beneficent in its operations.

The New Healing is thus a very interesting example of the New Vitalism, and although no sensible person will belittle the enormous benefits which the traditional science of medicine has conferred upon the race, and which it must continue to confer, yet no sensible person, on the other hand, can look lightly upon a new movement which has not only abundantly vindicated itself by practical results, but is performing the great service from the humanistic point of view, of linking up what was, superficially, a purely physical study with the larger spiritual life of man. If the New Physical Science seems to be making towards a higher spiritual synthesis, the New Medicine would appear to be contributing, no less significantly, to the same end.

It only remains to say a word about one further department of human activity in which the New Vitalism is manifest to-day; and that is in the modern Art movement. The past few years have been signalled by the appearance, in rapid succession, of a number of new schools of art, which have, in an ascending scale, both amused and bewildered the public. Post-Impressionism, Futurism, Cubism, and a number of other "isms," have burst in upon the decorous world of traditional art-conceptions, tearing old theories to pieces, dealing brutally with accepted canons of beauty, and turning the whole structure of artistic Academics upside down.

To many all this has seemed to be merely an anarchical freak. Crowds have shaken with laughter at Futurist and

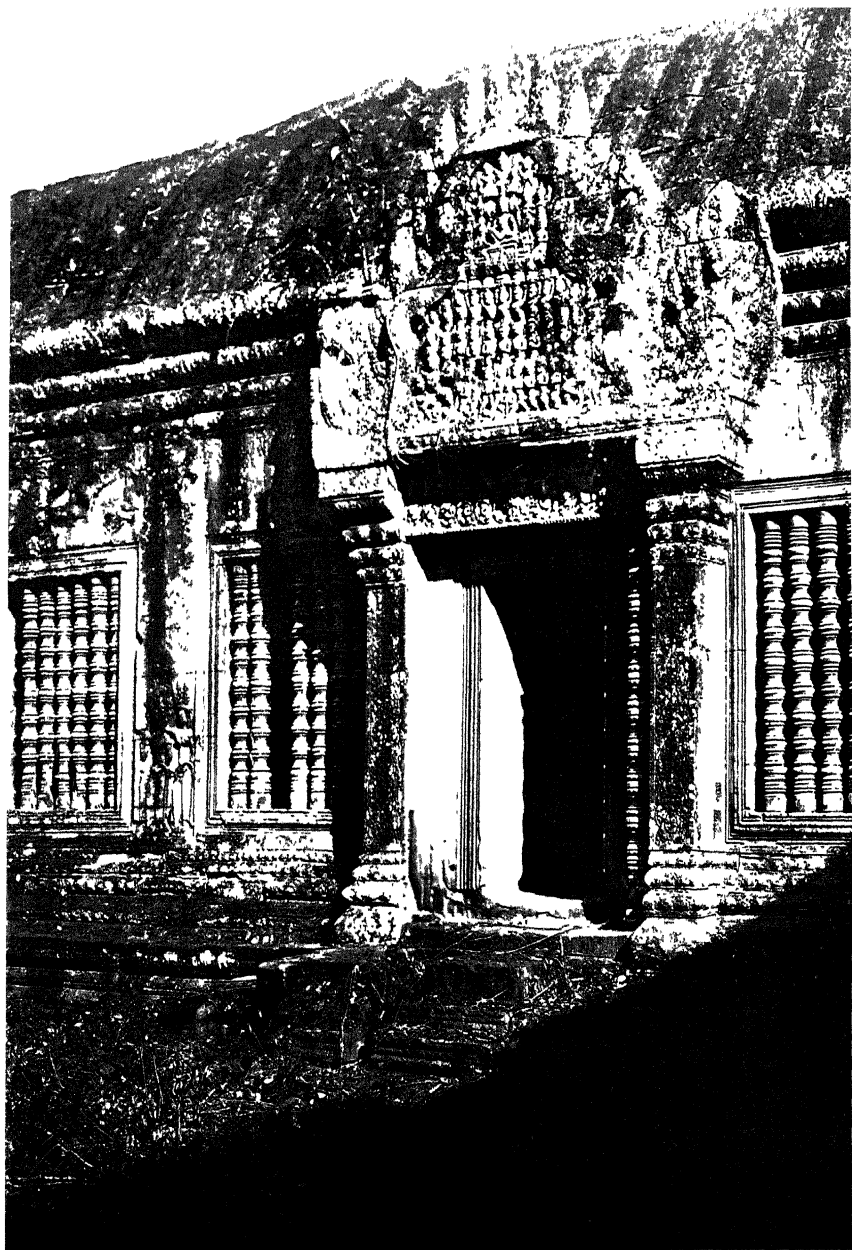
similar exhibitions, and the whole thing has become one of our contemporary jokes. But to the philosophic observer the movement has a definite significance. If we try to see, with a sympathetic eye, what is the underlying motive of all this seemingly chaotic energy, we shall find that it is, in nearly every case, to grasp a fuller measure of life. To crowd the impression of an whole hour into a single canvas, to seize the visible world as it is in movement and hence in reality, to torture a static material into the visible record of a dynamic mobility,—this has been, and is, the compelling purpose of the antinomians of to-day.

That the attempt has ended frequently in sheer ugliness, that the material refuses to forego its nature at the preremptory bidding of the artist, that this exuberant energy becomes, in too many cases, little less than brutality—all this is true. But we should none the less lose the meaning of this new and strange development were we not to see in it a manifestation, through the artistic temperament, of the same Vitalistic Impulse which is at work, albeit so very differently, in many other spheres to-day. We have in it, to the writer's mind, only another mode of that assertion of Life, the detection of which has been the subject of this paper.

It would be possible to trace the same tendency in other fields also—to find it, for example, in the Return to Nature which may be noted in the modern cult of the Simple Life; in that insistence on an unfettered individuality, which is the distinctive note in nearly all modern educational movements; and so forth. But the present paper has already taken up enough space. It is time to turn from this aspect of the movement of our Age and to deal with another no less general in its manifestations, and no less significant from our present point of view.

E. A. WODEHOUSE.

(To be continued.)



THE RUINS OF ANGKOR



ORNING SON THE P

Notes and Comments

[The pages under this heading are chiefly reserved for matters of interest to members of the Order of the Star in the East.]

SOME MORE EXPERIENCES.

[The invitation issued to our readers in our last number, to send in the account of any visions, or superphysical experiences which they have had and which they may feel to be of general interest, has brought in several replies. We print a selection of these below.]

FOUR VISIONS OF THE CHRIST.

The gentleman who sends these writes in his covering letter:—

Several times of late years I have been privileged to view and to enter the "world invisible," and somehow or other my visions have nearly always centred round the Glorious One Whom we Westerns call the Christ. I am sending you accounts of some of these experiences, copied from letters written to a friend at the time the visions came to me. The original letters still exist, and prove conclusively that the present world-woe was foretold me in a super-normal way. Hitherto I have allowed only a select few to know of my visions. Your invitation to readers of the *Herald of the Star* to forward accounts of such experiences to you has caused me to think that a useful purpose may be served if I offer to a larger public extracts from those old letters of mine.

VISION No. I.

The Convict Christ. Sept. 1st, 1913.—I shall find it very difficult to record what took place last night. It was so wonderfully beautiful and has stirred me to the depths.

Being left alone this week-end, I called yesterday morning on some friends living near the prison. It was early when I dropped in at their house, about 9 o'clock, and soon afterwards it began to rain and, as it proved, rained all day and through the following night. They kindly asked

me to spend the day with them and, after a pleasant time, I left them at about 10.30 p.m. and, protected by a very large umbrella, which they lent me, took my dark and desolate road home. On the way I turned over in my mind some details of our conversation that evening. The theme had been the treatment of criminals, and I had been trying to make plain what I considered the method of Jesus would be in such cases.

It was, indeed, a very dark night and rained in torrents. The only person I encountered from my friends' house to mine was one whom I suddenly became aware of when I had gone about half-way. He came close, and I saw that he was dressed in the hideous convict garb.

He said, "You have a very large umbrella; may I shelter under it with you?"

"Come and welcome!" I replied.

He came closer and actually took my arm. I must confess that, inwardly, at any rate, I shrunk back a little at first. But his voice and his words were so gentle and his touch so exhilarating—I cannot think of a better word—that very soon I quite forgot that probably I was conversing with an escaped prisoner. The communication between us seemed to be perfect, and it was not long before all feeling of separateness was washed away by the rising tide of comradeship. Only a confused recollection remains of what he said, but I soon realised that I was with my Superior.

We drew near my destination, and my comrade, clutching my arm very tightly, asked me, "Friend, will you shelter me?"

"Spend the night with me," I replied, "and then we will see what can be done further."

Coming to the house, I unlocked the door and we entered the dark shop. I struck a match and went into a back room for a small lamp, leaving my guest in the shop. Lighting the lamp, I returned to find that a wonderful transformation had taken place. Instead of the Convict, there stood One like unto the Christ, in a rosy-red robe. Light of the same hue streamed from His person. His hands were raised in blessing when He vanished.

Stumbling to a chair, I found myself still there at 1.50, when I came to myself, and went to bed very happy.

VISION No. II.

The Glorious Christ. Sept. 15th, 1913.—I have just returned from a most beautiful walk in the course of which I had a wonderful experience. While the memory of it is fresh I will write it down.

About half-an-hour before sunset I began my walk along the West Cliff, drinking in, as I strolled along, the loveliness of the stormy sky and sea. It was a sunset of unusually vivid effects of many colours. The sun went down as red as blood behind the Devon hills. Even more splendid than the actual sun-setting was the afterglow. Long, golden-fringed islands of purple cloud lay in a sea of rainbow colours. Low down it seemed as though all the pink wild-roses that have ever bloomed had passed into

the sky; then orange, melting into daffodil-yellow, merging into primrose, and that into green and blue of various shades. Overhead glowed an intense violet and towards the East a crystalline purple shot with upward-bursting yellow radiance from the nearly full Harvest Moon. Jupiter glowed in the South and a few of the larger stars became visible, Arcturus in the North-West, Capella low in the North-East horizon and the Great Bear between them.

Turning Westward again, and looking across the yet gleaming waves, I saw what I hardly dare attempt to describe—a Glorious Person walking upon the waters—as of old upon Gennesareth, the humble Nazarene—a vast Form reaching to the very stars that burned upon His head like the diamonds of a crown,—a Form robed with such radiance that it dimmed all other light.

Somehow, I could see His Heart, all flame, towards which, in rays of blackness, converged all evil influence, all the sins and sorrows of the world, and were lost and consumed in that glowing Fire.

Nearer He came and stooped over me, and, while with His left hand He seemed to support all the Universe of Suns, His right hand was laid upon me. To describe its pressure is beyond my power. I felt full of a kind of life that I had not known before. I burned, I thrilled, I exulted.

He said, "Fear not! Be bold!" and gave me other messages that I cannot yet translate into our poor earthly tongue.

But it was too much for my weak brain. I lost consciousness, and when I woke I was alone. The Moon was well up and making splendid the rugged mountain-like clouds that the wild wind swept over and past her.

(The two further visions will appear in the September Number.)

GARDEN CITY THEOSOPHICAL SCHOOL, LETCHWORTH.

Dr. Armstrong Smith is anxious to make the Library and Reading Room of the School useful and attractive to the Pupils and others, so would be grateful to receive regularly current periodicals

and magazines when read. Would those who are willing to help in this way notify Dr. Armstrong Smith the title of the journal they intend to send regularly to avoid duplication.

MRS. BESANT AND MR. ARUNDALE :

TWO VIEWS OF THE WAR.

[A good deal of discussion has arisen amongst members of the Order, during the past few months, over the apparent difference between the views of Mrs. Besant and Mr. Arundale in connection with the War. The following letter, which we have received from Indra, should therefore interest many of our members.]

To the Editor of the *Herald of the Star*.

DEAR SIR,—Herewith I am enclosing a letter from the Protector of our Order, Mrs. Besant, received in reply to mine, asking her to kindly explain her attitude towards the World-War that is now raging. I wrote, though in the most reverent fashion, stating that I found it quite difficult to understand her attitude and complaining that her denunciations of the Germans as the "Modern Huns" and "New Barbarians" was hardly consistent with true Theosophical spirit and teaching which enjoins on all its votaries the duty of being "Tolerant even to the intolerant," and that it was hardly calculated to bring about the Universal Brotherhood of Humanity for which we are all labouring, even though the Germans have been terribly sinning against it. I contended that it would be specially jarring to the German Theosophists and Star members, and that whatever may be the mistakes of their fellow-countrymen, they were likely to resent such writings as they are themselves part and parcel of the German nation, though her criticisms might have been levelled against the German military caste alone. The wide difference between her own views and sentiments and those of Mr. G. S. Arundale, who is her admittedly great follower, on the present European conflict, was pointed out to her, and I sought for light on these matters. Attention was also drawn to the fact that the institution of a War Meditation of Goodwill for all people by the Organising Secretary of the Order in India, at the instance of the Private Secretary to

the Head, proved that our hearts should now go out in loving sympathy, and not in denunciation, towards those "Now ranged against us through force of nationality." The following was the reply received, and I request you to publish the same in the *Herald* if you think it will help others.

Sincerely yours,

R. PANCHAPAKESAN.

TRUE COPY.

THEOSOPHICAL SOCIETY, ADYAR,

January 13th, 1915.

DEAR SIR,—You must use your own judgment. My duty was to emphasise the conflict of two ideals. If Rama and Ravana are arranged against each other, one advises people to uphold Shri Rama. It is one of the world-crises and it was my duty to speak out.

Mr. Arundale sees the Individual side, and voices compassion. That is quite right. I have to do with National side. The forces of evil have to be crushed before the Lord can come, but Mr. Arundale's duty does not lie in crushing them. Both sides have to be shown.

Do not trouble about his Dharma or mine. Do your own, and form your own judgment, as every true Theosophist should do.

Sincerely,

(Sd.) ANNIE BESANT.

The letter has cleared my difficulties and doubts, and plainly indicates what her Dharma, as the Manu's Servant and an Occultist, is, at the present moment. Mr. Arundale's Dharma, however, seems

different. I wonder if it is due to the Ray of their respective evolution! Yet, there is absolute harmony and concord in their work.

In the current (June) issue of the *Theosophist* she says that it is impossible for her to remain neutral when great ideals are at stake. This is what she says: "Now, I cannot look at large public questions from this National standpoint, for to me Nations, at a world-crisis, embody the great principles on which the further evolution of the world will turn on the other side of the crisis. For an Occultist and a servant of the Brotherhood to be neutral in such a struggle is impossible. Germany and her Allies embody the principle of Scientific Materialism, of the crushing out of Liberty and Individuality, of the non-morality of the State, which is an end unto itself, which may and should grasp Power, without regard to aught save itself. These ideals are embodied in books published before the war and cannot be denied save by those who have not read the books. If these ideals triumphed, the world would roll into barbarism.

"The Allies stand for the security of small peoples, the sanctity of treaties, public faith; in a word, for National Righteousness. That Great Britain in the past has wrought many wrongs, does not affect the question. . . . But in this world-quarrel she is on the right side, and the fact that all my sympathies are with the people she has wronged, with Ireland and with India, and that I oppose her autocracy and its methods in India now, cannot affect my judgment of her action in the conflict of ideals now

raging in Europe. I, Theosophist and Occultist, stand by England as India stands by her, because, despite National wrongs, her heart is true to Liberty, and her triumph will be the triumph of Righteousness. . . . In this crisis Britain and the Allies embody the principles on which the Hierarchy is guiding the world, and Germany embodies the opposing forces; the victory of Germany would mean the set-back of evolution, the crumbling once again into ruins of all that civilisation has won and the building up of it again from its ruins—as so often in the past. Therefore, not on National, but on Human, grounds, I speak for the Allies."

I have made this long quotation just to show that her attacks on the German methods and ideals are based on broad Impersonal grounds or Principles, and that even where she hits, and hits hard, she hits without hatred or prejudice, but with love and sympathy, as do always the Great Ones and Their Servants. And this is what I have learnt now.

But to copy her without clearly understanding *her Dharma or our own* may not be very wise, as has been well shown by Mr. Arundale, in the February issue, in his "Starlight" notes.

Ever yours,

R. PANCHAPAKESAN.

Kadambur, Tinnevely Dt.,
South India.

P.S.—There is a beautiful revelation of Mrs. Besant's views on "Brotherhood" in the last page of her article on "Brotherhood and War" (p. 211, June *Theosophist*), which probably the readers of the *Herald* may be interested in perusing.—R. P.

IMPORTANT NOTICE.

Readers of "The Herald of the Star" are notified that from January, 1916, onwards the price of the magazine will be reduced to 6d. per single copy, and 6/- per annum.

The Herald of the Star

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September 11th, 1915.

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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star in the East, may stand.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East mentioned on page 3 of the cover.

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THE GOLDEN AGE

*Once, long ago, in an age gone by,
We worshipped the sun and the sea and the
sky.*

Natural and simple were you and I.

*We loved the sun as he smiled down
And kissed our bodies and made them
brown—*

*And your hair, that shone like a golden
crown.*

*We walked on the shore, and rejoiced to see
The sunbeams dance on the laughing sea ;
And life was good to you and me.*

*But when we gazed at the starry skies
And the blue that deepens as daylight dies
There was something of fear in our wonder-
ing eyes ;*

*And we dreamed of sorrow, and wrong and
right,
And things which marred our souls' delight ;
But we knew them not, and they passed
with the night.*

*But now how many an age has roll'd
Past, like a serpent, fold on fold,
Since we lived and loved in that age of gold ?*

*We have dwelt in darkness and sorrowing
years—
When our sea was desire, our rain was
tears—
But Courage was born, and he vanquish'd
our fears.*

*With aching heart and fevered brain
We fled from ugliness, grief, and pain :
But Pride was born, and we turned again.*

*Now we know Avarice, Lust, and Greed—
Sickness, Poverty, Fear, and Need ;
But we know, too, the merciful deed*

*We have wandered far from the Earth, our
mother,
And lost our love for the sea, our brother,
But found their spirit in one another ;*

*And in our hearts doth pity dwell
For those we have learnt to love so well
Far deeper than the ocean's swell ;*

*And brighter far than the sun, we find,
Is the free and glorious human mind :
And love is gentler than the wind.*

*But the time draws nigh when we'll turn
again
To the gods of the sun and the wind and the
rain,
That we knew before we had conquered pain ;*

*And they will rejoice on that great day,
And greet us in large and comradely way,
When we're god-like, and great, and robust
as they !*

JASPER SMITH.



By G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

ONE of the most valuable hints to be found in "At the Feet of the Master" is the advice to each one of us to mind his own business, and if only we minded our own business more effectively at the present time the world's affairs would probably proceed much more smoothly and effectively. I must confess that just at present the perusal of the various newspapers which come to my home make me long to send to their respective editors marked copies of Alcyone's record of his Master's words, begging them to follow the advice of One far more versed in statecraft than themselves. Take, for example, the question of conscription. Now, we have placed in power—I say "we," because the responsibility devolves upon us all—a certain number of more or less efficient men, at least, they are the most efficient we could get, taking all circumstances into consideration. Our position in relation to such leaders is that we must place ourselves in their hands absolutely for the sake of our national existence. Above all things, we must obey their collective decisions, unless these decisions are in complete conflict with the

dictates of the God-within-us, in which case a special course of action is called for. For the moment, however, voluntary enlistment is the order of the day, and while all should enlist who feel that this call comes specially to them, I take it that those of us who feel we can do better work for the nation in other ways are free to take other means of being useful. But the Government alone knows all the facts relative to our present situation, and the Government alone can judge whether the present voluntary system suffices or whether conscription must be introduced. In addition, the Government ought to be able to feel sure that the nation is behind it even if it is forced to introduce conditions which in normal times are opposed to national instincts. The times are abnormal—should I have written "sub-normal" or "super-normal?"—and we must adjust ourselves to altered circumstances. Obviously no one wants conscription unless it is necessary, perhaps some of us either believe it could never be necessary or would not have it even if it were necessary. But, for my part, I am not going to waste time in constructing a bridge to span an at present non-existing

river. Not feeling justified in responding to the call for voluntary enlistment, I am doing all I can, short of actual enlistment, and I am sure everyone must be doing the same in his or her own way. If the Government tells me that conscription is necessary and that I am personally wanted, then I should have to consider the nature of my duty, and I do not imagine that the decision would take long to make. On the other hand, the Government, while introducing conscription, may not require the actual military services of every single eligible man, in which case I might not be called upon to change my present mode of life. "Do not speak to the man at the wheel," especially now, when the waters are troubled and the channel is rocky, and for once let us be content to wait for orders without wrangling as to whether this order should be given or that.

* * *

PERSONALLY, I have always felt that I belonged to the nation, and ever since I have done any work at all I have always striven that my labours might be of some humble advantage to the Empire in which my karma has placed me. Theosophists are always nation-servers, for unless we learn to work for the nation as a whole, how can we expect to be able to work for the larger ideal of universal brotherhood. This being the case, I consider it, on the whole, wise for such Theosophists as are already serving their country as best they may to go on serving her as before unless some crying need arises for a special kind of service. For this reason, while I am engaged in special work connected with the war, I prefer to leave clear a certain amount of time for my usual modes of service rather than to enlist and so debar myself both from the special war work I am doing and from the particular line of service for which my capacities fit me.

* * *

IN other words, I am trying to mind my own business, taking into consideration the special circumstances of the European War and the extent to which such circumstances modify my

duties. But the Government obviously knows more than I do about the actual facts of the situation, and if, knowing such facts, the Government orders a certain course—but let us see what the order is instead of anticipating it through our imaginations. In the meantime, each one of us must endeavour to share in whatever way he or she can the burden of national life, especially in the present crisis. We ought not to have to wait for a Government order before making some effort at least to help our Empire along in some way or other. We must share in the national consciousness if some day we would share in international consciousness which is universal brotherhood. It does not much matter what we do, so long as we are to a certain extent sharing our lives with others—with more than has been the case hitherto. No one ought to be so muddle-headed as to say that there is nothing he or she can do, far less ought a Theosophist or a member of the Star in the East to say so. A member of either of these organisations has special truths in trust for the world's service, and at least he can proclaim these in some way even if he can do nothing else. We ought to be more patriotic—in the truest sense of the term—than most others, because our consciousness is wider than theirs by the measure of the special truths we know, and I believe it to be true to say that among workers in various causes, Theosophists and members of the Order of the Star in the East will be found to be as capable, as hard-working, as helpful as the best, not because, perhaps, of knowledge, but because of a capacity which is born of an inner conviction as to the reality of the brotherhood of mankind. At least I hope that we are peaceful and helpful influences wherever we are, ready always to do the necessary jobs that must be done, but which, perhaps, most people would rather not do.

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WE have, in fact, one great advantage over many of our fellow-workers, and it is that we do not seek public applause or conspicuous position. With us the main

considerations are, first, that the Elder Brethren should be satisfied with our work, and, second, that our ideals should, for our striving, be brought a little nearer to practical realisation in this world of men. We ought, therefore, to be most convenient people to work with, for while we should be willing to work as hard as the most industrious, we ought equally to be willing to leave them the applause of the world and be content, and more than content, with the benediction of a Master of the Wisdom.

I know well that the Masters rarely give definite and precise directions with regard to worldly matters, expecting us to learn through effort, through mistakes and through the gradual training of the judgment efficiently to represent its spiritual counterpart. We cannot expect, therefore, to be told what to do even at a great crisis, for it is just in great crises that our opportunities of growth are most plentiful. But at least we may think as wisely as we can and then place our considered determination at the feet of our Elders in the fullest confidence that little harm will come of effort—however futile, however much at variance with what is needed—dedicated to Them after the necessary heart-searchings have purified it of any seekings of the lower self. I may not be able to accept the decision of the Government or to obey its laws, but such inability at so grave a crisis as this could only proceed from a direct command on the part of those whom I recognise as my spiritual superiors, occupying as for the moment I do a special place in work of considerable importance in connection with the coming of the great World-Teacher.

IF we are to believe Mrs. Besant, and I for one do most firmly believe her, the Allied cause represents, as well as it is able down here in the world, the side of the Lords of Light, while the Lords of Darkness have been able to secure representatives from among the powers opposed to the Allied nations. This being so, it behoves us all the more to engage in any

kind of work we are able to undertake for the cause, for in so doing we are very definitely associating ourselves with the work of the Lords of Light. Such action is entirely independent of any personal esteem we may have for Germans or Germany, or of any considerations as to whether a German should under the circumstances help to support his country in the prosecution of the war. This is not our business. Leave the Germans to mind their business, and let us spend our time in doing ours. I am heartily sick of most of our newspapers, partly because most of them wrangle about what ought to be done, so making the work of our leaders much more difficult, and partly because there is a nauseating tendency to belittle all the enemy does and to glorify all we do. It may be necessary to do this for the man in the street who can only be induced to act if his astral body is duly excited, but for many of the rest of us it is a cause for shame that such methods should be of value to any of our fellow-citizens. Of course the Germans have had many successes on land. Are forty years of hard endeavour to bring no fruit? Of course Britain expects victories on the sea, for has she not given of her best to her Navy? But behind Navy and Army is the will of God, which is, perhaps, that through strife and suffering, nations shall at last realise that they exist to promote brotherhood and not discord. To accomplish this each man and woman, each child, indeed, must love his country and serve her, not in hatred of the foe, but because the consciousness of the nation to which he belongs is the immediate ideal towards which his own consciousness has to expand. May I repeat again that we cannot love the world until we have also learned to love our country, and that just now is the time to love a country whose needs and life have been brought very near to each one of us during the past twelve months. We are knowing our country far better than we have ever known her before and this knowledge should stimulate us to serve her and love her better than ever before.

G. S. ARUNDALE.

Problems of the War

By HUNTLY CARTER.

[The following article gives a comprehensive summary of the Summer Meeting recently held in London, under the auspices of Prof. Geddes and Dr. Gilbert Slater, to consider some of the problems connected with the War. The Meeting lasted three weeks and covered an enormous area of ground. Readers should therefore find Mr. Huntly Carter's admirable epitome very useful.]

ONE of the most important Summer Meetings of recent years was held at King's College, London, in July. It was noticeable that the series of lectures and their discussion in Conferences had both a unified plan and an aim suited to the above general topic. The aim was threefold. It sought to trace the great principles underlying the birth, growth and development of war between nations, and to group facts round these principles in a threefold way, viz, (1) geographical, (2) historical, (3) economic, or actual and constructive. But in spite of this attempt on the part of the organisers, Professor Geddes and Dr. Gilbert Slater, to unite all parts of the Meeting in a continuous whole, the lectures succeeded in invading each other's territory. With the result that it was difficult to confine the subjects they dealt with to the three main divisions of the plan. So it becomes necessary to consider them under a different classification.

I think it will be clearer and simpler to look at them in this order—

1. Geographical, historical, philosophic and scientific interpretation of the origin, cause and effect of the War.
2. Ethical interpretation.
3. Psychological interpretation.
4. Scientific interpretation.
5. Political interpretation.

6. Economic interpretation.

- (a) The question of an economic crisis at the close of the War, and the possible need of special measures to deal with it.
- (b) The future commercial relations between the United Kingdom and the rest of the British Empire, Allies and Neutrals.
- (c) The husbanding and utilisation of resources to meet the strain of continual war
- (d) The effects of the War hitherto observed upon the agriculture, fisheries, mining, manufactures and commerce of the United Kingdom.

7. Current events of relations between the Government and present-day workers.

8. Practical proposals for construction and reconstruction.

- (a) Application of the new principles of Town-Planning and Rural and Urban re-construction to the whole of the ravaged area of France and Belgium.
- (b) The Civic and Regional Survey as an aid to—
 - (1) The application of the Regional and Civic Survey to the correlated studies in an Elementary School.
 - (2) The Regional Survey as a War Measure.

- (c) Consideration of the effects of the War on France and Belgium.
- (d) Special consideration of the area of Northern France ravaged but recovered, with discussion of reports—geographical, agricultural, industrial,—and of the actual relief and reconstructive work now being carried on here, and the scope offered to fresh workers
- (e) Consideration of the effect of the War on Serbia and Poland, and such information as may be available as to the needs of these countries.

This classification opens a very wide ground for consideration, so wide indeed that I must treat all the subjects it contains with brevity if I am to cover the whole of the ground in the space at my disposal.

1. Professor Geddes' lecture-course, which ran through the Meeting and was pregnant with the ideas which gave the Meeting a certain unity, presented a geographical, historical and philosophical (social and civic) interpretation of War and Peace. His main object was to trace the continuity of the belligerent and pacifist tendencies underlying and shaping Society and its ideas of organisation from the earliest times to the latest. He began, in his first lecture, by defining Wardom as a state of latent war, and Peacedom as a state of actual peace in which active destruction is replaced by active construction, and harmonious co-operation and unity take the place of harmful competition and separation.

He maintained that the materialised decade through which we have just passed showed no real fighting for peace and against war. It was a decade of peace-preparation for war. War was really implicit in the material ideals which dominated all forms of human thought and action. And, he might have added, just as much as it was implicit in the emotional element of vague dread operating upon all nations—except, perhaps, Germany. Whether the psychological explanation of this dread resided in the currents of feeling set up by an

aggressive and ambitious European nation planning a world-policy that threatened the peace of all other nations, I need not stop to inquire. One knows that the planning of a world-policy has become a national habit. And while nations have no higher desire, there always will be periods of vague dread followed by periods of devastating war. This apart, the fact remains, as Professor Geddes pointed out, that to mankind peace has been for nearly forty years a kind of excuse for inventing and perfecting instruments of destruction.

In his succeeding lectures, he dealt with the subject of the War-Peace evolution of Man and his institutions. Accordingly, he began with an ethical interpretation of primitive occupations and the meaning and significance of their geographical origins. To each of the districts forming his ideal geographical region—falling from hilltop to plain and coast,—he assigned an occupation, an occupationist, and an ideal.

Thereby he sought, of course, to reaffirm his old idea of a unity of place, person and work, and a life-expression of all three. In this way he associated the hill, the hunter, hunting and the hunting-ideal of death. Likewise, the pastoral ideal of peace as the inevitable growth and development of pastoral pursuits implicit in the peaceful plain.

Given this ethico-political basis, it was not difficult for Professor Geddes to travel all through history, binding and connecting its great periods together with the expression and re-expression of these primitive occupational ideals. This evolutionary interpretation was very illuminating, for it helped one to see very clearly these occupational ideals operating in a social and political way, creating the great periods into which modern history may be divided—Mediæval, Renaissance, Industrial, Imperial, Financial, Scientific, and Political—suggesting the possible periods of Regional and Civic, and Eugenic and Educational, and in each period re-fashioning human institutions according to the impulse of the moment.

To Professor Geddes the Eugenic and Educational period is the culminating one

in which he sees his own noble aspirations realised. Throughout his lectures one was reminded that the Geddesian Watchword is Unison. Very eloquently and very powerfully Professor Geddes pleaded for unison, without which there can be no spiritual advance. With unison all petty considerations of self are at an end. Together we pursue the great ideal and we win. If we like to prove how true this is,—there is the re-construction of Belgium. There men can act together if they like, and reach a great triumph of voluntary co-operation.

2. Looking at the present situation from the ethical point, Mr. G. R. S. Mead saw the nation working to better things through an international moral uplift. He first dealt, in his paper on "War, Peace and Morals," with the dual side of life. He began with the problem of duality which, he might have told his audience, despiritualisation has set up. But he did not do so. What he said was that there might be a spiritual solution to the problem. Thereafter he leant somewhat heavily on the idea that war is inevitable upon the material or physical plane. Peace is to be attained at a higher level. Morals form the means of attaining this level. Having raised the problem of settlement to the spiritual level it became necessary for him to use the epithet "moral" in a definitely spiritual sense, and not simply as a synonym of social convention or even of the question-begging phrase "right conduct." This meant that he had to consider how a general use of "moral" in the spiritual sense might serve to promote an attainable peace ideal by providing a possible basis for co-operative effort and international relations. Mr. Mead desires that men and nations shall live together in spiritual friendship and comprehension, and that the rise of women shall not be interfered with. There was a hint in the concluding part of his paper that the illusion (as I call it) of duality has much to do with war and conflict. Remove duality and war disappears automatically. For my own part, I believe that the dual side of life is simply the result of despiritualisation. Despirit-

ualised beings see life in terms of soul and body, spirit and matter, good and bad and all the pairs of opposites. Respiritualised, they would be conscious only of soul, spirit, or good. In reality there is no duality. Mr Mead's able lecture will be published in the October *Quest*, where it should be read and studied.

3. Mr. H. V. Lanchester, F.R.I.B.A., considered the psychological factor in organisation in his lecture on "Psychology and Civics." He thinks we are first as a nation, psychologically, and our Allies come next. Therefore it would not be difficult for us to develop the psychological factor which he believes is necessary to true organisation. To him it appears that it is not the superior organisation of the Germans, but our superior psychology that will win the War. It is a real fault of the State, or military organisation, of the Germans that it takes no account of individual responsibility and initiative. Indeed, it secures a particular kind of unity by destroying the freedom of the individual. But though this form of organisation is bad, all forms of organisation are not bad. There is, for instance, organised sympathy. In Mr. Lanchester's view a free people will do all that is necessary to safeguard its higher interests if it is united by sympathy. Naturally, therefore, our road to a better state of affairs lies in the direction of organised sympathy. But how are human beings to become more sympathetic towards each other? At the moment it would seem to be through education in civics. By turning to civics men may learn the psychological meaning of sympathy. It underlies and may be traced in the civic apparatus constructed by us for ourselves or for others,—an apparatus which, if carefully studied, tends in turn to direct us back to the psychological factor of sympathy with a vastly increased sense of its vital importance. So we go to sociological civics for psychological meanings and back to psychology for the meanings of sociological civics. There lies the great secret of the whole matter. Perhaps the chief value of this lecture lay in its indication of the awakening of the architect to the civic

needs of the moment. For Mr. Lanchester ended on a note strongly urging the reform of our school buildings.

4. In discussing "The Dysgenics of War" Dr. C. W. Saleeby put forward the eugenic argument against militarism, namely, that military selection of the fittest for war is reversed selection, "Killing the better to save the worst." As evidence in support of this argument he mentioned that the Napoleonic Wars had "lopped" so much from the stature of the Frenchman that in France to-day the minimum limit for enlistment is only five feet and half-an-inch. Of course Dr. Saleeby made short work of Bernhardt's biological fallacies. He maintained, and truly so, that war has no longer a biological (*i.e.*, Darwinian) cause and justification. It kills off the physically fit and leaves a surplus of the feeble and undesirable. But one is aware that it also spares a fair percentage of the mentally fit. And one knows there are persons who say that only the mentally fit ought to be spared. Perhaps the truth is that only the mentally fit are fit to propagate. But this is spiritual eugenics with which Dr. Saleeby had nothing to do.

5 The political interest was mainly centred on the problem of internationalisation. Nationalism, in face of Germany's abuse of it, cannot hope to maintain its hold upon large nations. There is every indication that national zeal is about to be left entirely to infant World-powers whose progress will, accordingly, be marked by that kind of sympathy and concentration of effort peculiar to the national ideal and idealist.

5 (a.) Mr. Raymond Unwin, F.R.I.B.A., discussed "Schemes for International Organisation." He saw international organisation not only ending the War but preserving national individuality. He contended that we cannot mend matters alone by internationalising men and affairs. Each nation, like each city, has an individuality and a definite individual function. It is little use preaching in favour of internationalisation unless we intend to preserve the individuality of each nation and to allow each nation its

own apparatus of motive-power. That is, an apparatus which it has built up and by which it acts and reacts freely. In short, Mr. Unwin does not look forward to the union of humanity by the elimination of nations. I do not think that Mr. Unwin intends this individualising of nations in internationalism to have anything to do with the local ideal of nationalism, according to which the nation becomes the national god by whom men's eyes, mental and physical, are fixed and rivetted on the parochial and passing. In any case, he hopes to see this international communion, friendship and orderliness attained through a new cohesive movement called "A League of Nations Society," which has been founded to advocate an agreement among civilised States. Whether or no it is possible for States to come together of their own freewill and bind themselves together, is not my concern here. I may, however, point out that the present world-wide movement aiming at the peaceful confederation of great States is open to serious criticism. I may note Professor Geddes' criticism of it in his concluding lecture on "Reconstruction." He thought that the present notion of realising confederation was too much in the air, and lacked the real element of unity. In his opinion, organisation must have a definite centre from which everything radiates and not proceed from a number of organisations flowing towards an assumed centre. The problem is how to establish this definite centre. Indeed, it is the old question, "Where is the new leader?"

5 (b.) I said I believe that Mr. Unwin is not influenced by the conventional ideal of nationalism. But if he is, I do not think he can reasonably continue to accept it after what Professor H. J. Fleure said on "Human Types." It seems that Professor Fleure has been busy for some time classifying people in Wales. With the result that he has found Welsh people are capable of being divided into four definite survival types—Paleolithic, Neolithic, Bronze and Norse, or mountain, valley, plain and coast types. These types live to-day in peaceful intercourse seemingly

unaware of their type divergence. But if type consciousness awakened it is reasonable to assume that peaceful relations would end and there would be corresponding movements towards the assertion of type "individuality" or "nationality." So that the whole thing amounts to this. Fundamentally, the Welsh people do not form a nation, but a mixture of permanent types. Professor Fleure definitely established this point by facts and figures, thus leaving his audience to infer that, as there is no national type in Wales, there is no national type anywhere. Therefore, nationalism is a pleasant figment of the type of brain that distinguishes the German Professor, Houston Chamberlain. The effect of Professor Fleure's lecture was to denationalise Anglo-Saxons and to send them wandering after the lost ten tribes of Egypt.

5 (c.) Anglo-Saxon pretensions received a further check from Mr. S. K. Ratcliffe, Hon. Secretary of the Sociological Society. Lecturing on "America in the World Crisis," he referred at the outset to the hostile criticism of American policy among the belligerent nations and the varied dissatisfaction with the American interpretation of neutrality. He suggested that much of the dissatisfaction arose from the European misconception of American society and tradition. English people, for instance, are obsessed by the belief that the United States is an Anglo-Saxon country. Indeed, there are some persons who go so far as to regard it as an appendage of Great Britain. But the fact of the matter is that the United States is not Anglo-Saxon. If one refers to census figures one learns a remarkable story of the results of fifty years of immigration. Whatever might be the truth of the limits of assimilation, it is incontestable that the massing of different European communities in the industrial centres and the pre-dominance of European elements in the agricultural regions of the Middle West tended to create a much less integrated population than that of the Civil War period. It is absurd to believe that there is such a thing as a homogeneous public opinion in America. As one knows, the

German-Americans are enormously powerful and wealthy. Hence the extreme difficulty of President Wilson's position. Mr. Ratcliffe dealt, in due course, with the very important question of America's likely contribution towards European reconstruction. And thus led him to speak of the stimulating developments in direct Democratic government, the character and influences of the State Universities, and the wonderful flowering of civic idealism which made the new America so fascinating to the student from the Old World. He had seen for himself that the United States is a vast community organised for peace, that it is creating with amazing rapidity a new idealism of industry and commerce, as well as fostering a command of the great realities of civic and social life. All this had convinced him that, when the time comes, these wonderful developments could not fail to be of immense value to the rebuilding of European civilisation.

6. The discussion of the economic situation created by the War raised those problems which press for solution now, and those which will press for solution when peace comes. We are a nation already in straitened circumstances, owing largely to the neglect to organise our financial resources before the War began. We shall be a nation in an urgently necessitous condition after the War. Where are we to look now for relief? To whom are we to look then for deliverance from financial bankruptcy and ruin? Besides these problems of finance there are those of the Labour Market. At the beginning of the War there was a great increase of unemployment. Then came enlistment, which so drained the market that there were not enough workers left to go round. Next will come the return of the enlisted workers. What will be the effect on the Labour Market when the War ends and disbands an army?

6 (a) Dr. Gilbert Slater, in a short series of lectures, discussed—(1). The pre-war Economics, including the economic arguments of Norman Angell, and the relation between commerce and war. (2). The financial problems called forth by the

War (3). The probable economic situation after the War. In the course of these lectures he considered the effect of the War on the three elements in production, viz., population, natural forces and knowledge. He was of the opinion that all three would be found practically unaffected after the War except, perhaps, the populations of the countries engaged in the War. Such populations would not be appreciably lessened in numbers, but their economic efficiency would be affected by the death and maiming of many efficient workers. He thought that England might pay its war bill with the gain from a discovery or invention, much, one supposes, as France paid its Franco-Prussian indemnity bill with the discoveries made by Pasteur. Dr. Slater was inclined to take a hopeful view of the probable after-effect of the War upon the distribution of wealth. Even if the War did send up prices and rates of interest and depress wages, he did not think the burden would fall on labour. Trades-unionism might be trusted to secure to labour the necessary increase of money wage. (One wonders whether this hopeful view of the power of trades-unionism is justified.) Finally, Dr. Slater suggested that a means of increasing national wealth might be found in co-operation between State and voluntary activities. The sort of thing he had in mind was (1) Organisation of export of British manufactures to Russia. (2) Re-organisation of agriculture on co-operative and scientific lines. (3) The teaching of Russian, Chinese and Spanish to those who would be able to open out certain countries, Russia, Serbia, China and South America, to British enterprise.

Mr. J. A. Hobson's two lectures on the "Economy of Industry and Finance for War Purposes" treated (1) The reactions of the War on our Foreign Trade and Home Industry, discussing the interferences and adjustments and the effects on employment, and the distribution of wealth as between different trades and between capital and labour. (2) Discussed the finance of the War, in particular the relation between Loans and Taxation and the effect of the large banker's subscriptions

in inflating currency and raising prices. With regard to the broad question whether Europe might look to America for help as a reconstructive force, financially and otherwise, Mr. Hobson only discussed the point concerning America in relation to the financial aid she might render by buying our securities, taking up a war loan, or establishing credits in our favour. In dealing with the question of the rapid increase of unemployment when the War began, the effect of enlistment in relieving the pressure, and the effect on the labour market when the Army disbands, he discussed the interferences of war and enlistment with (a) our foreign trade, (b) home trades, the changes in aggregate incomes (money and real) and the distribution of income as between capital and labour and between trade and trade. In considering the question of the War and increased taxation, and how the latter might be met, he touched briefly on the probable results, after the War, in raising rates of interest and depressing wages, and suggested that the enormous burden of taxation would be likely to drive the conservative possessing classes into favouring pacific schemes of internationalism in order to relieve them from the burdens of militarism.

6 (b.) The future commercial relations between England and Russia were the subject of M. Alexis Aladin's talk. He reviewed the possibilities of developing these relations on the widest and most profitable basis, and the further advantages to be derived from such-like proposals to collar Germany's trade. In doing so he, however, overlooked one obstacle to development. Russia, as it is at present constituted, must buy in the cheapest market. It is well known that Germany captured the Russian market because it was organised to do so. Can England so organise its market? M. Aladin made the mistake of presenting Russia as a beneficent Power, which was resented by members of the audience, notably Mr. Alfred Wolmark, who spoke on behalf of the Polish Jews.

6 (c.) Besides the need of reconsidering commercial relations, the whole conception

of Social Finance comes up for examination. It is recognised that the War must relieve us not only from the gross tyrannies of a threatened militarism, but from the unjustifiable evils of City and State finance. The people must become their own bankers and lenders, and understand the social use of credit. I believe this social use of credit is the idea underlying the Co-operative Banking and Garden Suburb movements which have sprung up in recent years. At all events it is becoming more and more recognised that the question of sound finance is one of the use of Capital and not of its accumulation. And of course this question of the object and method of using capital is bound to be in everyone's mind, now that everyone has to consider how to economise resources. Therefore, I deal with Mrs. V. V. Branford's paper here. Mrs. Branford's design in "The Socialisation of Finance," was to discuss the possibility of substituting safety for capital and interest for the desire and hope of indefinite profit. She thinks that capital under such conditions might be devoted to objects recognised as of social advantage. She urges in particular the claims of the Housing of the People, and of Co-operative Banking. The essential safety might be secured by a guarantee from the associated trade unions or from the State. Furthermore, a committee of representatives from the churches, universities, and reform associations might be invited to advise as to the condition on which it should be given. Mrs. Branford strongly maintains that the system which she advocates might voluntarily evolve and gradually replace the present unsocial system of finance. Without doubt it would obtain the support of the vast mass of vague and unorganised goodwill which found no expression in existing economic conditions.

6(d.) The effect of the War upon agriculture formed the subject of an interesting lecture by Miss Margaret M. Farquharson, Secretary of the National Political League. To begin with, she reminded us that for many years we have been watching the depopulation of rural districts. Some of us have become aware

of the results in declining agricultural pursuits and the withering of the land itself for lack of cultivation. Many of us have been repeatedly told that the foreign producer was reaping an almost incredibly rich annual harvest of £100,000,000, a great deal of which might have been put into English pockets by our own favourable conditions of soil and climate. Yet few of us took the least pains to check the bad influences at work threatening to destroy the land and its worker. Now comes the War to raise the problem of the land, especially in its relation to food supply, second only to that of the carrying on of the War itself. To-day England is faced with the possibility of being cut off from foreign supplies, and of course the question of home production becomes of vital importance. So the questions arise, What is the present need of agricultural reconstruction? What the aim? What the scope? What are the methods? What the materials? And what the possible advantages? In discussing some of these questions Miss Farquharson dealt with the pressing need and practicability of reviving osier culture for basket-making. In this and other revivals she saw the possibility of attracting a higher and more efficient type of worker to the land, at least while the War lasts.

7. To Miss Kathleen Burke, Secretary of the Scottish Women's Hospitals Organisation, fell the high task of calling attention to the great national service which women are rendering just now with such remarkable courage and in voluntary co-operation. She gave a true and uncoloured description of the work done by her organisation in forming hospital units for Serbia and France, and drew a vivid picture of the appalling conditions under which English women are successfully fighting typhus in Serbia. Implicit in her lecture was the fact of the changed relations between the Government and Suffrage Societies. And, now that there exists happily a friendlier, more genial spirit between both parties, one may hope and trust that women will reap the due reward of their self-sacrifice and voluntary work when the War ends. A pamphlet

describing the above work may be had from 58, Victoria Street, S W.

8. As to the practical construction and reconstruction of districts ravaged by the War, and our reciprocal duty towards Belgium, perhaps nothing was more highly creditable to the organisers of the Summer Meeting than the amount of discussion they brought to bear upon these subjects. The general outcome of the discussions was that we have no alternative but to co-operate to the best and widest of our ability in reconstructing Belgium according to a comprehensive and unified plan, designed not only to bring Belgium up to date in all respects, but to retain old and characteristically beautiful features.

8 (a.) As it is felt, nowadays, that such a plan cannot be outlined without the aid of a Civic Survey, it was appropriate that the three most recent and most generally interesting developments of the Survey movement should be discussed at the Meeting. Accordingly, three important papers on these subjects were read. One dealt with the application of the Regional and Civic Survey to the correlated studies in an Elementary School. Another, with its use by Historical, Archaeological and Natural History Societies as a stepping stone to sociology and civics. The third, discussed the recognition by the Government of the Survey as a practical War measure.

8 (b.) 1. In the first paper, Mr. Valentine Bell related how he, a practical school-master, had made the Survey a part of elementary education, and how the experiment promised not only to add a humanising element to education, but to contribute materially towards the coming peace movement. His argument may be put in this way. Civic Surveying is designed to promote citizenship. And of course, good citizenship is the basis of peaceful relations. And as the great aim of elementary education should be the production of good citizens, it follows that any new system of education aiming to produce good citizens must recognise the utility of the Civic Survey. So, in Mr. Bell's view, the Survey demands to be introduced into the School for two pressing

reasons. It leads the child to take an interest in its environment, and thereafter in its fellow creatures. And it is the best practical method of teaching good citizenship. The sum of Mr. Bell's remarks is that when the School environment, geographical, historical and social, lies in at the front window, the School Mill grinds itself out by the back door.

8 (b.) 2. The aim of Messrs. G. Morris and G. Maynard in giving an account of the Regional Survey of Saffron Walden was to present a number of facts on a Survey in being. From these facts one gathered that Saffron Walden is an excellent example of the unifying interaction of place, people and work. Associated with the geographical formation are definite occupational activities of agriculture and horticulture, and beyond this is a town largely shaped by the occupational needs. Moreover, the town and surrounding country are rich in archaeological and historical associations, to which the Saffron Walden Survey Society have up to the present devoted much observation. To these archaeological and historical approaches they now propose to add the essential sociological approach, and, accordingly, industrial and social inquiries are being set on foot. No doubt this widening of the Survey from the minimum to the maximum basis will lead in due course to the establishment of a Civic Museum wherein the results, in the form of graphs, vital statistics, maps, photographs and other illustrative material, will be accessible to all comers.

8 (b.) 3. The third Survey paper was by Mr. H. V. Lanchester, whose object was to relate (1) how the Survey movement had eventuated in a scheme of Civic Surveys which had been accepted by the Government as a practical War measure, (2) how to make a war-time Survey. I think that Mr. Lanchester, in his capacity of professional architect, has become convinced that the Civic Survey is absolutely essential to town-planning. And when the pressing question of the relief of the urgently necessitous among the professional classes came up for consideration, I believe it was he who conceived the idea

of subsidising certain workers to take part in Civic Surveys of the most important centres. He believed that such Surveys would not only give employment to many able men who have lost their incomes owing to the War, but would help very materially to supplement existing municipal developments. It has not been difficult to convince other persons that the scheme is an exceedingly good war-relief measure from which a very favourable reaction in practical civics and town-planning may be expected. With the result that the Government has accepted it and has agreed to pay £2 a week to a number of these who take part in the Survey. A start at Surveys is to be made on a minimum basis. Such a basis is, however, one on which each locality that organises a Survey can expand if it likes. In his lecture, Mr. Lanchester discussed the proposed scope of the Survey, its sections being Archæological, Social and Recreative, Educational, Hygienic, Commercial, Traffic, and Valuations. The method comprises the observation and classification of the civic facts and figures in each section and their arrangement in the form of illustrative material in a Civic Museum. He illustrated his remarks on such sections of Survey work as regional characteristics, vital statistics, growth of industry, and transport, by the aid of diagrams and maps.

8. (*c.* and *d.*) Much interesting information concerning the condition and needs of Northern France and Belgium, and the actual relief work and reconstruction now being carried on in recovered and devastated districts, was forthcoming from

individual speakers, M. Emile Vandervelde, Belgian Minister of State, Dr. Horta, Mr. Granville Streatfield, and Mr. Hoover, as well as from the discussion of reports in Conferences. These reports on Medical, Relief, Building and other work accomplished, may be had from the Society of Friends War Relief Committee.

8 (*e*) The needs of Serbia and Poland were adequately expressed by Dr. R. W. Seton-Watson, M. Floryan Sobienowski, and Dr. Ludwik Ehrlich of Lwów University. Dr. Seton-Watson reminded us that Serbia has an aspiration. Serbia is a cross-road obstructing Turkey going East and Austria going West. Its aspiration is to defeat Austria's aspiration, to unite certain Slav peoples under one flag, and thereby to escape vassalage or obliteration. M. Sobienowski sketched the literary and artistic development of Poland. And Dr. Ehrlich presented a very wide and comprehensive survey of Poland's history, and its past and present economic and social conditions. He told us that the recent history of Poland is largely the history of the Germanising, Austrianising and Russianising of the country. There is not much to choose between the process. All three are the manifestation of a highly perfected system of repression. Dr. Ehrlich's lectures pleaded objects of patriotism, objects of philanthropy, objects of freedom. Poland is another example of a conquered race prevented by the system of conquering from finding full development, spiritual, moral, political and economic.

HUNTLY CARTER.



PROFESSOR PATRICK GEDDES.
From a Drawing by John Hodgson Lobley.



MISS MARY WINCHESTER ABBOTT.

Eastern and Western Philanthropy

By MARY WINCHESTER ABBOTT, B.A.

[There are two sides to Eastern life ; the side which lays itself open readily to Western criticism, and the side, too often overlooked, from which the West has still a great deal to learn It is well that Western readers should occasionally be reminded of this side, and we feel that Miss Abbott's beautiful and sympathetic presentation of a great Eastern ideal is, therefore, a welcome contribution to the present issue of the Herald.]

I HAVE compassion on the multitude because they have nothing to eat." These were Christ's words in the desert place whither the multitude had followed Him. When we read the life of Jesus in the light of Eastern thought, we are struck by the fact that His love for man, or philanthropy, was in its spirit and method curiously like that of the East and unlike that of the West. This is indeed true of all Christ's actions. Anyone who tried to follow Christ's precepts literally to-day in the West would be considered crazy, or at least impossibly impractical, while in the East it would be taken as a matter of course, for there are hundreds doing that very thing.

There are, of course, Western intellectuals who thought they had improved upon the Sermon on the Mount by scientific deduction and laws of reason ; but they are probably doing some thinking to-day before the spectacle of the result of their boasted "civilisation." Both for them and for those who still like to think that the West is Christian, and that Christ is its ideal, it would be worth while to study the East and its ideals and methods in order to understand their own Teacher and the ideals He represented. For we must never forget that, though

Christ's teachings have been especially a message to the West, yet Christ Himself, like all the great Teachers, came from the East ; and it is in the East, where the Sun arises, that we may expect the greatest illumination of His teachings and of the ideals of humanity.

In India to-day Christ would be welcomed and revered with the simple faith and love that is the essence of understanding. In London—it is sad to say, but too true—He would undoubtedly be arrested as a vagrant or a lunatic, a disturber of the peace or a blocker of traffic ; certainly the best hotels would have no room for Him. So obviously different is Christianity, as seen in the life of the West to-day, from Christ's teachings, that it would seem as though the Crucifixion of Christ symbolised the distortion of His doctrines by His followers to the limits of possibility ; and if He looked forward into the future and saw the deeds that would be done and the sentiments that would be expressed in His name, it must have added to the agony of Gethsemane.

Christ taught peace. "Christians" slaughter each other for the good of humanity. Christ taught humility. Humility is hardly considered a manly virtue in the "Christian" West. Christ

taught faith. Business and philanthropy with us are both founded on the thought that to trust anyone very much is to be an unpractical fool. Christ taught love, spontaneous, overflowing, not to the worthy, but to the needy. How often do we need to remember that "though I bestow all my goods to feed the poor and have not love it profiteth nothing" !

In these days of organised charities and complicated philanthropy it is interesting to ask the simple question, What did Jesus do when people were hungry ? The multitude had very unpractically followed Him into the wilderness. Now they were hungry, and had no food. The practical disciples were ready with a suggestion. They said, "We cannot feed so many here in the desert. Send them away to the villages." Jesus said, simply : "Give ye them to eat." He did not say "Let them pay at least a farthing, so that they will not be demoralised and lose their self-respect." He did not say : "Give them some work to do first, we must not pauperise them." He said nothing of the kind. He did not even answer the disciples. He said, simply, out of His great heart : "I have compassion on the multitude. Give ye them to eat." He did this twice in succession. He knew that they came for the loaves and fishes rather than for spiritual food, for He told them so. *But He fed them just the same.*

Why did Jesus have such compassion on the hungry multitude ? Christ had Himself been hungry. Christ was Himself a beggar. This may shock the unimaginative West, but not so the great heart of the East ; for there God Himself is represented as the Great Beggar. And what a depth of divine compassion and sweetness of sympathy is involved in that concept of God the Beggar ! He does not only help the humblest and the lowliest ; He is one of them Himself and understands them. A beautiful song of Chaitanya, the great Bengali teacher, is called "A Beggar of Love," and in loving reverence for Christ an Indian artist has painted a beautiful picture of Jesus as a wandering *sanyasin* with His begging bowl. It was a wonderful inspiration, for that is just

what Jesus was—a wandering *sanyasin*. He had no place to lay His head. He was cared for by His disciples and "certain women who ministered unto Him of their substance." He was fed by the free-will offerings of those to whom He brought His message of love. This is understood and revered in India to-day where it is considered a privilege to supply the wants, which are always simple, of those who in any degree give the "bread of life," the knowledge of spiritual things. The man who voluntarily takes upon himself the life of the lowliest and the humblest is to them holy, for he is a symbol and an expression of the Divine that is most divine in becoming human.

Under such conditions, it is evident that there could attach no stigma to poverty as such. And why should there ? We all know that there are thriftless and lazy people among the rich as well as among the poor, and that poverty in the West is often—as among artists and scholars—the result of the pursuit of an ideal incompatible with the practical side of life as that side is viewed by modern "civilisation." Theoretically, of course, no stigma does attach to poverty in the West—just as theoretically the West is Christian. Practically, however, poverty is here a crime—just as practically Christianity and Western "civilisation" are poles apart. As Mr. G. Lowe Dickinson has said so admirably in his Cambridge lectures, "The Western nations have never really been Christian. Their true religion has only become apparent as Christianity declined. That religion—implied in all their conduct—is that everything material matters very much indeed."

"Success," in the West, always means material success. To be poor is to be suspected ; and though the poverty of genius has become almost proverbial, yet even the genius is more respected if he dies rich.

In India the genius is honoured next to the saint. There no genius could die of starvation. To give him the simple necessities of life would be considered both a duty and a privilege, and if he sang a poem in return, it would be considered

a more than sufficient reward. The same is true of the scholar. Margaret Noble, who lived among the Hindus, as one of them, for many years, and whose "Web of Indian Life" is admitted to be the most accurate interpretation of Hindu life of any European, gives a striking example of this from her own experience. She says —

To the whole of Hindu society which has assimilated in its own way the functions of the university, the religious student is a care. For this reason, I being regarded as a student of their religion, my good neighbours were unfailing of kindness in the matter of household supplies. When I was to have a guest, I had only to say so, and friends in the vicinity would send in a meal ready-cooked, or the necessary bedding, without my even knowing the names of those to whom I owed the bounty. And with all this, there was no question as to the course of my study or the conclusions I was reaching—no criticism, either, of its form. They simply accorded to a European woman the care they were accustomed to bestow on the ashen-clad ascetics, because they understood that some kind of disinterested research was her object also, and they knew so well that the management of affairs was no part of the function of the scholar. What do we not read of the depth of a culture that is translated and re-applied with such ease as this? And what do we not learn of the intellectual freedom and development of the people? Few things, even in Indian life, are so interesting as this matter of the social significance of the beggar.

When the richest and most powerful may choose poverty as the highest Way, when a King or a High Court Judge at the height of his career may take the yellow robe and the begging bowl; when these were the symbol of Buddha Himself, who left the life of the perfect Prince to become the perfect Teacher and gain salvation for His people, poverty necessarily receives a dignity and a glory of its own. When an Emperor may take the dust of the feet of a holy beggar, the fact that the true value of life does not lie in externals is indelibly impressed on the consciousness of a people. It is an expressive symbol of the fact that true greatness is spiritual greatness, and that wealth and rank are as nothing in God's sight. It is a recognition of the oneness of life in God.

The beggar always comes in the Name of God, and the giver feels that he is giving to the God in the beggar—to Narayan, for the very lowest Sudra will

be addressed by the holiest Brahmin as Narayan, thus recognising ever the God in him. This consciousness of the Oneness of life, developed to a high degree by all classes in India through its constant expression in word and act, gives a sense of brotherhood between rich and poor, high and low, far beyond anything conceived of in the West. It is a brotherhood that extends to all living things—to animals, trees, flowers and even stones—for the Vedas have always taught what Western science is just beginning to see, that there is nothing in all the Universe without life.

We hear a great deal about caste in the East, yet there is really far less class feeling, far less going by on the other side, than in the West. Where, in the West, would you find the story of the Emperor who "removed his sleeping-robe on a winter's night because the frost lay cold on the hearts of the poor," or forewent food "because his people were feeling the pinch of famine?" It is that depth of sympathy, that consciousness of Oneness, that alone can bind together Emperor and peasant, rich and poor. And in its true sense, in its spiritual significance, caste helped this harmony; for in its purity, not privilege, but obligation was its keynote. and the higher the caste, the sterner the discipline and the greater the obligation. "*Noblesse oblige.*"

That the highest caste of all was not one of worldly power is in itself significant, and still more significant is the fact that the *sanyasin* is above all caste; thus pointing the truth that caste is for temporal things, a division of labour for the most effective development of all the social functions, not a thing in or for itself, to breed pride and arrogance. The duty of all was to *serve*. The Brahmin was served in material things because he served in spiritual things. That was his *duty*, his *dharma*. Kingship itself was primarily an *obligation* to protect and help the people, who were the king's children. And this was by no means simply an idea. Even the Moghul Emperors—for they, too, were Easterns—sold their personal jewels in time of famine to relieve the poor.

Thus, everywhere throughout the East the feeling of giving as a sacred responsibility, a courtesy, and a privilege is universal. Their philanthropy is really what the word implies, the *love of man*. And this love means sympathy in its deepest sense—putting oneself in the other person's place. It means helping, not judging, it means healing, not reforming, it means a spontaneous joy in giving in the deep consciousness that "it is more blessed to give than to receive."

It is characteristic of the East that the beggar is fed first—for he is God's guest. In giving to him they are giving to Narayan, and the blessing of the poor is the blessing of Narayan. Thus, there is no sense of patronage in giving, no consciousness of doing a favour, no question of worthiness. "They that are whole need not a physician, but they that are sick," and who are we that we should judge our brother? The Persians have a delightful saying that Allah is so good that when He sets His Tray of Gifts, Satan himself draws nigh, knowing that even for him there will be a portion.

The curse of the West is the very quality of which it is most proud—its extreme sense of *meum* and *teum* which it calls "moral responsibility;" its judgment of others which it calls "justice," its desire to impose its own ideas upon others which it calls "reform." What is this extraordinary idea of mine and thine but an utter denial of the Oneness of Life and its corollary of Brotherhood? Children never have it, saints never have it, God doesn't have it. It certainly never existed in the Golden Age.

What right have I to food if my brother is hungry? Oh, it is said, but he may not be worthy, and by giving to him you may be encouraging him in idleness and laziness. That is the bugbear of charities in the West—"worthiness." One feels like asking these good people if *they* are worthy of everything they have received, and if the receiving of undeserved kindness has always had a bad effect upon their morals. Jesus said: "Be ye children of your Father, for He maketh His Sun to rise upon the evil and upon the good, and

sendeth rain upon the just and upon the unjust." If God does that, what of us? Surely "on the plea of justice none of us would see salvation"; and human nature is so constituted that when we aim at mercy we get somewhere near to justice, but when we aim at justice we become Shylocks or Pharisees. Are the most fortunate of us so perfect that we can be strict judges of worthiness and unworthiness in our fellow-beings? The beam is too often in our own eye for us to see clearly the mote in our brother's, and when Christ said, "Judge not that ye be not judged, condemn not that ye be not condemned," He did not exclude philanthropists.

As a matter of fact, the professional philanthropist needs to be particularly careful in this matter of judging, for the natural tendency of organised charities is to develop an unhealthy egotism. The object of the Western philanthropist—he does not exist in the East—is too often not to heal the wounds of body, mind and soul through a great love, but to re-form people, *i.e.*, to fashion them anew according to his idea of what is good for them. This attitude is so typical of the West that it has evolved the idea of the White Man's Burden, a "burden" most cheerfully assumed because of the pleasant sense of superiority which it reflects. When the West learns, as it is learning, that its burden is to reform itself and not other races, and that in doing so it may learn something from the East, the millennium of true philanthropy will be nearer.

Stevenson has said, most happily, that there is one person whom it is our duty to reform, that is *ourselves*, and our duty to others is best expressed by saying that we should make them happy. Something like this has always been the idea in the East. There they feel very little responsibility for reforming people, but a great deal for helping them. They have more sympathy than righteousness, more mercy than justice. They believe that in making people good, example is better than precept, that God is working in each soul in His own way, and that only those who

have reached a perfect Oneness with Him, have the perfect love which enables them to teach others. They know that the strongest power to awaken the dormant good in anyone is simple love, and that that means depth of sympathy and understanding—doing as you would be done by, because you have imagination enough to be able to put yourself in the place of another.

It is this quality of sympathetic imagination that so strikingly differentiates the Eastern method of giving from that of the West. It is developed by the disciplines of their religious culture. Those who fast voluntarily have some conception of what the hunger of the poor is, and so with other disciplines. To help others we must help them in *their* way, and to understand what that means, certain similar experiences are generally needed. It is a long-standing conviction of mine that every would-be philanthropist ought to be made to fast for at least a week as a preliminary training. It would do more for the Brotherhood of Man than scores of sermons. There would be more help and less advice.

When one has been really hungry, starving hungry, one learns something about the fundamentals of life that cannot be explained to one who has not that experience. In the East there is no such thing as a professional philanthropist, for he would have no occupation. Everyone, uncontaminated by Western ideas, feels a sacred responsibility for his neighbour; and through their religious disciplines all have some conception of the lives of the lowliest around them. In the West we even have schools of Philanthropy. Their curriculum certainly ought to include certain disciplines of fasting, etc., similar to those which are approved by certain religions in the West, but which are a part of the social structure of the East.

After formulating this idea of the necessity for philanthropists to have at least one experience of starvation, I discovered that something very like this existed in ancient Egypt. As the protector of his people, it was necessary for the King to be able to sympathise with them in all their

troubles. Thus it was customary for the heir to the throne, just before he was crowned, to pass through an initiation of forty days in which spiritual truths were revealed to him, and during which he had to undergo various disciplines. Among other things, he had to perform various kinds of menial labour that he might feel for the burdens of the poor; he had to go without food for several days that he might understand their hunger; he had to go without drink for twenty-four hours that he might understand their thirst. Thus was developed "that sublime intuition of Oneness which commands all sympathy, all courtesy to be its fruits."

This spirit of Oneness is the keynote of the philanthropy of the East, just as the sense of separateness, of mine and thine, is the keynote of the West. The one leads to a spontaneous sympathy with all need and a simple and natural pleasure in relieving it; the other to critical judgment and investigation of the worthiness of the needy and an heroic effort to reform them according to approved philanthropic methods. The one leads to individual responsibility, not for the morals, but for the happiness of one's neighbour; the other leads to organised charities to improve the poor *en masse*. The one, flowing from simple brotherly love with no sense of superiority, awakens simple gratitude and harmonises all classes in a sense of the unfailing kindness of God. Not seven times, but seventy times seven does God forgive and help. The other, projected by a well-meaning but egotistic sense of moral caste, awakens natural irritation and widens the gap between the fortunate and the unfortunate. The spirit of the two is totally different, and the spirit determines the method.

This fundamental difference in method is admirably expressed in the following quotation from "The Web of Indian Life":—

In a community like that of the Hindu home, the characteristic virtue of every member must be a loyal recognition of common duties and dangers. And this is so. The wife who refused to share her husband's obligation to a widowed sister and her children was never known in India. Times of stress draw all parts of the

vast group together, none of the blood can cry in vain for protection and support; even a "village connection" (i.e., one who is kin by association only) finds refuge in his hour of need. This great nexus of responsibility takes the place of workhouse, hospital, orphanage and the rest. Here the lucky and the unlucky are brought up side by side. For to the ripe and mellow genius of the East it has been always clear that the defenceless and unfortunate require a *home*, not a barrack.

A few women will organise themselves at a moment's notice to cook for hundreds or even thousands of guests, without the least waste of energy or temper such as Western women would incur in organising a soup-kitchen. But if we call the guests "the unemployed," and refer to them as "a social problem," the Oriental becomes bewildered, as would we in like manner were it proposed to us as to regard them all as visitors.

These two quotations reveal the essence of the Oriental spirit in giving. The needy is given a *home* or he is a *guest*. Colonel Tod, who knew and loved the Indians as few Englishmen have done, says in his "Travels in Rajputana," that "the virtues of pledged faith and hospitality are always in inverse proportion to civilisation." This may well make us think, as many things are making us think just now, what civilisation means. Is it civilised to herd people together in institutions whose very names proclaim the friendliness of the inmates and the coldness of the world? Our old people's homes, our orphan asylums, our insane asylums, our workhouses or poor-houses, our organised charities of which we are so proud, what are they but brands upon our civilisation? What impression would they make on a visitor from Mars, let us say? What but horror for a civilisation which found a necessity for them? How the very idea of our old people's homes must shock Orientals, with their reverence for age! Old people's homes and orphan asylums would be an impossibility in the East, for there the old people and the children are always cared for. If their natural kin are dead, there are always those who consider themselves kin by association, and that not in any sense of patronage, but as a simple, natural matter of course. Cruelty to children and callousness to age are practically unknown in India. Growing old has no terrors in the East, but rather a halo.

As for the insane, under the ancient *regime* there were none—no violently insane, so as to necessitate seclusion from the rest of the world. That, like many other terrible social problems, is a product of modern "civilisation."

The East has no workhouse and no poor-rate. In India there is a division into districts, having certain days for the poor to receive alms; a division evolved naturally out of local conditions of wealth and need; not cut and dried according to any preconceived philanthropic plan. When every rich man considers it part of his *dharma* (his religion, or more strictly, the *law of his being*) to feed the poor, many complicated problems resolve themselves in a marvellously simple way. To quote Miss Margaret Noble once more —

The fact of this regular division of the city puts the affair at once on the basis of a poor-rate (of which we have none in India), and shows that in ways appropriate to themselves the Hindu people are as able to organise as any. Certainly this Indian distribution of want over the wealthier community, with its joining of the act of giving to the natural sentiment, seems a good deal less mechanical and more humane than ours.

But everything conspires to throw upon such as beg the duty of high thinking and the exchange of ideas with their supporters. Hence the beggar makes himself known by standing in the courtyard and singing some hymn or prayer. He comes always, that is to say, in the Name of God. There is a whole literature of these beggar songs, quaint and simple, full of what we in Europe call the Celtic spirit. In his lowest aspect, therefore, the Indian beggar is the conservator of the folk poetry of his country.

The beggar has thus a poetic and religious value in the general social scheme which can hardly be compared to the sordid nonentity and degradation of his existence in the West. In the West, when anyone goes to the workhouse it is the end of them. "Abandon hope all ye who enter here," might well be inscribed over the portal. In India, under native rule, a patch of ground is generally parcelled out to the very poor by the ruler, whose duty it is to see to the needs of his people. Here each can build his tiny thatched cottage and live his own individual life, working the little patch of ground to raise a few vegetables which,

supplemented by gifts of food and necessary clothing on the many festival days, and occasional alms, suffice for his simple needs. This is quite as economical for the community, and is it not infinitely more human than the Western method of massing the poor into ignominious wholes to be paid for by taxes, with forced work as a pretence for self-respect?

This idea of compulsory work—which gives neither the benefit of genuine labour nor that of spontaneous gratitude—is a fetish of Western charity. Our charities are all on a par with our industrial system which we are so grandly trying to impress upon the East. When a town acquires a factory, it is said to be “progressive.” Let us rejoice at the words of an ex-Anglo-Indian official, who says that in India “manufacturing industries are still very small for so large a population.” He naively adds “Nor will they make material progress until the Indians are willing to spend more on comforts and lesson servants, relations and dependents.”

May the gods of India protect her from such “progress”! In reality the factory system is one of the greatest curses of the West. It is soul-killing in every sense of the word. It destroys art, intellect, health and morals in the mass of the people. It destroys individuality in both the work and the worker; and our charities, whose work is complicated by this industrial system, are the same. People are “cases,” not individuals.

The writer was serving at a soup kitchen in a poor district of London not long ago, and made some passing comment on certain children who had been there before. The organiser of the charity—who was certainly both an efficient organiser and a kind-hearted woman—exclaimed:

“Why, how do you recognise them? I do not know one from another!”

“How can I help recognising them?” I asked, “I always study their faces when they come.”

“Oh,” she said, “I never see their faces, I only see the *jugs*!”

This is typical. With all the good intentions, and the much good that is undoubtedly done, that heart quality of

imaginative individual sympathy is lacking. It is the jugs, not the faces, that count!

But their morals are well taken care of. Here I discovered another fetish of the West, on a par with that of work, *i.e.*, *payment*. The people paid a penny for their soup and bread, though it did not cover the cost, and sometimes the penny was given to them. In some occult way this was supposed to prevent their being pauperised. I confess I have not yet fathomed the moral benefit involved. It still seems to me a kind of jugglery of the mind, tending to self-deception on both sides, and, like the compulsory work, developing neither the virtue of independence nor that of gratitude. It is true that on Christmas Day it is considered allowable to “give, asking for nothing again.” But even here I was informed that some of the poor are so grasping that in some cases children have actually been known to obtain two Christmas dinners at different places! This is always investigated, however (so efficient is the organisation of charities nowadays), and in such cases the parent is obliged in some way to pay for one of the dinners!

Thus are the morals of the poor preserved. I could not help thinking how many plum-puddings are eaten by the children of the rich, and wondering if it was really such a sign of depravity on the part of the poor child to want two! In India the poor have a feast on every festival day, and so many are these *pujas* that there is a saying in India that there are twelve months and thirteen *pujas*. But all this is, of course, most demoralising from the Western point of view.

However, a tree is known by its fruits. The West has always prided itself above all things upon its superiority in *method*. But methods must be judged by their results; and the Eastern methods of solving many problems are both curiously simple and curiously effective—effective, perhaps *because* they are simple. Their system of rest-houses for travellers all over India, for instance, has a completeness which is only equalled by its simplicity; so that one can travel from one end of

India to the other without inconvenience and, if necessary, without money. Again the system of taxation under the Hindus, as well as their methods for relieving famine might well be studied for their simple effectiveness, especially in view of the fact that suffering from famine has increased enormously—as proved by their own statistics—under Western rule.

The effectiveness of Eastern methods of philanthropy is shown by a comparison of the poverty in the East with that in the West. In spite of the importation by the West into the East of new problems of poverty, through the destruction of Indian industries and the introduction of drink, it is universally admitted, and most emphatically stated by all Indians who have been in England, that there is nothing in India to compare with the slums of London.

"Is there anywhere a spectacle such as I saw that night that has ever met the eyes of a student of human nature? What more dreadfully miserable form of poverty could one dream of than that I saw here?" writes an Indian from London. "My imagination took me back to India, and in my reverie my mind searched through the length and breadth of the whole country—through places which I had visited and of which I had read; but, poor though India is, nowhere could I find a sight to compare with this."

In India the poorest remain individuals. The life of the soul is not destroyed. Even the lowest have some vision of high things that makes life worth living. In the humblest cottage you will come across a little *tulsi* plant which is tended with loving care as an offering to Krishna.

All this is, of course, due to the fact that religion permeates all life in India, giving a poetry of symbolism to every task. It is this deep religious instinct with its consciousness of the oneness of life, that determines the method of their philanthropy, causing them to realise the relative value of material and spiritual things, and demanding for the poorest some chance for the development of the spirit within, some opportunity for thought and feeling and vision. The beggar is not

branded as a pauper; his misfortune is not considered a crime. Even if his poverty is his own fault, those around him do not consider it incumbent upon them to make a distinction where God does not.

"Are we better than He?" they would say. It is not for us to twist and distort His creation according to our intellectual ideas of good, but rather to let the sunshine of His love fall from us upon the soul that is sent to us, that it may grow in His way; rather to learn the lesson that Krishna taught from the trees who give their shade and fruit unto all, asking for naught. So should man also be, for "only unto them that give of their abundance to all that come within their radius, unto them alone is life a blessing and not a curse."

And how is such kindness received by the poor in India? Generally as a child receives it. A child knows the gift of love, and so does a beggar. That which is given grudgingly and self-righteously is received graspingly and ungratefully, for it is no real gift. When it is given as a flower sheds its perfume, as the trees give their shade, as God gives His air and light to all, it is received in the same spirit. There is an Eastern story that God came one day to a rich man's house disguised as a beggar; food was set before him and he began to eat at once, without first taking the Name of God.

"Out with you!" cried the pious rich man, "you dare to eat without first taking the Name of Allah. You are not worthy to receive alms!"

"Friend," said the beggar, "you would drive me out of your house because I have not taken the Name of Allah, yet I have not taken the Name of Allah these many days, and *He* feeds me just the same!" Then the beggar vanished, and the rich man knew that it was God Himself who had come to teach him this lesson of giving.

Thus everything in the East leads to the thought that God is above all things Love. This is true both for him who gives and for him who receives, and equally important, for giver and receiver are one. In all giving there is receiving, and in

all receiving there is giving, and in one sense we receive most when we give and we give most when we receive

In the West we are taught that God is justice, God is power, God is goodness, but it is difficult to believe that God is Love. There is that eternal sense of separation between His children, that unbridged chasm of mine and thine. In India they say that friendship means, "what is mine is thine, and what is thine is mine"; and they do not like to say thank you, because it is "giving something back." In the West we are obsessed by the idea of repayment. Repaid certainly everything will be in time, since the Universe is ruled by law. But why should it be repaid to me individually? If I give to one in need and he in turn gives to another, is not that better, truer and sweeter than to repay it to me, unless I am in need? And if the second gives to a third in remembrance of the help he himself received, and the third gives to a fourth, and the fourth to a fifth, and so on till the gift encircles the world as the ripples widen to the ocean, is not that the truer spirit of giving? It may be that on the other side of the ocean, my gift may return to me in need from the thousandth one of the circle; but if it does not, do I not also receive it, since it is given to Narayan, and Narayan is in all who receive it and Narayan is also in me? "He that giveth the silver of the moon at night shall receive the sun of gold in the morning," runs the beautiful Eastern proverb. Thus, around giving in the East there is always the halo of poetry and religion, for is it not a very symbol of the Oneness of life in God?

Like so many things in the East and the West, their difference of giving seems to be the difference of heart and head. The heart unites, the head separates. The East lives by the heart, and though it may seem a paradox to the West, that is why the East has given the greatest philosophy the world has known. For wisdom cometh from the heart, and the intellect must be her servant if we would

evolve a real religion, a real philosophy, a real philanthropy.

Jesus taught this and the simplicity of the words of Jesus, "Give ye them to eat," is reflected in the story of Krishna, told in all the villages of India.

A Brahmin was copying the text of the *Gita*, "They who depend on Me, putting aside all care, whatsoever they need, I Myself carry it to them." "Dear," he said to his wife, "do you not think that it is irreverent to say 'carry' here? Should not the word be 'send'?" "Doubtless, Beloved," answered his wife, "the word should be 'send'." Then the Brahmin erased the word "carry" with his penknife, and put the word "send" in its place. A moment later, as he rose to go and bathe before eating, his wife said to him, much troubled, "I did not tell thee, but we have no food in the house." "Let us call on the Lord to fulfill His own promise," said the Brahmin gently, and he passed into the next room. He had been gone only a few minutes when a beautiful youth stood at the door with a basket of delicious food. "Your husband called me to carry this to you," he said, placing the basket in the wife's hands, but as he lifted his arms she noted with horror that there were cuts and gashes above his heart. "My poor child, who wounded thee?" she cried. "Your husband, Mother, wounded me before he called me," the youth said, gently. In amazement the Brahmin's wife turned away, and when she looked back again the youth had gone. At the same moment the Brahmin re-entered the room. "Why," she cried in bewilderment, "did you hurt the beautiful youth whom you sent here with this food?" "I sent no food," answered the Brahmin, "I have not left the house." Then the eyes of husband and wife met, and they knew Who had brought the food, and how they had wounded the heart of the Lord. And the Brahmin restored the sacred text to its original form: "They who depend on Me, casting aside all care, whatsoever they need, I Myself carry it to them."

May it not be that we in the West have often wounded the heart of our Lord by our complicated methods of *sending* to the poor instead of following His simple way, so well understood in the East, of *carrying* our gifts to them? The West is wont to smile at the simplicity of the East, forgetting that it is the child-heart that enters the Kingdom, and that simplicity is of God Himself.

MARY WINCHESTER ABBOTT.

The Four Elements :

Earth—Air—Fire—Water

By EVA M. MARTIN.

(With Coloured Plate by SYBIL BARHAM.)

II. AIR

AIR is the lightest, clearest, and most joyous of all the elements. Ever ready for a frolic, she is the loved playmate of those tall earth-people, the trees. She sways them and sings to them, tosses them to and fro in tumultuous laughter, and yet again soothes them to stillness with the gentlest of murmurings. She caresses the frail flowers, and has wonderful games with earth's hair, the waving grass. Not unreasonably was Hermes, god of youth and swiftness, named also the wind-god. His childlike lightness of heart, no less than his winged feet, made him well fitted to typify the airy element.

With good reason, also, it would seem, was air identified by the old astrologers with the ideal part of man—his thoughts and hopes and aspirations; even as water with his emotions and desires, fire with his passions, and earth with his patience, endurance, and other practical qualities. Aspiration is the key-note of those born under "airy" signs. They are filled with the craving for perfection, and, like the wind, are ever seeking something beyond their grasp, never satisfied, yet never weary of the quest. Swift are their thoughts, light their footsteps, and high their hopes; swift and light and high as the aerial realms whence their spirits came dancing down the pathways of being.

"For these have the toil and the guerdon
That the wind has eternally; these
Have part in the boon and the burden
Of the sleepless unsatisfied breeze,
That finds not, but seeking, rejoices
That possession can work him no wrong.
And the voice at the heart of their voice is
The sense of his song."

Wild and beautiful is the dance of air. It has its tempestuous outbreaks, in which the air-dancers seem to be swung hand-in-hand up to the moon and stars and back again; its delicate measures stepped daintily to the softest of flutings; its breathless pauses in which the whole air-world seems to lie enclosed in a transparent bell, waiting until the vibrations of the universal orchestra shall shatter the glass and set the air-spirits free again in mad whirlings of revelry and laughter. No eye can follow its intricacies; no ear remember its elusive cadences. It begins and ends, at times, with a suddenness that is uncanny, as though from far away some message were sent that stirred the air-waves into a frenzy of excitement, and then all at once a calming hand were stretched out and laid upon them, to quiet their tumult. At times one can almost hear this happening. Gentle hands seem to be smoothing the wind's rough mane, and making level its wild undulations, until the sound of his fierce music dies away through tremulous whisperings to utter stillness.

But when the dance is at its swiftest, what a glory of movement is there! How the dancers tear across field and plain; how ruthlessly they drive the flurried clouds over the sky, with their torn draperies huddled about them, how they ruffle the surface of the sea, combing it, with their invisible fingers, into long white fringes, until it, too, seems to be joining in the mad rush across the universe that carries all things with it and drowns all voices but its own

Air, in her serious moods, has a certain quality that is unique and indescribable—a quality of being near and far at the same time, of combining child-like joy with reverential holiness. On a crystal-clear morning among hills, the air, sun-washed and pure, seems to surround each rock and tree with a visible aureole. It rests on human brow and lip with a caress—and yet stretches far, far beyond vision into immeasurable sky-distances. Truly, air is always and ever “beyond vision.” Of all four elements it is the only one which man can neither see nor handle; yet it is as essential as any of the others to his well-being—indeed, to his life. Day and night it surrounds him, wrapping him in its sightless arms penetrating his body even to the very blood that courses in his veins; but so ethereal is this embrace, so intangible this nearness, that man grows aware of it only when air, agitated, becomes wind, and strengthened by movement blows upon and around him with such force that he feels himself tugged at and almost uplifted as by a million unseen hands.

At night, curiously enough, air sometimes seems to become more visible than

by day. From my window I have watched, by the light of a street-lamp, the boughs of a tree swaying to and fro against a dim sky, until I have almost seemed to see the waves of the air swirling past me, and the ephemeral hands of it busy among the leaves and branches. In a high wind, at night, I have stretched out my arm to feel the force of its flight, experiencing with an indescribable rapture, that cool, immaterial pressure upon the bare flesh, while at the same time the same wind seems to be blowing upon the farthest stars, so that they tremble and flare in their sockets

Fresh air—how often and carelessly do we use the words. We insist upon its importance, yet little realise the wonder of it. “Fresh” air means free, moving air; air that perhaps only a few minutes before—so swift is its travelling—was rushing in headlong flight across the sea, or toying with blossoms of wild thyme upon a grassy hill. What messages are carried by air as it dances across and around the dancing earth—messages that we can best hear through the medium of trees. Wonderful, indeed, are those air-created symphonies in which the swishing roar of the elms is blended with the rain-like patterings of birch and poplar; and some there are who feel this wind and tree music blowing right through their hearts, leaving them clean and fresh and full of wonder, so that for the time they actually become one in spirit with the aerial divinity that clothes our great star-mother, and gives to us, her children breath.

EVA M. MARTIN.

Why I believe in Reincarnation

By E. A. WODEHOUSE, M.A.

[This is the second of the series of articles on the theory of Reincarnation. It has been thought by the writer that it might be helpful if one, who has a strong personal conviction of the truth of the doctrine of Reincarnation, were to put down, in logical order, the steps in thought which have led to the belief in his own case.]

THERE are, perhaps, many ways of arriving at an inner conviction of the truth of the hypothesis of Reincarnation. The way in which the writer has found himself, personally, led to a belief in the necessity of the doctrine is somewhat as follows :

I feel (as I suppose everybody does) that if God exists, He must be just, and, therefore, that all which appears to us, at first sight, unjust in life must, with further knowledge, come to be seen as just ; and by " just " I mean (a) that there must be some good cause to account for it, (b) that it subserves in the long run some beneficent purpose.

This is not for me simply a theological postulate. I conceive it to be necessary, in order to redeem life itself from chaos. For if there be no justice in the scheme of things—if life be not governed by a Good Law—then I see at once that existence becomes the veriest nightmare and that all of good and fair and noble, that the human spirit so profoundly demands, is shattered into nothingness.

I am prepared, as a matter of purely logical possibility, to admit that this horror of desolation may be a fact. But the consequences of it, if true, are so appalling, and so contrary to every deep instinct of which my nature is conscious, that I cannot accept it lightly, but am driven by an inner compulsion to seek some other solution of the problem of life. I set out deliberately, that is to say, to seek justice in the world, and I take as my postulate the imperative conviction that that justice exists, and that it is somewhere or other to be discovered if only the seeker have eyes to see it.

And yet when I set out on my quest, what do I find?

I find everywhere, throughout our world, apparent injustice. I see one man with every advantage, another handicapped in every possible way ; one happy and prosperous, another in destitution and misery ; one healthy, another infirm ; one endowed with every intellectual gift, another dull or mentally deficient ; one possessed, apparently by Nature, of every gentle and noble quality, another vicious, brutal and degraded.

Nor does the catalogue of inequalities end with natural endowment. There are inequalities of circumstances also. One is rich, another poor, one is surrounded by love and affection, another by hatred or coldness; one has every opportunity for developing his faculties and rising in life, another seems to get no chance from the day of his birth to the day of his death.

The list might be extended indefinitely. The class of facts which it embodies is familiar to all. To sum the matter up in a word, the world, as we see it around us, is a world of inequalities; and an inequality for which no reason can be found, becomes logically an injustice. So that the problem, as it touches us most nearly, becomes simply that of finding justice in a world which, until it is found, is a world of obvious and appalling injustice.

This is the problem which I, and any others who postulate the justice of God, have somehow or other to solve. How are we going to set about it?

The first step is clearly to formulate precisely what we have to seek. And this, as I have already suggested, is twofold.

Two things are essential, if we are to vindicate the justice of God:—(1) We must find some satisfactory *cause* for these differences; (2) We must show that whatever has to be gone through, in the way of suffering, etc., is *worth while*, in the sense of being ultimately beneficial. The goal must justify the hardships of the road. For only in their subservience to a beneficent end will they be redeemed from the stigma of cruelty and injustice.

We have thus, in a word, to seek two things, in connection with life's inequalities, (1) a cause, (2) a purpose; and I think that it will make our quest easier if we combine the two and regard them as one problem. For I have found that if we take either of the two by itself, we shall discover that the other solves itself on the way. Find the Cause, and the Purpose is in the very act laid bare. Discover the Purpose, and we shall thereby have made evident the Cause.

Let us, therefore, in our present quest, confine ourselves solely to the cause of Earth's inequalities, and allow the goal, or purpose, to emerge of itself in the course of our seeking. Let us ask ourselves, simply, whether it be possible to suggest any cause or explanation of the apparent injustices of life, which will enable us to reconcile them with the postulate of the justice of God; and let us take, as the simplest possible instance of such an apparent injustice, two persons embodying precisely that inequality, which it is our task to explain.

Let us imagine two individuals differing in every respect (a) of natural endowment, (b) of outer circumstances. The one is intellectually, morally, and physically endowed with the rarest gifts; the other is just the reverse. The one is happy and loved and has every opportunity for self-development; the other lacks all these advantages. How are we to find justice in such a case? In other words, what is the *cause* of it?

Confronted with this problem, I recognise at once that it falls into two parts. For I perceive a difference in kind between the two sets of inequalities.

It is clear to me that *differences in endowment* and *differences in outer circumstances* cannot be considered as precisely in the same category, and, therefore, in order to define my task as accurately as possible, I prefer to consider each set of differences separately and to make the search for a cause, in each case, a separate quest.

Differences of endowment.—Certain simple steps in reasoning become obvious here.

(I.) The cause for any such differences must lie in the past, since the cause naturally precedes the effect.

(II.) The question follows:—How far back in the past?

In the case in question it might, of course, be possible to place the causes early in the respective lives of the two persons concerned. But it seems more natural to give then an earlier origin—for the following reason. There are many differences of

endowment which undoubtedly date from birth. The healthy or unhealthy physical body, the fine or coarse nervous organisation, the capacity or incapacity of brain—all these are certainly things which we can speak of a child as being "born with." And we could almost certainly extend our list to include many of the higher moral and spiritual characteristics and predispositions also.

But for the purposes of the present argument this extension is immaterial. If there be but a single important inequality (important, *i.e.*, in the sense that it must necessarily have a highly determining influence on the character of the subsequent life) dating from birth, the problem of justice or injustice still remains. We have still to ask why it is that the one child possesses advantages which the other does not possess.

(III.) If, then, the inequality dates from birth, and if, as has just been said, the cause must, of its very nature, precede the effect, it is clear that we must look for the cause, in the case which we are considering, *before birth*.

Where, in this ante-natal period, are we to find it?

A possible explanation, and one which is often accepted as satisfactory, is to be found in Heredity. But a moment's thought will show us that, even if true, this explanation is hardly sufficient for the purpose which we have in view. For, while it may be possible that the difference between a healthy and a diseased body, at the moment of birth, may in one sense be due to hereditary causes, yet we are no nearer, even if so, to the solution of the problem as to why, if there be any justice in the scheme of things, one infant-life should come into the world with all the initial advantage of the former, while another should be weighted with the terrible burden of the latter.

Heredity, in a word, provides no answer to the problem of justice, so far as the individual life is concerned. If, therefore, we are in quest of justice we must seek our explanation elsewhere.

That the cause must be sought before birth, we are already agreed. What we

have not found yet is a just cause. What possible cause, we have to ask, will be sufficient to bring back this fact of inequality of endowment into harmony with justice?

It seems to the writer that there are three essential conditions which the search for justice here demands: (1) that all differences in endowment should be merely differences in a process of *growth or development*, (2) that this process should be one in which all alike are taking part; (3) that the undeveloped may therefore in time become the developed.

It will readily be seen that, the moment any such idea of organic development is admitted, the fact of inequality of endowment at once loses its terrors. For, instead of the finality which was the most depressing feature about every case of inferior endowment, we have, in all inferiority, only the promise and potency of a future superiority; and superiority itself only denotes a further point of growth. We need no longer, therefore, regard A.—the mentally or morally deficient—as handicapped permanently for the battle with Destiny. We shall look upon him as marking, in his general make-up, merely a certain stage of soul-growth, and with the promise of further growth before him. Nor, on the other hand, need we look upon B.'s superiority as a crying witness to the unfair lot of A. For B. becomes, in visible form, only the token and guarantee of the future possibilities of A.

Personally, I do not see any other way in which the problem of inequality of endowment can be solved in accordance with the demands of justice, the simple fact being that there is no justice to be discovered, unless A. is to be considered as having as good a chance as B.

That one is ahead of the other at the moment is immaterial from the point of view of justice, provided that all that the one is, the other may one day become. The requirements of justice will be adequately satisfied by the discovery of an unfailing and intelligible Law which shall make this possible. Take away such a Law, and the injustice inevitably remains.

We have thus, in our quest for justice, arrived at the postulate of a *process of ordered growth, in operation before the birth of a child into physical existence and determining, according to the stage which it has reached in the individual case, the general equipment or endowment of the child in question.*

Having arrived thus far, however, we are faced by a further question arising out of this. Are we to conceive of this previous process of growth, in the cases of A and B., as having taken place on this Earth or elsewhere? amid ordinary human conditions, or amid other and different conditions of which we know nothing?

At first sight there might appear to be no answer to this question. But let us consider for a moment.

(1) If A. and B. are both of them denizens of earth for the first time, in their present life—the one undeveloped, the other highly developed—then one may reasonably ask why the two of them should have entered earth-life at such widely different points in their evolution. One can imagine earth-life, under a system of evolutionary law, as marking a certain definite stage in a process of soul-growth; a stage to be naturally entered upon at a fixed point in that growth. But it is hard to account for such an irregularity as that of the simultaneous entrance upon it, for the first time in their respective histories, of two souls separated obviously by so marked a difference of evolution.

(2) Assuming, as it is permissible to do, that this world has something of value to teach to each of them, then we may further ask: How has B., the more advanced soul, if he is here for the first time, managed to do without A.'s simpler lesson, if the latter represent a necessary lesson, or stage, in evolution? Similarly, if A. is destined never to return to earth after his present earth-life, why should he be deprived of B.'s more advanced lesson, when the appropriate time comes?

(3) Finally, the fact that this earth contains, at one and the same time, both A. and B., occupying such different stages

of growth, would seem to suggest that it is a school of experience and growth whose curriculum covers at least the stretch of evolution that lies between them. In other words, that B. was here in the past is made logically probable by the presence of A. Conversely, that A. will be here in the future is made probable by the presence of B.

The reasoning may, of course, be extended as far as we like, by the simple expedient of taking two cases even further apart in growth than those of A. and B.; and it will be readily seen, moreover, that it applies equally, not merely to the widely separated stages denoted by such striking differences in evolution as these, but to whatever intermediate stages may be necessary in order to cover the ground between the two.

That is to say, if A. has to evolve, through a gradual process of earth-experiences, to the stage now occupied by B., and if the ground to be made up be more than can be covered by the growth of a single earth-life; then we are led by our reasoning to postulate a number of such lives, as a necessary precondition of A.'s reaching the point marked out for him.

And this, as a matter of fact, is what our ordinary observation of life would lead us to expect; for all that we see of human growth goes to suggest that such growth is, normally, exceedingly slow. The difference between the spiritually developed man and the man of scarcely awakened spiritual instincts is assuredly one not to be made up in single earth-life—or for the matter of that, in even a small number of lives.

We have arrived, therefore, by a process of inference, at the following position—

(1) *Both A. and B. are the products of a process of growth which has brought them, respectively, to the points where they now stand.*

(2) *Since, in the case of A., we are led to assume that this process will continue at least up to the point represented by B., we may assume, also, that unless B. embodies the highest point in growth possible on this earth, the process, in his case, too, stretches forward into the future.*

(3) *We are thus led to the conception of a progressive series of earth-lives, stretching backward into the past beyond the stage now occupied by A, and into the future beyond that which is occupied at the moment by B.*

(4) *Since, finally, the only way of having an earth-life is to be born into it in the ordinary fashion, this would necessarily lead us to a theory of repeated re-Births; which is only another name for the theory commonly known as that of Reincarnation.*

Let us now turn to the second class of inequalities and see whither we are led in considering these.

Differences in outer circumstances—It is probably in connection with differences of this class that the question of justice or injustice is most often present in the general mind. Even those who find in heredity a sufficient explanation of inequalities in natural endowment, and who are willing to regard these as part of a gigantic lottery, incident to life itself, find it extremely difficult to account, in terms of justice, for the arrangement which affords to one human being every advantage of outer circumstances and environment, while denying them to another. Why should one man be rich and another poor? Why should one have the opportunity of the best possible kind of education, and another be forced by sheer poverty to grow up at haphazard, unschooled and undeveloped? Why should one enjoy all the humanising and refining influences of cleanliness, comfort and cultured leisure, while another has to grind out his days in the soul-stifling struggle to procure enough to eat?

This is the problem which strikes most nearly home to the common consciousness.

How are we to grapple with it?

In the first place, it is clear—on the same line of reasoning which we pursued in dealing with the former class of differences—that, in so far as these differences in outer circumstances date from birth (as so many of them do), we must look for the cause, if any, before birth.

In the second place, it is apparent that any such antecedent cause will only be compatible with our sense of justice (a) if it can be shown to be involved, as a necessary factor, in the process of growth itself, or (b) if, when it is not necessarily so involved, it can be found to be something initiated by the individual himself. In other words, *we may look upon all experience, no matter how painful, as just, provided that it be clearly shown to be growth-promoting, on the one hand, or, on the other, to be self-caused.*

The two alternative conditions become important in the present connection, since, as it will be possible to see, they correspond broadly to two distinct classes of differences in outer circumstances, which we may observe in the world, and which our general line of reasoning would lead us to expect.

(1) If we assume any kind of growth of the human soul from lower to higher levels of development, it is difficult to bring this process under any category of ordered Law, unless we assume, also, some kind of parallelism between the various stages of inner unfolding and the outer conditions by which they are attended.

Thus it is obvious—to take an extreme instance—that the conditions which would give to the undeveloped savage the experience which he requires, would be entirely inappropriate to the man of high culture and spiritual development. And we can, for the matter of that, apply the formula quite readily to the whole process of growth. For if, as appears to be the case, the growth of the soul is ever from a lower to a higher degree of complexity, from roughness to gentleness, from grosser to finer perceptivity, from narrower to wider occupations and interests, from the physical and passionial to the intellectual and spiritual—then, under any system of just correlation of the inner and the outer, this process should normally be accompanied by a continuous adaptation of the outer circumstances of life to the soul-needs of the moment.

Now, it will at once be seen that a law of this kind would, if true, account for a

quite considerable proportion of the outer inequalities which we observe in the life about us. For, to a certain extent at least, we can see that these tend to correspond to stages in inner development—that rude and primitive conditions, for example, tend to surround the rude and primitive soul, and that wider opportunities and higher conditions are more ordinarily the lot of the more highly organised and developed nature.

If, as often happens, the correlation seems difficult to point to in individual cases, it becomes sufficiently evident, at least, when we consider humanity in the mass and compare the case of the less developed with that of the more developed races of men. It is also, broadly apparent in the natural distribution of classes within a nation, although there is often much here which would seem to contradict the law and to demand another explanation. But, for our present purposes—seeking, as we do, for some law of justice beneath the manifold outer inequalities of life—it is sufficient if we have revealed a definite law or principle, which will account for at least a certain proportion of such cases. And to a large extent the principle, just suggested, would seem to do so.

But there still remains another large class of cases to which that principle would hardly seem to apply, cases, namely, where there seems to be no connection between outer circumstances and inner stage of growth.

(2) We may take as a typical case here the lot of the man who, though inwardly of high moral, intellectual and spiritual development, is yet deprived by circumstances of those opportunities of self-expression which would seem to be his due, or, if we like, we may take the case of an individual dogged by a whole mass of apparently undeserved misfortunes.

How are we to account, in terms of justice, for cases like these?

So far as the writer can see, there is only one way. *Unless these limitations and misfortunes are to be considered as hopelessly unfair, the cause of them must*

be sought for in the individual himself. Only the self-caused injury can be truly reconciled with justice. In order, therefore, to find justice in such cases we are compelled to seek somewhere, in the past of the individual concerned, the cause of that which he now suffers. (The argument, of course, holds good of happiness also; for the principle which explains the evil must be logically applicable to the good as well.)

But, it will be said, these outer inequalities often date from birth. A man, for example, is born rich or poor, with all that this entails. Here then, again, as in the case of differences in endowment, it follows that the cause, if any, must be sought *before birth.* And if, as has just been pointed out, the cause must reside in the man himself, then we are at once driven to the conclusion that *the latter must have existed before birth, at least in such a manner as to have enabled him to generate the cause in question.*

From this point the argument takes on much of the character of the line of reasoning previously employed.

For, while it is possible, as a matter of theory, to conceive that the cause, or causes, which are now working out as either a favourable or unfavourable environment in the present earth-life, were engendered in some entirely different mode of existence, yet there is a simple thought which would seem to suggest a different view. It is as follows.

Although, for the sake of clearness, we have considered the cases of inequality of endowment and inequality in outer circumstances apart, we must remember that they are never separated in actual life. Every single human being in this world is, at one and the same time, unequally placed, in relation to some other human being, in respect of both natural endowment and of external circumstances.

If then, in considering the former class of inequalities, we found ourselves drawn to a certain irresistible conclusion, as the only means of reconciling them with justice, it follows that we must take that into account in considering the latter case.

also. All that we have to ask is: Does the solution there arrived at, if true, provide a satisfactory answer to the second problem as well?

To the writer's mind, it assuredly does.

(I.) A man comes into the world and lives his life, doing, feeling and thinking a certain amount of good and a certain amount of evil, and, with every such action, emotion and thought, setting up causes which, if there be a law of compensation at all in Nature, must sooner or later work themselves out, that which he has wrought of good making inevitably for future happiness, that which he has wrought of evil making just as necessarily for future pain.

(II.) Presuming, furthermore, as a matter of natural probability, that the huge mass of causes, thus set in operation, cannot exhaust themselves in their entirety before the date of his departure from the scene (since, to mention only one point, the man goes on acting, and thus generating causes, right up to the moment of his death), then, when he goes his way, he must be thought of as leaving with an outstanding debit and credit account, which has yet to be balanced up.

(III.) With this account, in the fullness of time, he returns once more into incarnation, and out of the debit and credit of the past (combined also with the needs of his growth at the point in evolution where he may happen to stand) is wrought the fabric of his new earth-environment.

Such, at least, is the theory which may serve to suggest one possible solution of the problem of Justice, as applied to human circumstances. And the steps which I have given make up, when taken together, the logical foundation of the doctrine of Reincarnation, in so far as it concerns our present quest.

It would be possible, by a process of reasoning similar to that employed in the preceding pages, to pass forward to

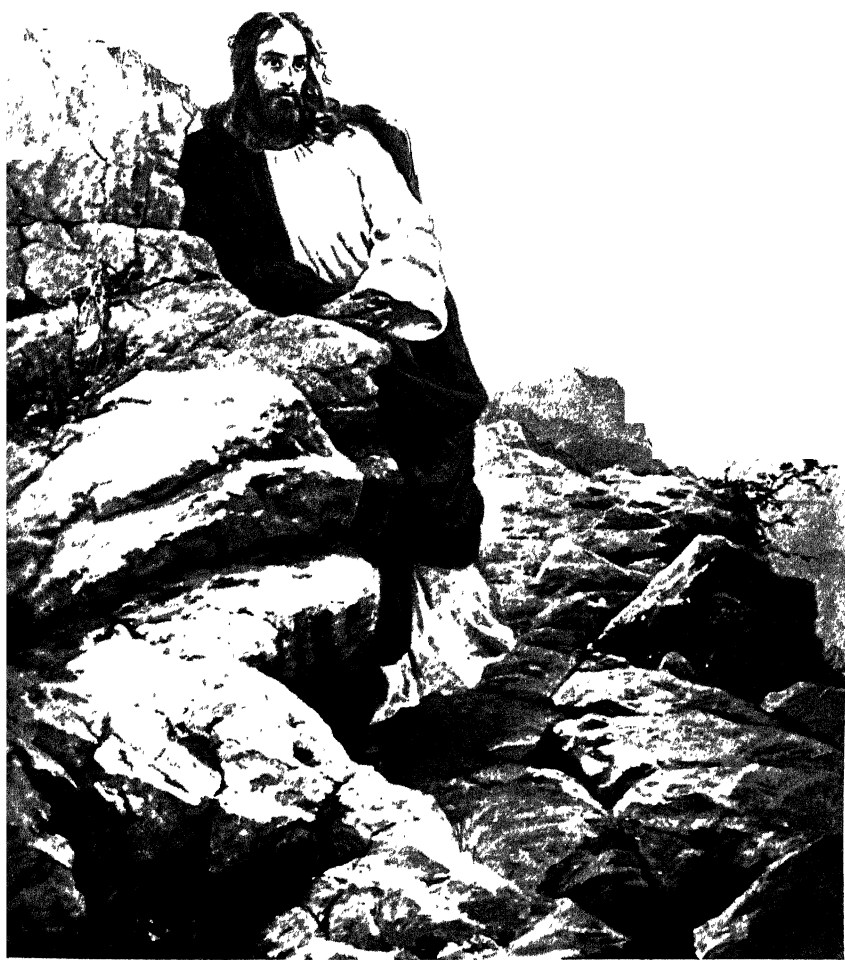
other interesting developments and extensions of the doctrine—to show, for example, what it would seem to indicate as to the future which lies before us; how it carries with it certain necessary corollaries as to the life after death, *i.e.*, between one incarnation and another; and so forth. But sufficient has been done to indicate—what it has been the main purpose of this article to show—namely, that the doctrine of Reincarnation is far from being a simple *ex cathedra* pronouncement, but is one which may be approached, step by step, by a process of ordinary reasoning from the known to the unknown.

Only one more word remains to be said. It will be remembered that, at the beginning of this article, in selecting to confine our attention solely to the cause of human inequalities, it was remarked that the purpose of them would reveal itself on the way. No one I think, can reflect upon the principle of Reincarnation—with its conception of an ordered growth in the spirit, whereby the inner nature of man passes from stage to stage in the unfolding of an ever fuller and richer life, without catching, from the conception, some glimpse of a great and inspiring philosophy of life. For, if there be open to humanity a process of growth so spacious that it defies and transcends the limits of the single earth-life, and includes in its scope all that is lowest and highest in mankind as we know it, who shall place a term to such a process? To what dazzling heights may not the climbing spirit ascend? What inner potentialities, as yet latent, may it not, in the illimitable future, unveil?

Into such questions I cannot now enter. I merely leave them as a suggestion, which may indicate to the intuition of the reader something of that majestic Purpose, which the hypothesis of Reincarnation, once we accept it, has the power to infuse into life.

E. A. WODEHOUSE.

THE CHRIST IN RUSSIAN ART



CHRIST IN THE WILDERNESS.
By Miassodolov.



CHRIST HEALING THE SICK

By A. Kisselev

In the Académie Impériale des Beaux-Arts, Petrograd

И. А. КИСЕЛЕВЪ. Иисусъ исцѣляетъ больныхъ.
А. А. КИСЕЛЕВЪ. Jésus guérit un malade.

Въ Императорской Академіи Художествъ.
Академіе Impériale des Beaux-Arts.
Petersbourg.



By Semiradsky

CHRIST AT THE HOUSE OF MARY AND MARTHA. In the Alexander III Museum, Petrograd.



By J R Wehle

IN THE CORNFIELD

In the Fretakoff Gallery, Moscow.

Systems of Meditation

VI. Early Monastic Prayer.

By W. LOFTUS HARE.

[Prayer as used by the Apostolic writers and early Christian Fathers seems to have conformed more to the Jewish type—in that it was largely petitionary—than to the example and teaching set by Christ. Mr. Hare has therefore in the present article taken up the thread of his exposition at a point at which Christian prayer resumes the character which was given to it by Jesus in his closing words: “Watch ye, therefore, and pray——” that is to say, in the Early Monastic systems. It will be observed also how largely, both in language and idea, ascetic prayer is like unto the contemplative systems expounded in Mr. Hare’s article on the practice of the Greeks.]

IN stating the principles of early monastic prayer, we do not need to bridge over the apparent hiatus betwixt the Patristic Christianity and that extreme form of asceticism found in the Egyptian deserts during the third, fourth and following centuries. The striking differences in the two periods are due in the main to altered conditions under which the Egyptian ascetics lived; and as those conditions contribute largely towards their concept of life and consequently their method of prayer, it will be necessary to say a few words on the origin and progress of monasticism.

I. HISTORICAL STATEMENT.

In the year 250 A.D. the cruel persecutions under Decius caused the Christians of Egypt to fly to the deserts and lonely places at some distance from the towns and villages. Doubtless they saw in these events the work of the Antichrist, and prepared themselves for the reward of Heaven by a life of self-denial and prayer. A solitary dwelling thus was called *monachos*, and his hut or cave a *monastheron*. When, for purposes of safety or communion, these monks chose to live in associated groups, the *cenobium* was thus established.

St. Anthony became a monk in 270 A.D. and after thirty-five years he emerged from his cave and founded a monastery with his disciples near the Red Sea. Egypt was soon colonised by monasteries on the pattern of Anthony’s; Mar Awgin settled near Suez, Arnoun and Evagrius in Nitria and Palestina. Visits from the Grecian Fathers to Anthony’s establishment led to further monasteries in Palestine under Hilarion and Epiphanius, in Pontus by Basil, in Armenia by Narses. In 325 Mar Awgin invaded Mesopotamia with the monastic idea, and founded the great monastery at Mount Izla near Nisibus, which, in its turn, sent out many offshoots for the Nestorian Church in that region.

In 340 Athanasius, having visited Egypt, was propagating monachism in Rome itself, and in 372 Martin at Tours and Ambrose at Milan founded cenobitic establishments. Ten years later Babylonia and Arabia were permeated by valiant monks, and early in the fifth century Wales and Ireland had come within the sphere of influence of this extraordinary movement. By 500 A.D. monachism was firmly rooted throughout the then civilised world. It is needless to remark that meditation and prayer were developed to a very high degree in these establishments, and I shall

have occasion to bring forward authentic documents which are so clear that little exposition will be needed. On behalf of Egyptian monachism I shall quote from *The Paradise* of Palladius, Bishop of Heliopolis, who composed his great history about 419 A.D. A copy of this book found its way to Mesopotamia, and was re-edited by one Arian-Isho for the Nestorian Church about 650. This redaction inspired Thomas Bishop of Marga to do, in 840 A.D., for Mesopotamian Christianity what Palladius had done for the Egyptian monks, and so we have from his pen the admirable *Historia Monastica*, from which I shall also quote.* Further information of an exhaustive character is also to be found in Cassian's *Institutes and Conferences*, 420 A.D.

In concluding this historic statement, it may be well to remark that the Christians were not the inventors of monachism or asceticism. Solitary yogis in India must have sat a thousand years before Anthony entered his cave; while the institution of the monastery was already 700 years old under the Buddhist order. The Neoplatonists of Alexandria and Europe were almost at the same time defending the ascetic life with great success against a luxurious civilisation, and the Stoical doctrine advanced principles which were perhaps carried to their logical extreme by the Christian monks alone.

II. GENERAL CHARACTER OF ASCETIC PRACTICE.

The monk's religion was an intensely personal affair; the salvation of his soul was a duty he owed to himself and his God; and silent meditation, contemplation and prayer were his chief instruments of attainment. The quotations which follow will reveal the extraordinary character of this early monastic movement, and will, I hope, demonstrate the intense sincerity and genuineness of the ascetic life. It is not necessary to give here any

personal views as to the ultimate utility of such practice—the monks will speak for themselves.

A summary of the *Paradise* is given in its second volume, called "Questions and Answers." A glance at the chapter headings provides an admirable indication both of the contents of the book and the characteristics of the ascetic life; we therefore print it here.

1. On fleeing from men, on the solitary life, and on dwelling in the cell continually.
2. On fasting and abstinence
3. On reading the Scriptures, night vigils, singing the psalms, and continual prayer.
4. On weeping for our sins
5. On self-denial
6. On patience.
7. On submission to God, and to our brethren.
8. On exceeding watchfulness in our thoughts, words and deeds.
9. On love and charity, and the receiving of strangers.
10. On humility.
11. On impurity.
12. On the acceptance of repentance.

Really the whole of these topics are involved with the practice of prayer, which is the instrument by which the monk sought to achieve what he called his "triumph." Arsenius is thus reported :

Flee, keep silence, and lead a life of silent contemplation, for these are the roots which prevent a man committing sin.

—(*Paradise*, Ch. I.)

Three monks who loved labours were trying different methods; one wished to make peace among men, another to heal the sick, and the third to dwell in the desert. The first and second failed in their endeavours, and so came to visit their solitary brother "Pour out water into basins," said he, "and look down to the bottom—what can you see?" "Nothing," said they. On looking again they saw their faces in the water. "So," said the solitary, "it is with men who dwell in the world; by reason of the disturbance caused by the affairs of the world, they cannot see their own sins. But he who dwells in peace and quietness in the desert is able to see God clearly."

—(*Paradise*, Ch. III.)

The Egyptian and Nestorian monks were dualists absolutely. They regarded themselves as the battle-ground of devils—day and night Satan and his emissaries were attacking the praying brother. Sleep was dangerous on that account, and a wandering mind was a vulnerable point

* Both are translated by Dr. E. A. Wallis Budge, of the British Museum.

in the ascetic's spiritual armour. The purpose of prayer was primarily to keep the devils away—devils who came in the guise of thoughts and desires. The warfare and the triumph may now be described in the words of Palladius himself.

III. QUESTIONS AND ANSWERS ON THE VISION OF THE MIND.

- 555 Q. In what manner ought a monk to dwell in silent contemplation in his cell ?
 A. He should have no remembrance of man whatsoever whilst he is dwelling in his cell
 556 Q. What kind of labour should the heart perform ?
 A. The perfect labour of monks is for a man to have his gaze directed towards God firmly and continually.
 557 Q. In what way should the mind persecute abominable thoughts ?
 A. The mind is unable to do this of itself ; nevertheless, whenever a thought of evil cometh against the soul, it is required of it immediately to flee from the performance thereof, and to take refuge in supplication to God, and that shall dissolve before the fire, for our God is a consuming fire

The psychology here is simple ; the *mind* is unable to prevent evil thoughts coming, but the soul should fly to God and thus fill the mind with thoughts of Him which will replace the evil thoughts. The continual attack by evil thoughts is well illustrated in the following question and answer :

- 558 Q. How did the fathers in Scete give answers to their enemies (the evil thoughts) ?
 A. . . . Not every man was able to stand firm, some wandering in the understanding. . . .

When a thought hath come against the soul, and the soul hath with great difficulty been able to drive it out, another thought maketh ready to come, and in this manner the soul is occupied the whole day, unable to occupy itself with the sight of God and to enjoy it continually.

This system of warfare does not seem to be a direct frontal attack on the enemy, but an escape to a higher sphere where he is unable to penetrate. A brother asks : " With what intent should the mind flee towards God ? " And the answer is given thus :

- 560 A. If the thought of impurity rush upon thee, seize thy mind and carry it to God immediately, and raise it upwards, with strenuousness, and delay not, for to delay is to be on the limit of being brought low.

A brother having doubts as to whether he might consider himself free from passion, and therefore at liberty to contend no longer against evil thoughts, asks if it is necessary that he should contend against *that* thought about his immunity ; he received the following answer, which reminds us of the Quietism of Molinos :

- 561 A. . . . For as it is with a man who has a spiritual father, who giveth to him his every desire . . . so it is also with him who hath committed his soul to God, for it is henceforth unnecessary for him in any way whatsoever to fall into care concerning his thoughts. But if it should happen that a thought hath entered, lift it up strenuously towards thy Father and say, " I myself know nothing, behold my Father knoweth." And whilst thou art raising up thy mind, the thought itself will leave it and take flight. . . . There is no method which is superior to this, for it belongeth to confidence (faith ?)

IV. VISIONS OF GOD.

It cannot be doubted for a moment that these monks were in many cases natural mystics, or capable of attaining to mystic consciousness by culture of meditation. Whether the ascetic practices, by depressing the brain consciousness, liberated the mind in other directions, it is difficult to say. According to the following colloquy, it would seem that some men were trained from childhood to contemplative practice, the exact details of which are lost to us ; while others were spontaneous mystics, who received accession of consciousness in the course of an ordinary pious life.

- 562 Once I went to Scete to visit an old man there, who had become aged in ascetic labours. And having saluted each other, we sat down in silence. . . . Then, whilst I was sitting down, my mind became occupied with a vision of God, and that old man continued to sit there. . . . And he said unto me, " Brother, whence hast thou the power to perform this work

of spiritual vision?" And I answered: "We have accustomed ourselves to learn this from our youth." And that old man said: "I have never received teaching of this kind from my fathers. But as thou seest me now, even so I have been all my days. A little work, and a little meditation, and a little singing of the psalms, and a little prayer; I have cleansed my thoughts according to my power, and I resist as far as I can the thoughts which rush in upon me. And in this manner there dawned upon me the spirit of visions, as I learned this faculty, and I knew not that any man possessed this gift." Then I answered him: "I have learned this from my youth up."

Some very direct questions and answers follow, and lead us to suppose that meditation and contemplation had at that early period in Christianity attained to the rank of a science.

565 Q And how can the mind see that which cannot be seen?

A. . . . When the mind hath been made perfect, then it will be able to see with ease and freedom.

Such an answer could scarcely have been given by a man without personal experience. He realises that man can see, know, and enjoy all—but only up to the limit of his perceptive faculties. As these are extended, the content of the visions extends also. He knows, too, that the faculties diminish again and cannot always remain at the ecstatic point which they sometimes reach through earnest meditation.

568 Q And is there no confusion in the mind respecting this?

570 Q. Can the mind be occupied with, and stay with the divine vision continually?

A. Not continually; but still when it is oppressed by evil thoughts it can fly to God, and it shall not be deprived of the divine vision.

If it be asked how the monks maintained such strenuous concentration on the subject matter of prayer, we are informed of several means adapted to insure that end. One of their methods of prayer was to sing the psalms in order to prevent mere lip repetition, and prevent wandering of the mind.

. . . . They took care to collect the mind from wandering, and to understand the meaning of the Psalms, and they took care never to let one word escape them without their knowing the

meaning thereof . . . spiritually . . . that is to say, they applied all the Psalms to their own lives and works, and to their passions, and to their spiritual life.

—(Paradise, Appendix, par 35.)

Many ascetics seem to display a strong suspicion of sleep, and in the Institutes and Conferences of John Cassian of Marseilles (420 A.D.), written as the result of a prolonged visit to the desert fathers, we have certain details as to the reason of this view and the means taken to fight against danger. I shall now quote a few passages from this voluminous work:

The reason why they are not allowed to go to sleep after the night's service. . . . First, lest our envious adversary, jealous of our purity against which he is always plotting, and ceaselessly hostile to us, should by some illusion in a dream pollute the purity which has been gained by the Psalms and Prayers of the night . . . if he find some time given to repose, defile us. Secondly, because even if no such dreaded illusion of the devil arises, even a fine sleep in the interval produces laziness. . . . Wherefore to the Canonical vigils there are added these private watchings, and they submit to them with great care, both in order that the purity which has been gained by Psalms and Prayers may not be lost, and also that a more intense carefulness to guard us diligently through the day may be secured beforehand by the meditation of the night.

—(Institutes Book II., Ch. XIII.)

V. CASSIAN'S CONFERENCES.

In a series of interesting conferences with various Abbots, Cassian discusses the problems of the religious life very carefully, and I now propose to quote a few such passages as relate to prayer and meditation. Moses, the Lybian, Abbot of a monastery in the Desert of Scete, says:

The first thing in all the arts and sciences is to have some goal, i.e., a mark for the mind and

this before him with an diligence and he will never succeed in arriving at the ultimate aim and the gain which he desires The end of our profession indeed is, as I have said, the Kingdom of God or the Kingdom of Heaven, but the *immediate aim* is purity of heart, without which no one can gain that end; fixing our gaze then steadily on this goal as if on a definite mark, let us direct our course as straight as possible, and if our thoughts wander somewhat from this, let us revert to our gaze upon it, and check them accurately as by a sure standard which will

always bring back our efforts to this one mark, and will show at once if our mind has wandered ever so little from the direction marked out for it

—(*Cassian's Conferences*, I, iv)

Everything should be done and sought after by us for the sake of a perfect and a clean heart, free from all disturbances. For this we must seek solitude, for this we know that we ought to submit to fastings, vigils, toils, bodily nakedness, reading and all other virtues that through them we may be enabled to prepare our heart and keep it unharmed by all evil passions. . . . Whatever can disturb that purity and peace of mind—even though it may seem useful—should be shunned as really hurtful, for by this rule we shall succeed in escaping harm from mistakes and vagaries and make straight for the desired end and reach it

—(*Cassian's Conferences*, I, vii)

These two declarations indicate the goal of life as viewed by the desert fathers and prepare us for more precise details; they show us what the main effort should be, "that the soul may ever cleave to God and to heavenly things."

On the inward frame of mind the Abbot says:

And when our gaze has wandered ever so little from Him let us turn the eyes of the soul back to Him and recall our mental gaze as in a perfectly straight direction. For everything depends upon the inward frame of mind and, when sins no longer reign in it, it follows that the Kingdom of God is founded in us. . . . But nothing else can be "within you" but knowledge or ignorance of truth.

—(*Cassian's Conferences*, I, xiii.)

There is question and answer on admitting and rejecting thoughts:

Germanus asks: "How is it then, even against our will, idle thoughts steal upon us so subtly and secretly that it is fearfully hard not merely to drive them away, but even to grasp and seize them? Can then a mind sometimes be found free from them, and never attacked by illusions of this kind?"

—(*Cassian's Conferences*, I, xvi.)

Moses answers. "It is impossible for the mind not to be approached by thoughts, but it is in the power of every earnest man either to admit them or to reject them. As then their rising up does not entirely depend on ourselves, so the rejection or admission of them lies in our power. . . . For this purpose frequent reading and continual meditation is employed that from thence an opportunity may be provided and earnest vigils and fasts and prayers. . . . for if these things are dropped the mind is sure to incline in a carnal direction and fall away."

—(*Ch. xvii.*)

In the Conference with Abbot Serenus "On the inconstancy of the mind," there is much that is excellent, but little detail of actual processes; it contains chapters "On the fickle character of our thoughts", "Of Perseverance as regards the care of thoughts", "On the roving tendency of the mind", and might be profitably compared with Yoga and Buddhist documents whose aim is similar, but whose style so different.

The first Conference with Abbot Isaac is on Prayer. I append some passages from Cassian's record of it.

The aim of every monk and the perfection of his heart tends to continual and unbroken perseverance in prayer, and strives to acquire an unmovable tranquility of mind and a perpetual purity.

—(*Ch. ii*)

And therefore in order that prayer may be offered up with that earnestness and purity with which it ought to be, we must by all means observe these rules. First, all anxiety about carnal things must be entirely got rid of; next we must leave no room for, not merely the care, but even the recollection of any business affairs, and must also lay aside all backbitings, vain and incessant chattering, and buffoonery; anger above all, and disturbing moroseness must be entirely destroyed, and the deadly taint of carnal lust and covetousness be torn up by the roots. . . . We should therefore prepare ourselves *before* prayer. . . . And therefore if we do not want anything to haunt us while we are praying, we should be careful before our prayer to exclude it from the shrine of our heart.

—(*Ch. iii.*)

For the nature of the soul is not inaptly compared to a very fine feather, which is borne aloft almost naturally to the heights of heaven by the lightness of its nature and the aid of the slightest breath. . . . So also our soul, if it is not weighted with faults that touch it, will be raised, as it were, by the natural blessing of its own purity and borne aloft to the heights by the light-breath of Spiritual meditation. . . . and, leaving things earthly, will be transported to those that are heavenly and invisible.

—(*Ch. iv.*)

In his conference with Cassian this ascetic authority speaks "of our supersubstantial bread" and follows with a discourse on The Lord's Prayer, which he describes as but preparatory to "a sublimer prayer" of interior silence.

This prayer (the Lord's Prayer) then, though it seems to contain all the fullness of perfection, yet lifts those to whom it belongs to that still higher

condition, and carries them on by a loftier stage to that ardent prayer which is known and tried but by very few, which transcends all human thoughts, and which is distinguished by no movement of the tongue, or utterance of words, but which the mind, enlightened by the infusion of heavenly light, describes in no human and confined language and mefitably utters to God such great things . . . not easily uttered or related.

—(Ch. xxv.)

In his second conference, in conformity with earlier statements, Abbot Isaac shows that the object of prayer is entirely spiritual and that by it the devotee obtains a foretaste of celestial life. He says .

This, then, ought to be the destination of the solitary, this should be all his aim, that it may be vouchsafed to him to possess even in the body an image of future bliss, and that he may begin even in this world to have a foretaste of that celestial life of glory. This, I say, is the end of all perfection, that the mind, purged from all carnal desires, may daily be lifted towards spiritual things, until the whole life and all the thoughts of the heart become one continuous prayer.

—(Ch. vii.)

Chapter viii. contains teaching on the training in perfection by which we can arrive at "a perpetual recollection of God." I do not remember having met with this formula in any literature of an earlier date. The passage also is reminiscent of Platonic contemplation of which I have written in an earlier issue of this magazine.

Of the method of continual prayer—Wherefore in accordance with that system . . . we must give you also the form of this spiritual contemplation on which you may always fix your gaze with the utmost steadiness . . . and manage by the practice of it and by meditation to climb to a still loftier height. . . . And so for keeping up continual recollection of God this pious formula is to be ever set before you : O God, make speed to save me : O Lord, make haste to help me !

—(Ch. viii.)

It will be noted that this is not merely an ejaculatory petition, uttered to God; but part of a *system of subjective training*.

VI. NESTORIAN THEORY OF THE ASCETIC LIFE.

Nestorian Monachism was the direct offshoot of the Egyptian system, and

there appears to be very little doubt that it was influenced also by the Neoplatonic philosophy which found its way into Persia after Justinian's decree which overthrew the School at Athens. I shall now state what our literary authority, Thomas, Bishop of Marga, tells us in his *Historia Monastica*.

The theory of the ascetic life, showing the place of prayer, is beautifully set forth in the life of Rabban Cyprian .

Now the labours and habits of life which are wrought by holy men and which have repentance as their aim, namely : fasting, watching, bowing of the whole body and head to the ground, and prayers themselves, are the primary matters and materials for the ascetic life ; and services of Psalms, self-denial, tears, contrition, readings of the scriptures, patience, seriousness, chastity, voluntary poverty, silence, meditation on divine matters, the despising of self, the fleeing away from men, the struggling, and the sitting apart quietly in the cell : these are all the various things which purify the understanding which loveth prudence.

—(*Historia Monastica*, VI.,)

Such a life was intended to lead to a "triumph" of the spirit over the flesh, and the genuineness of the victory was attested to by inner spiritual experiences called "Heavenly rest," "Sabbath peace," or "Mystical feast," being in fact that end written of in primitive Christianity as *Soterion*, i.e., Salvation.

And this Soul despiseth the hostile disposition and all the crafty duplicity of the devils which are its enemies, and by the Divine help in which it taketh refuge it cutteth to pieces their snares, and dissipateth their crafts and wiles, and becometh a mansion of Christ, and He, and His Father, and His Spirit come and make their dwelling with it. And it attaineth the heavenly rest and the Sabbath peace in that mystical feast which the tried fathers who have penetrated into the mysteries of the new world have celebrated in the secrecy of their pure minds by a bond of perfect unity which is joined to its object and which is superior to this world, and which can never be explained by created beings with a tongue of flesh, and which is filled on all sides with understanding which is superior to the learning of books, and the mind plungeth into the obscure and concealed domain of their dark hiding place and emergeth into the splendour of their enjoyments and forgetteth the world and everything which is in it. And it happeneth that twice and thrice a day the mind is absorbed there without perceiving it.

—(*Historia Monastica*, VI., 1)

VII. SOLITUDE AND SILENCE.

It will be noticed that the first necessities of successful prayer are solitude and silence.

The Canons which were laid down by Mar Abraham the Great, the head of the ascetics in all Persia, show that quietness is preserved by two causes, viz. : constant reading and prayer, or by the labour of the hands and meditation.

Absolute peace and quietness were necessary for a monk, for "once when Abba Arsenius went to visit the brethren in a certain place, the wind whistled through the reeds which grew there, and he said, 'What is this noise?' And they said, 'It is the reeds shaken by the wind.' And he said to them, 'Verily I say to you, if a man dwelling in solitude heareth only the chirp of a sparrow, his heart cannot find that solitude which it requirereth; how much less then can ye who have all this noise of these reeds?'"

Testimonials are given of the use of solitary meditation by Mar Elijah, Bishop of Mokan, Mar Narses, Abba Isarah, besides Pythagoras and Plato.

Now the blessed Narses so devoted himself to solitary meditation that he was never seen outside his habitation, and for many days according to the report which I heard handed down from one to another, he never went out even to his outer chamber, but the gain and sweetness from this art with which a man enricheth and enjoyeth himself is only known and made manifest to those who have tasted it, and who have been consumed by the vision of beauty which is produced from thence. "For quietness of the body," saith the blessed Abba Isarah, "begetteth peace of mind; for by the peace of mind, and the keeping watch upon the body which resulteth therefrom, and by prayer and reading, and by the other works of the ascetic life, the Soul acquirerth unity with Christ, and becometh with Him one spirit. Blessed is the man who endeth his life in such employments, for, being crowned with diadems of light, as it is said, he entereth into heaven."

This statement of the doctrine of the unification of the Soul and Christ is the Christian parallel to the Vedantic "Knowledge of the Self" that had been taught many centuries earlier, and that of the Neoplatonist *henosis* that was taught in Italy, Egypt and Athens. Two traditions about "Heathen philosophers" are worthy of

record chiefly on account of their helping to make clear the theory held by the Christian ascetics.

Pythagoras, the master of philosophers, from the experience which he had gained during a long interval of time, said, "Without the lying fallow of the body in restraint, and the silence of the tongue from speaking, philosophy can never be acquired." And he commanded all those who were being taught in his school to keep silence for five years, and the entrance to wisdom was taught by him in that school by hearing and sight only. . . .

And it is said concerning Plato that once, when he was occupied in trying to think out some speculation concerning created things, he travelled in his mind, and was brought low, and fell into great toil and affliction, but when he had plucked out his earthly desires, and had become aware of his contemplative power, and had been persuaded from within, saying, "Verily, I have attained unto some of it," he remained silent in joy three whole nights and days without any movement whatever. . . .

Plato's Epistle from which I quoted in my fourth article, gives some sort of support to the interesting tradition here preserved. I cannot refrain from citing also the naive comment of the Christian historian :

And if upon the heathen who are aliens, and who are remote from spiritual knowledge, God the Lord of all bestowed the wisdom which they sought after or by reason of their affliction, or as it were for the benefit of others by the labour of the deepest tranquillity and silence and absence from mankind, made them glad, how much more to the holy men who keep His commandments, and who train themselves according to His will by hunger and thirst, and suffering, and tears, and prayer day and night, will He give not only the wisdom of this world, which they have sought after, but the kingdom for which they suffer, and make them to enjoy the pledge of it here?

VIII. CONCENTRATION, INTUITION AND PEACE.

Special attention is given by our author to Mar Elijah, Bishop of Mokan, and "of the sublime kinds of prayer with which he enriched his soul." Prayer is concentration, and prevents wandering of the mind and vacillation of purpose.

Wherefore also the holy Rabban Mar Elijah, to whose noble deeds we bring back our simple narrative, aiming at the mark of the holy fathers, or rather having already entered into the experience of its efficacy, and felt through it all

the hidden treasures which are hidden in the Books of the Spirit, knew and understood that without it a man was not able to be perfect in the service of the ascetic life. And he yoked himself to it from the beginning of his going into the cell, and he joined to it bodily labours and the concentration of the mind. . . . And because these two fierce contentions resist the man who has yoked his mind to the concentration which is in prayer, that is to say, disturbed wandering of the mind, and vacillating perplexity, Elijah was armed mightily, for he listened to the blessed Evagrius, who said, "If thou hast overcome the wandering of the mind, the aim of all aims, thou art worthy of perfection."

—(*Historia Monastica*, V., ix.)

Concentration leads to intuition, and is to be preferred to mere repetition.

And because without the concentration of the mind divine intuition doth not give itself to the understanding so that the understanding may enter into the bosom of a divine intuition, and the ascetic cannot find the shadowless Galilee, he made his understanding prepared for seeing God.

And because it hath been said by the holy fathers "One word near is better than a thousand far off," he cared less about the quantity of the Psalms which he sang than for the doubling of the riches and concentration of the thoughts which were in his mind, and it was superfluous to him that others said the psalter of David twice in a day and night, while their minds were building up, and hiding, and judging, and condemning, and buying, and selling.

Such were the advantages which this most praiseworthy man learned for himself, who, although he was little cultivated in the Scriptures and only knew the psalms, and responses, and the ordinary lessons for the day, yet included all the commandments in one act, viz., voluntary renunciation of everything, and the fixing of the mind against all disturbing thoughts. And when, by means of great wrestling after many years, he was freed from this defect of wandering in prayer, he cleansed and purified his heart, and from this time and onward he forsook the first step of the ascetic life, and he changed his manner of life to the singing of psalms, without ceasing, being silent neither day nor night.

—(*Historia Monastica*, V., ix.)

Peace comes with triumph.

And as that holy soul was engaged in all the spiritual and external service of the Spirit, and was dwelling in that aged and ascetic body, that strife which existed between the spirit and the flesh, and the flesh and the spirit, ceased, and his two natures (*his*, manhoods) were swallowed up

in the desire for the happiness of the life which is to come. And in proportion as the body languished, and his labour became less, his soul was lifted up to heaven on the wings of the spirit, as the holy Abba Isaiah wrote, saying, "The soul that hath walked worthily by the might of Christ, and hath departed from this world, delighteth itself in these countries whither pinions incapable of sufferings have borne it."

—(*Historia Monastica*, V., ix.)

IX. SPIRITUAL CONTEMPLATION.

The theory of Contemplation, or of seeing the Divine "face to face," is set forth in a chapter dealing with the history of Mar Narses, Bishop of Shanna, who had obtained that blessed faculty. It appears to be the Platonic doctrine of *gnosis* beautifully adapted to Christian traditions; the following is the reference:

Of the spiritual contemplation and of the intellectual pleasure in the three kinds of spiritual meditations.

Certain of the fathers have written in their books that there existeth in the heart a glorious intellectual mirror which the Creator of natures formed from all the visible and spiritual natures which are in creation for the great honour of His image, and as a means for discovering His invisibility, and he made it a tie, and a bond, and a completion of all natures. Now the fathers call it the "beauty of our person," and by Saint Paul it is called the "house of love," and by the doctors the "house of peace," and by the wise the "house of goodness," and by others the "house of joy," in which dwelleth the spirit of adoption which we have received from holy baptism, and upon it shineth the light of grace.

And whosoever hath cleansed this mirror of beautiful things from the impurity of the passions and from sin, and hath renewed it and established it in the original condition of the nature of its creation, can see by the light of its glorious rays all spiritual things which belong to natures and to things of creation which are afar off and which are near. And he is able by the secret power of the Holy Spirit to look into them closely as if they were all arranged in order, without any covering whatever, before his eyes. And when the working of God dawneth upon the souls of holy men, there dwelleth and abideth upon it this gift of the Holy Spirit, and He bestoweth this gift upon the good, and maketh them to possess life and happiness for ever.

—(*Historia Monastica*, V., xv.)

WILLIAM LOFTUS HARE.

(The next article will deal with Mediæval Contemplative and Quietist Prayer.)

The Rationale of the Order of the Star in the East

IX.

By THE GENERAL SECRETARY OF THE ORDER.

[The purpose of this series of articles is to present, as clearly and consecutively as possible, the steps in thought which have led many members of the Order of the Star in the East to an intellectual conviction that the time is near at hand for the appearance of some great Spiritual Teacher in the world.]

The last article singled out one great sign of the times, in the shape of that assertion of a Larger Life which is apparent in so many spheres to-day,—in religion, philosophy, science, medicine, education, art, etc.—and to which the name of “The New Vitalism” was given. The present article goes on to deal with another great feature of the present age, viz., the universal movement towards Organisation. What that movement is, and where and how it is at work, will be shown in this and the next paper.]

IF the New Vitalism represented a tendency visibly at work in many different departments of human thought and activity, the second great sign of our times, to which we now come, may be taken as a tendency equally general in its sphere of operation and equally indicative of an impending new order.

The tendency to which I refer is concerned with the groupings of men, and seems to be asserting itself quite independently of the special nature of such groupings and the special causes which have brought them into being.

Whether it be the collective units into which humanity naturally falls—*e.g.*, Religions, races and classes of society—or the units which are the outcome of special activities, or which have been consciously constructed in order to further special aims—*e.g.*, movements and causes of all kinds, schools of thoughts, parties, organizations, etc.—the same significant process may be detected at work to-day; and it is to the consideration of this process that the present paper, and the one which follows, will be devoted.

The process in question is twofold, and at first sight the two sides of it appear to be mutually contradictory. For on the one hand, we have what appears to be a definitely *insulating* process, tending to mark off and, as it were, individualise the separate unit and to throw its distinctive place and function into high relief, while on the other hand, we have a conspicuously *unifying* process, tending to gather all such separate units into ever wider groups or collectivities, and to abolish many of the barriers which have hitherto been considered both final and necessary.

Closer thought will, however, reveal both of these movements to be merely two aspects of a larger process, which may be defined as one of *organization*,—using this word in its literal sense of the construction of *organisms*. For it is obvious that every organic body exemplifies precisely the two processes to which reference has been made.

We have, in the first place, in any such body, a number of separate organs, each fulfilling its appointed function; in the second place, we have the co-ordination of these to subserve a single living whole. And the more perfect the organism

the more conspicuous and definite will each side of the process become. The limbs and organs will, in each case, attain a higher point of specialisation, and the functions of each will be more clearly differentiated; at the same time the subordination of all these to the one corporate life will tend to become ever more complete.

The perfect organism will thus be a single synthetic life, working freely through a complex mechanism of highly specialised parts. And this holds good, whether we are dealing with a simple physical organism, such as the human body, or with those greater and far more complex organisms, on the plane of feeling and of thought, which result from the grouping of human beings together for some kind of common life. In both cases, as the unit in question becomes more highly organised (*i.e.*, more truly organic) we shall find that not only does it tend to define and specialise its component parts, together with their respective functions, but to weld all these more successfully into a common whole.

When, therefore, we observe in many different departments of life, and on many different scales, the two processes of specialisation and of synthesis at work side by side, we may conclude that we are witnessing a definite movement towards Organization in our world. The philosophic eye will not make the mistake, which is not infrequently made, of regarding either of these processes apart from, or out of relation to, the other; it will look upon them as mutually complementary, and it will see in their apparent contradiction only the twofold operation of one and the same force.

With such an eye, therefore, let us contemplate for a few moments that great process of Organization which I have selected as the second of the outstanding features of our time.

I. *Religion*.—There are few more difficult subjects of study than the present religious movement in the world. This is due partly to the difficulty of embracing in

one survey so enormous an area; partly to the vast complex of associated elements which enter not merely into any of the great Religions as a whole, but into the various local and other divisions within any such Religion, and so make it by no means easy to disentangle essentials; but most of all, perhaps, to the fact that a process of rapid stir and movement, such as we are witnessing at present through the length and breadth of human life, becomes the more difficult of classification and analysis, the deeper the region of human consciousness into which it strikes.

That the present time is one of universal spiritual unrest goes without saying. The question is, in what definite ways (if any) that unrest is working. Are there any indications as to the manner in which the general religious world of our times is being reshaped?

To the writer it would appear that the religious movement of the past few decades has been marked by two outstanding tendencies.

The first has been a striking revival of individuality in each of the greater Faiths; due primarily to that notable reawakening of the East which is having so far-reaching an effect upon the thought-world of our time. With the growing political consciousness of Asia has come a growing sense of spiritual individuality. Faiths like Hinduism and Buddhism, which a few years ago were either apathetic or self-contained, have not merely become revitalised, but have begun to proselytise on their own account. The Ramakrishna Mission and the Arya Samaj carry on an active propaganda in America; nearly every capital city has now its Buddhist Society. Nor has Mohammedanism been inactive. The voice of the Sufi prophet is to be heard in the West, and an important offshoot of Islam, Bahaism, numbers many thousands of converts among occidental peoples.

As though to meet half-way these self-initiated activities on the part of Eastern Faiths, there has been a striking awakening of interest, on the Western side also, in the religious philosophies of the older world. The study of Comparative

Religion has done much to prompt this ; Theosophy and kindred movements have done, and are doing, a great deal. But more than anything else it may perhaps be traced to that remarkable Pantheistic revival in the West, which was noted in our last chapter as one of the main currents in the spiritual life of our time. The New Pantheism turns naturally to the East for its formulation, and finds in the highly developed philosophical systems of the Orient its most appropriate and illuminating expression.

The result of all this has been that the representative Eastern faiths, encouraged by Western esteem, have developed a new confidence in themselves and a new consciousness of their mission. The Christian propagandist in the East has to-day to deal with a new problem. Instead of that universal acceptance of the axiom of Western superiority in all things connected with civilisation, which was at one time so great a help to him in his work, he meets to-day a growing reaction on the part of the East towards its own inherited spiritual traditions. He is faced by the Hindu who is proud to be a Hindu, and the Buddhist who is proud of his Buddhism.

To this renaissance of indigenous sentiment several factors have contributed.

The sudden rise of Japan to political greatness may be said to have kindled a new self-reliance throughout Asia ; the national revival in India has carried the process a stage further. The revival of spiritual self-consciousness, to which we have referred, is to-day being reinforced by every kind of racial sentiment and political aspiration. The very forces, moreover, which the West has poured into the East, have had an effect quite contrary to that which was at one time anticipated. Instead of subduing all things to the Western idea, they have done far more to revitalise all that is typically Eastern. And they have done more than this ; for they have not merely revitalised, they have purged. In sheer self-defence, and in order to justify its own awakening faith in its destiny, the East is being constrained to put its spiritual house in order. The criticism which was expected to be

destructive and which at one time certainly looked like being so, is becoming regenerative ; and one of the most remarkable phenomena, at the present time, in India, for example, is to be seen in the vigorous process of reform from within which has been stimulated directly by Western influences. India is to-day alive with movements aiming at the purgation of the ancient Faiths of the country from abuses which are felt to be inconsistent with a reawakening spiritual self-respect. Yet, in the very process of self-criticism the integrity of the Faiths concerned is being the more strenuously asserted. The house is being swept and garnished, but the right of the owner to his ancestral domain is not merely the implicit assumption, but the guiding inspiration, of the task.

In Christendom a similar movement is hardly less evident. It would not be too much to say that what is considered, by large numbers of Christians, as the menace of the Eastern revival has had certain very definite effects. It has forced earnest Christian minds to take stock of the position. Elements of weakness have been thrown into relief. Disunions,—such as that, for example, which came to a head in the recent Kikuyu controversy—are coming to be seen to be both undignified and perilous in a proselytising Faith. Absurdities and anomalies are receiving closer attention. More and more the concerted thought of the Churches is coming to centre on essentials. The necessity is being recognised of reshaping the presentation of Christian doctrine so that it may become not merely a Religion *in vacuo*, but a working philosophy of modern life. And with this has come a growing sense, clearly perceptible to the student, of the individuality of the Faith as a whole. There is far more thought of Christianity, as Christianity, to-day than there was a few years ago. The Christian world, like the Hindu world or the Buddhist world, is gathering itself together, and is developing a spirit which is learning to look beyond the narrow divisions of sects and churches to a larger Christian unity, armed, both for offence

and defence, against the peril of the challenge from without.

As a result of all this we have the spectacle to-day of the marshalling of the world into a number of clearly defined religious Units, each with its many millions of adherents, and each fired by a growing consciousness of its own corporate individuality and of its place in the spiritual scheme of things. And the casual observer might well anticipate an epoch of organized religious rivalry, on a scale hitherto unprecedented in history, were it not for another phenomenon, equally characteristic of the age, which seems to be in direct negation of the movement which we have just described, and to be pointing in quite a different direction.

The phenomenon in question constitutes the second of the two great tendencies which, as the writer has already remarked, seemed to him to be specially significant of the way in which the spiritual life of humanity is being remoulded. It is to be found in the growing recognition of a higher spiritual unity outside and above the limitations of organized Churches and Faiths.

So general is this feeling becoming in our day that it might be taken, without undue exaggeration, as a test symptom of modern culture. It is becoming more and more difficult for the man or woman of open sympathies and liberal education to resist some concession to this more catholic spirit. The narrow exclusiveness of the older complacency which, in the West, divided the whole of mankind into the two categorical divisions of Christians and heathens, is rapidly disappearing before that larger Humanism, which regards mankind as a spiritual whole; and the doctrine of what may be called a spiritual monopoly, and of the dualism of "elect" and "non-elect," is being relegated more and more to the professional religionists and to those organizations who still conceive the assumption to be a necessary basis for their special activities.

Outside this rapidly dwindling sphere, however, the thought of our time is be-

coming very notably more liberal. More and more definitely the educated common-sense of the age is finding itself compelled to admit certain propositions which were alluded to, and considered at some length, in the earlier papers of the present series of articles—the propositions, namely.

- (1) That the idea of an exclusive dispensation, introduced into the world at a particular date, can hardly be reconciled with our conception of the Divine Justice, in relation to all those countless millions of humanity who either lived and died before that date or who, though living subsequently to it, have yet been placed by circumstances outside the reach of the dispensation in question;
- (2) That Religions, like Civilisations, come and go and are all part of a great historical process, and subject to the laws of that process—consequently, that no Religion, considered as a *form* of truth, can hope for immortality;
- (3) That the very fact of differentiation in the world would seem to demand a corresponding differentiation in the expression of spiritual verities, if these are to be made practical and serviceable for life;
- (4) Furthermore that, over and above these static divisions of mankind (*i. e.*, geographical, racial, etc.) there is that constant dynamic process of change which, arising out of the law of evolution itself, is ever throwing up new problems, reorganizing and redistributing society, and opening out new vistas of human knowledge,—thus creating from age to age a continual demand for the readaptation and reinterpretation of spiritual truth;
- (5) Finally, that both God and the Spiritual Life are of necessity infinitely greater than any special formulation of them; and that to exalt any such formulation unduly is, therefore, to do so at the expense, not merely of our philosophic conceptions, but of our deepest intuitions, of the Divine.

These propositions are becoming more and more self-evident in our times, and with the growing recognition of them there is already visible a changing attitude towards the world's Religions; an attitude at the same time more tolerant and more philosophical. The cultured mind of to-day is more willing, on the one hand, to accept the world, with all its differentiations, as it is, and, seeing these as a necessity in Nature, to widen its philosophy to include them. On the other hand, it is learning to perceive, beneath all these manifold surface variations, a deeper spiritual unity. Face to face with God and the ultimate things of life, Humanity, it is being recognised, becomes spiritually one. Between the great living human soul, encompassed by its common destiny, and the Divine, Which is the heart of all, there can be no artificial barriers. The spiritual life of mankind—not merely as its link with the Divine Life, but as the brotherly link which knits together the whole fabric of humanity, is coming to be seen as logically and necessarily one.

In this direction the higher spiritual thought of our age is assuredly moving; and it has been helped by many agencies in the general life of the time. Men know vastly more about each other than they did, and they know vastly more about Nature. Further knowledge of mankind has revealed the underlying kinship between races and civilisations which were formerly regarded as completely alien to one another, and modern research has extended this kinship into the realm of Religions also, while wider knowledge of Nature has helped to reveal new canons of proportion and to throw our world and its affairs into a juster perspective. Anything like a crudely geocentric way of thinking is becoming more and more impossible to the intelligent man; and, as his universe widens, so do the casual differences, which divide the life of this little planet into compartments, tend to dwindle into a significance proportionate to that littleness, and to melt in the life of those vaster relations which a widening knowledge has laid bare.

Such, to the writer's mind, are the two great representative tendencies in the world of religion to-day,—the one separative and making for division and definition, the other synthetic and making for unification. And as such, they might appear, at first sight, contradictory, and to be working in opposite directions, or to be entirely unrelated to each other.

But another interpretation of the case may, in the writer's opinion, be suggested. It seems to him that, if we try to look at things largely enough, we may detect in this dual movement only two aspects of a yet greater movement.

He would maintain, in other words, that we have in the religious world of our day, only the signs of precisely such a movement of Organization as was defined, in abstract terms, at the beginning of this paper.

He believes that the outcome of the two-fold process, which is at work to-day in the sphere of the Religions, is destined to be nothing less than some kind of *organic spiritual life* for the world; a life in which each of the great Religions will be a living organ, each fulfilling in freedom its own appointed function and making its own special contribution to the health and vigour of the whole; yet in which all will be seen but the expressions of something greater than all, namely, the one and indivisible Spiritual Life of Humanity.

Towards such a Spiritual Federalism the religious movement of the age seems to be working; and in the light of that end both the great processes described above may be seen as necessary.

It is necessary that the various great Faiths of the world should awaken into a stronger sense of their own individuality, that they should come into consciousness of their own special office and mission, and that they should become aware of the beauty and the inspiration of the Soul which is truly their own; for only thus can they develop into healthy and efficient organs of that larger corporate life.

It is necessary, on the other hand, that there should be growing up a wider sense of unity and inter-relation; for only thus can the separate organs be welded into the greater Organism; only thus can the

common Soul come into being, which is to inform and animate the whole.

To no less a vision of the future does the eye of the writer look forward as it contemplates the religious movement of our age. And with the many others who are beginning to treasure this vision to-day he feels that in this solution alone will lie that elimination of all that is unessential and that affirmation of all that is essential which the spiritual need of the age demands. There will be, he believes, a Religious Unity; but, when it comes, it will come without the sacrifice of all those elements of tradition and loved association which make the separate Faith so dear to the heart of its votaries. There will be realised each kindling aspiration, which is stirring to-day in many an ancient Faith, firing it to new effort and heartening it for self-purgation and reform; but this realisation will yet make possible the assertion of that grander Unity, which all that is deepest in the spiritual nature of man imperatively demands.

II. *International Relations.*—If the two-fold movement towards Organization is apparent in the modern world of Religion, it is perhaps even more clearly visible in the secular realm of World-Politics.

Two outstanding tendencies are at once evident here. The one is towards a sharper definition of the individual race, or nation, as a self-contained entity; the other is in the direction of a closer drawing together of such nations into some kind of communal relationship.

It may be said, of the first of these, that, so compelling has the principle, which it embodies, come to reveal itself, that it is rapidly assuming the character of the fundamental diplomatic axiom of our time. The dynastic or purely political diplomacy of an earlier period is, in these times, being superseded by an international statesmanship which is coming to take as its first principle the essential integrity of race. The lesson has been enforced by bitter experience. It has

been found that no diplomatic settlement which disregards the factor of nationality is worth the paper it is written upon. Neglect this factor, and, sooner or later, trouble will inevitably arise. For, beneath the surface of any such artificial arrangement, the seeds of a discontent—too powerful for suppression because it draws its vitality from Nature—will be lurking, and in the fullness of time will ripen into disruption.

The famous compact, which handed back to Austria a portion of an Italy fresh from the stir and triumph of a great national revival, was a typical case of the older diplomacy; and its fruits are visible to-day in that imperative sentiment which has drawn the Italian nation out of the Triple Alliance on to the side of the Allies. A similar instance is to be found in the arrangements imposed by the great Powers of Europe upon the Balkan States after the recent war; while an even more striking case has been the German occupation of Alsace and Lorraine. In all these cases (and they are typical of many others) it has been found, only too clearly, that to defy the sentiment of nationality is to leave a hidden cancer of hatred and unrest. It was no superficial emotion which made Italy the inevitable enemy of Austria, in spite of the elaborate political devices of the Triple Alliance. The fact that the Balkan trouble is just as living and as unsettled as it was at the beginning of the war 1912, is something more than a matter of merely political ambitions. And it is something deeper than a simple sense of subjection which has prevented the two lost provinces of France from settling down, in the course of four decades, into corporate parts of the German Empire.

In each case it has been the inner sense of nationality—the sense of the race as an undivided and living Entity—which has been the obstacle in the way. That intangible thing—as it was once considered to be by professional diplomacy—the Soul of a Nation, has proved itself stronger than all the outer settlements which statesmanship or military power could devise; and we are witnessing to-day the

curious spectacle of the emergence of a diplomacy which, although it may not confess the fact to itself, is, indirectly, almost spiritual in character. For it sets out with the acceptance of the reality, and the invincible power, of that transcendental unity of life which makes a nation vitally one, and affirms its integrity against every interference from without.

It is now very generally agreed that the only really stable disposition of Europe, in the time to come, will be one which takes as its starting point the fundamental principle of nationality. Every other arrangement that has been tried has been proved to be unworkable. The time is coming when without doubt we shall see a Europe rearranged throughout on the principle that every race is a living whole and, as such, has not merely the right, but the duty, of working out its destiny in the light of its own national genius, and of embodying, in some definite political organisation, that area of human life which natural distinctions of race have marked out as its own. The self-contained nation, organised as a self-contained polity—this is the goal towards which the Western world is inevitably moving.

As in many another instance, a tendency, which Nature had already set in motion, is being defined and hastened on by the present great War. Not only is the defence of small nationalities one of the specific ideals which have been avowed by our own country, at least, as the reason for its entrance into the war; but wherever there is talk to-day of that ultimate settlement, which is to follow upon the conclusion of hostilities, there is hardly any far-seeing mind which does not recognise that only through a frank acceptance of the principle of national integrity will any such settlement acquire the character of finality.

The tendency might be illustrated indefinitely. To be brief, let us only refer to one other striking instance of it—this time, outside Europe—in which Britain herself is nearly concerned.

I allude to the case of India. The real problem in India—however much an

essentially modern and materialistic bureaucracy may, as such, affect to ignore it—is to be found in precisely the same uprising of the corporate Soul of a nation, which, in the Western world, is so profoundly disturbing the Chancelleries of Europe.

The fact of the matter is, that as India awakens, she is coming into consciousness of her own Indian Soul. Slowly the sense of a new national individuality is dawning, and with it has come the ever-growing demand for some wider political arrangement, which shall give to this sense its appropriate outer expression.

It is this special demand which constitutes what is ordinarily known as the Indian problem. But the problem is really far deeper than this. For it includes what may be described as a general reassertion of the Eastern genius against the whole spirit of Western civilisation. In education, in religion, in all that concerns the inner soul of national life, the claim is being made ever more insistently that India shall be allowed to be herself, and to build up the fabric of her future out of the rich store of her own inner resources.

This is the true Indian problem, and it is only part of the general movement of our age. India is merely one with all those other human collectivities in which a corporate soul is stirring into new life to-day; and if there be anything in this universal tendency, it would be safe to predict of India also, as European statesmanship is already seeing to be inevitable in its own sphere, that the only settlement, which will finally solve her problem, will be one which will base on the accepted principle of National Individuality the whole ordering of her political, social, and spiritual life.

I have made special reference to the more spiritual side of the movement in the case of India. But we should be blind to the general movement of our age, if we did not recognise how notably this idea of a Nation, as the repository of a definite fund of indigenous spiritual life, is becoming part of the thought of our time. More and more the conception is

dawning of every nation as possessing a special contribution which it has to make to the general culture of the world. The present War has helped to breed—over and above the various alliances that have been made for military purposes—the idea of higher Spiritual Alliances, upon the altar of which each of the allied races shall offer up the finest fruits of its own peculiar genius. We talk naturally in such terms to-day. The vast Drama which is being played out has, in a very real sense, converted nations into individuals, and has thereby made each more keenly alive to the qualities and the promise of that national Soul or Character, in its neighbours, which is the generalised expression of their respective individualities.

Nor are other signs wanting of the same emergence of national individualities. They are evident in the world of Literatures and the Arts.

The modern Irish Revival in poetry and drama; the growing consciousness of cultural individuality in Wales; the rapid recognition, in literature and in music, of the profound artistic and spiritual significance of Russia; the revival of the folk-element in the music of the various countries, all these things are tokens of the same movement.

Nor is the work being accomplished entirely from within the nations concerned. The present day has, amongst other phenomena, witnessed the rise of a special class of writer, whose business it is to interpret the genius of other lands for the instruction of his own people. India has found such interpreters in Max Muller, in Annie Besant, and Sister Nivedita. Lafcadio Hearn became, for English readers, the prophet of Japan; Stephen Graham is to-day performing the same task for Russia; while, in the course of many wanderings, Pierre Loti has illuminated with his own intuitive artistry the

genius of many a fragrant and romantic land.

What has been the result? It has been shown, I think, in an awakening interest in, and appreciation of, that marvellous variety which gives colour to the manifold life of mankind. The nations are beginning to respect each other's differences, and the sense is dawning of a world made richer by the fact that these differences exist. It is being perceived that a people is only fulfilling its destiny, when it develops to the utmost the inherent characteristics which are its own peculiar dower. A new Philosophy of Nationality is being born, which must go far to shape the future history of mankind.

Taking this together with the movement towards self-individualisation in the nations themselves, we may confidently mark off, as one of the most notable tendencies of our age, the sharper definition of the national unit as an element in human life. Both spiritually (in the largest sense of the word) and politically the nations of the world are coming into fuller realisation of their own separate identities. There is visible a general breaking-up along the lines of natural cleavage. And, if one may venture any kind of prediction as to the future of international relationships, it will be hardly too bold to assume that one element, at least, in those relationships will be the assertion—to a point, perhaps, hitherto undreamt of—of the self-contained integrity of the individual race.

I have said "one element" advisedly. For we have now to turn to a tendency, no less evident, which is apparently moving in quite another direction. I allude to the working of those many influences which are drawing the nations, at the present time, into an ever closer communion and interrelation.

To a brief consideration of these we shall pass next time.

E. A. WODEHOUSE.

(To be continued.)

Notes and Comments

[The pages under this heading are reserved for matters of interest to members of the Order of the Star in the East]

THE CHILIAN SECTION OF THE ORDER.

In the course of a long and interesting Report from Chile, Senor Don F. de la Parra, Nat. Rep., mentions that the Chilian Section has now 150 members, of whom about one-third are Theosophists, "the rest belonging to diverse religious creeds, Protestant Evangelists predominating." Care is taken, in recruiting members, to see that "quantity does not spoil quality"; consequently an endeavour is made to "avoid as far as possible the recruiting of any such members as may not show a sincere conviction and a real interest in the Order."

The Chilian Section has held two General Meetings. At the second, on Dec. 28th, 1914, the attention of members was directed especially to the great problems of the War. Since sheer distance, to mention nothing else, prevented all effective help in the physical world, it was agreed to help, as far as might be possible, in other ways.

One way of doing this was for every member to take the following thought and meditate upon it at twelve o'clock daily

May reason, benignity and justice guide the peoples and the governments, so that progress and civilisation may not be interrupted, and peace and concord dignify the human race.

The second point agreed upon in the course of the Meeting was :

To endeavour to maintain ourselves calm and impartial in the face of the present conflict and always to treat the subject from the point of view of the great reforms that are to be brought about in the world, in which, although it be true that man intervenes, his actions are in reality guided by just and immutable laws.

The third resolution was .

To avail ourselves of every possible means whereby to diffuse the news of the approaching advent of an Instructor of Humanity, now that all the world is suffering ; taking the War as the most pathetic example to show that the empty system of an "armed peace" has broken down and that Humanity has had to reap the fruit of the seed that has been sown through so many centuries,—hatred, vanity, mistrust and ambition

The fourth and last point agreed upon was :

To await quietly the development of events, all keeping in close contact in order to have at all times a thorough knowledge of the course of events. For the time is near at hand when what we proclaim shall begin to interest even the most sceptical.

The good wishes of all members will go out to these distant friends, who are feeling and meeting in their own way the problems which touch so many of their brothers, in other lands, more presently and nearly.

E. A. W.

A REPORT FROM INDIA.

I have received the following letter from Dr. Rocke, Organising Secretary for South India, which should especially interest those of our members who have visited Adyar —

July 9th, 1915.

“Dear Mr. WODEHOUSE,—

“I enclose photos. of a house which you will recognise as Brodie Castle, standing exactly opposite to the Theosophical Society's Headquarters on the other bank of the River Adyar. With the approval of our Protector we took possession of this place and its twenty-one or so acres of compound and long river front, on July 1st, as the Headquarters of the Order, and on the 11th inst. the Star Office and work will be installed there. The special feature of the house is its large central room, running out into the river, with wide verandahs on front and sides, and views of ocean, river, bridge and the Theosophical Society's Headquarters, and palm groves. Thus does Mr. Leadbeater's forecast already begin to come to pass, when he said that in the future both banks of the river will belong to the Work.

“I believe it is well that the Order should not be on the Society's grounds, both for its own sake as well as for that of the Society. The two should stand to the public as entirely separate organisations and, as such, should preferably have separate premises and places of meeting so that outsiders should not—as is often now the case—suppose that alliance with the one signifies acceptance of the other.

“As before in our work, so now it is our Treasurer, Miss Bell, whose privilege it is to make this possible. She hopes to be able to buy the place later on, but at present it is hers only on a two years' lease, at £200 a year rental, including rates and taxes, or £240 if electric light be installed. But from this date onwards the Order in India must be entirely self-supporting, as our Treasurer will be able to do no more, and we must look to others

to help financially with the daily work as well as with the many schemes still awaiting materialisation. Of these last, perhaps the most important will be at Christmas time, when the Annual Convention of the Theosophical Society is to be held at Bombay amidst many other National Congresses, both political and social. We should like to have a tent for the Order and another for the Servants of the Star in the midst of all that is going on, and so seize a unique opportunity for propaganda amongst the thousands of the most important men in India who will be gathered there from all parts of the country. But to accomplish this we shall require help with money, both for the distribution of free leaflets and towards the rental of a tent or booth in a prominent spot.

“Our membership figures of the Order, to the end of the half-year, show an increase of about 1,300 since October, and stand now as follows:—Order of the Star in the East, 3,374; Servants of the Star, 595; Subscribers to the *Herald*, 515. Many of the Servants of the Star are also members of the Order. The figures given refer to all India.

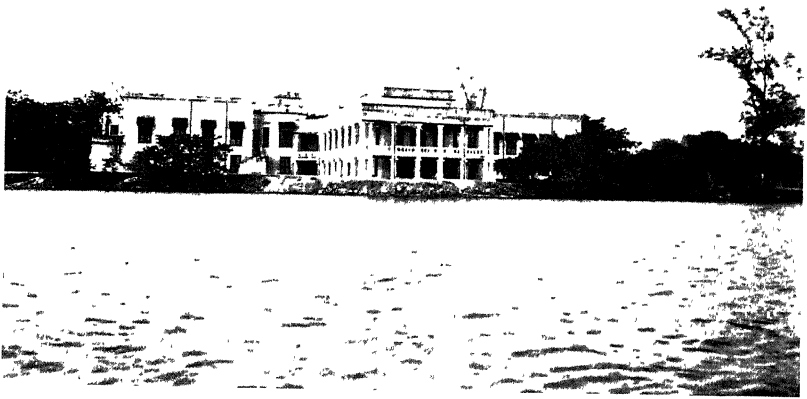
“The two months' lecturing tour of Mr. C. Jinarajadasa in the early part of the year which, though primarily for the Theosophical Society, naturally included lectures on the message of the Order, has played a large part in vivifying the work and increasing both interest and membership. We are told that his largest audiences are drawn when the subject is that of the coming World-Teacher. Mr. Wedgwood of London, and Mr. Mazel of Java, also included lectures on the Order, during their short tours last cool season, while a secretary in the North writes of a lecture by Mr. Gurtu (Gen. Sec. of T. S.) that ‘the audience came to scoff, but remained to pray.’

Faithfully,

M. ROCKE,

Organising Secretary,

Adyar.



BRODIE CASTLE
The new Star Headquarters at Adyar, Madras, India



A distant view of Brodie Castle from the drawing-room verandah of the Theosophical Society's Headquarters at Adyar. The river is about half a mile broad here, and the two arms of it are divided by an island. The river flows into the sea about half a mile to the right of this photograph.



HILARION HOUSE AND THE "WILDERNESS"

A glimpse of the Headquarters of the Order of the Star, New Zealand Section, at Dunedin, N. Z.

ORDER NEWS FROM NEW ZEALAND.

The following Report from Miss C. W. Christie, the Travelling Organising Secretary of the Order in New Zealand, gives a glimpse of Star work at the other end of the world. Miss Christie writes as follows:—

“May 22nd, 1915.

“I began my Auckland Campaign this year with the work of the Summer Session. The first public assembly of the Order was held in the Masonic Hall, Upper Queen Street. My lecture was upon ‘The Promise of the Coming Day.’ There was a large audience and one or two new members came in.

“The following Saturday members of the Order and the local T. S. Lodges, Servants of Star and Round Table, spent an enjoyable day picnicking at Lake Takapuna where, in addition to the usual amusements and tea, both old and young gathered in groups to talk, or listen to someone talking of the subjects dearest to our hearts.

“Next Sunday, though there was a great Church Parade of our troops leaving for the Front, we had another big audience for our public assembly and to hear my lecture: ‘Christ, Man, Master, Mystery.’ On the 4th April came the closing Assembly of the Session. I first addressed the combined classes—Lotus Circle, Servants of the Star and Round Table, upon ‘The Christ-Child,’ then the Order upon ‘The Inner and Outer Preparation for the Coming of the World-Teacher.’ It was a beautiful meeting, and the *intoning* of our ‘Invocation,’ ‘The Cry,’ and the lines “From the Unreal,” introduced by Mr. Leadbeater, made the service much more attractive.

“Next day was Easter Monday, so all who could went to the Lotus Class picnic at Erin Park. The children were boisterously happy, whether in the Park, upon the beach or bathing, and again it was noticeable how groups gathered round anyone who could talk upon Star matters and Theosophy, many of the

children even deserting games to listen, on one occasion I found quite a circle of strangers listening among our own people. At all our Tuesday public Question Meetings there were as many questions upon Star subjects as upon Theosophy, and these meetings taxed our T. S. Hall to its utmost.

“On the 8th we held the Quarterly Members’ Meeting at which we welcome new members and present them with their certificates, these meetings are a joy to us all, so full are they of strong devotional feeling. Quite a good group of new members were welcomed.

“In May I started South for Wellington, visiting *en route* Hamilton, Palmerston N., Hawera and Wanganui, in each of which I gave public Star lectures, or held Assemblies or both, and since then I have given the first of my addresses for the Star programme of popular lectures on Friday evenings, in Wellington, where the Star has a beautiful new room, the electric light in which was installed by Mr. Folly, at his own expense, while pretty white and blue curtains and numerous pot plants are the gift of Mrs. J. Duncan. A beautiful coloured picture of our Head, and a large portrait of our Protector, given by Mr. and Miss Hardie-Shaw, adorn the walls. Every Friday a local clergyman or other well-known citizen, or one of our own speakers, gives an address on a subject of public interest, while our chairman concludes by showing how all such movements are helping to prepare the world for the coming of the World-Teacher.

“Both in Auckland and in Wellington there are Ladies’ Star Guilds to provide clothing for our soldiers and their wives and children. It is the same, I believe, down South, where splendid work was done last year. The Wellington Branch is giving a Concert in the Masonic Hall, on June 2nd, and a Play in the Opera House later on, for the purpose of helping these funds.”

CATHERINE W. CHRISTIE,
Travelling Organising Secretary.

FOUR VISIONS OF THE CHRIST

VISION No. IV

[Space unfortunately prevents us from printing the third of these Visions. The fourth has been selected as being of special interest to Star members. It will be remembered that these accounts have been taken from letters written at the time.]

The Waiting Christ. May 18th, 1914.—Another Vision of the Glorious One

Whom I identify with the Christ! And light, too, has been shed on previous Visions! I am yet a-thrill with the wonder of it.

Yesterday I had been visiting my friends, the F—s, and was on my homeward way, a lonely, wild road across green spaces strewn with boulders. Wishing to enjoy the beauty of the starry night and the warm, fragrant air, I sat on a stone near the spot where the Convict joined me months ago, and soon was oblivious to all but the image of the Christ that had occupied my mind all the day.

Then, suddenly, I found myself high up on a mountain-side, above me and around me in every direction rising great snowy peaks. But before I could well take in the scene, I became aware of an approaching Presence behind me. Turning, I saw Him, the Christ, bright and gracious in Divinest Humanity, indescribably majestic and tender in aspect. I was on my knees in an instant, and He spoke, telling me that He had visited me before. I cannot recall the exact words He used, so will try to give His message in the third person.

He had visited me before, He said, and soon, very soon, He would appear in the world and be seen by many. Day would dawn, but the thickest darkness would come first. He had appeared to

me more than once months ago to prepare me for His Coming. He came to me as a Convict last year. This was to show that when He came to the world He would identify Himself with the down-trodden and the degraded. I was blessed, He said, for welcoming Him so disguised, for not being repelled by the signs of shame and ignominy. He came to me soon afterwards, walking on the sea, in great Power and Glory. I was blessed, He said, for welcoming Him then, and not being afraid at the splendour of His manifestation. Again He came to me, down the avenue of bending lilies, and I had then seen the effect of His Coming upon the world, men realising their common Divinity and Brotherhood, and the Will of Love being done on Earth as in Heaven.

"You must now live"—I remember His very words here—"to prepare your friends for My Coming. Terrible times are at hand, and men of good-will will feel like despairing, but tell them, and take the comfort to yourself, too, that when the powers of evil are most exultant and abandoned, at the darkest hour of the night, I shall appear. Be on the watch!"

I cannot do anything but take His words to mean just what He said. The plain, obvious meaning is that really and truly He is going to show Himself to the world again, to help men out of their horrible pit of misery, to guide and bless and rule Humanity.

The price of "The Herald of the Star" will be lowered, from January, 1916, onwards, to 6d. per single copy and 6s. per annum.

The Herald of the Star

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This Magazine may be obtained through any of the Officers of the Order of the Star in the East mentioned on page 3 of the cover.

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United Kingdom, Europe, British Colonies, India, etc., 7/6 per annum.

U.S.A. and South America \$2.00 " "

THE GUEST.

Curam illius habe ; et ego, cum rediero, reddam tibi.

I.

*By the way-side hostel-door
Sits the host, when day is done.
Hurrying footsteps sound no more,
Tasks are ended ; guests are gone.
Idle, for a little space,
Musing, in the evening dumb,
To the hills he turns his face—
Down the steep road travellers come.*

II.

*" Friend ! I crave thy kindness ! " so
Speaks a grave voice, at his side,
" This man found I, stricken low.
Save for succour, he had died.
Take him ! Tend him ! Make my deed
To avail ; what I've begun
Pray complete thou ! Great his need !
Great the wrong his foes have done !*

III.

*Fear not for thy recompense,
Waste no thought on thy reward.
Take, moreover, these two pence,
And whate'er of thine own hoard
Thou dost in his service use,
Here I pledge thou shalt obtain
Double—all that thou mayst lose,
Treble—when I come again ! "*

IV.

*So he speaks ; and passes thence.
Long the host looks after him,
Grasping slackly those two pence,
Musing in the evening dim,—
While the stranger, journeying on,
O'er the furthest hill doth fare . . .
" Was it but the sunset shone,
Or a halo round his hair ? "*

V.

*Many a morn the hill-top rides,
Many an eve droops down the west ;
And the sick man still abides,
As the host's most honoured guest.
Laugh the folk that come and go.
" Fool ! To trust a stranger's word !
Shall the pence by spending grow ?
Canst thou thrive on hope deferred ? "*

VI.

*But the sick man daily mends,
Comforted for adverse fate ;
Humbled foes and new-made friends
Fill the hostel's widening gate ;
While the host still seems to trace
In his guest some feature fair,
That recalls the Stranger's face,
Radiant eyes—and haloed hair.*

VII.

*Oft doth he from toil refrain,
Listening, as for coming feet.—
" When the Stranger comes again
I can show his work complete ! "
Oft beside his minished store,
Unrepentant, unafraid,
Murmur :—" Though he came no more,
I should not be ill repaid ! "*

G. N. HORT.



By G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

As the year approaches October my thoughts automatically turn to the great leader and lover of mankind whose birthday in this particular incarnation falls on the first of the month. I feel I owe to Mrs. Besant every strengthening and uplifting thought I think, every ennobling emotion I feel, every helpful action I perform, for it was she who led me to the feet of my Master, and it is to her guidance that I owe any power of service I may possess.

I think of her with special eagerness just now because she seems to me to be engaged in the mightiest of all the mighty tasks of her long and colossal life. Once India moves, a mighty and resistless torrent is let loose for the making or the marring of the period of the world's history in which we live. But mighty torrents are often hard to move in the first instance, and as I understand Mrs. Besant's work in India—as many of us understand it over here in the West—it is her duty to use her vast influence and her trained power not only in helping India to become self-conscious, but also in guiding the awakened nation

to a sense of its wonderful capacity to aid the world to move more swiftly to the appointed end.

Surrounded and counselled by the wisest Indians in the land, it is the task of Mrs. Besant and her colleagues to summon India to take her place among the powers of the earth and to become a potent influence for good in the counsels of the Empire. An appalling task for any other but Mrs. Besant! If India is to become a self-governing nation instead of a mere dependency, if the awakening is to be accomplished without disturbing India's place in an Empire which has yet much work to do for the world, then indeed must the utmost wisdom be joined to an unflinching determination, an utter sympathy to an unswerving guidance along the chosen path. 300,000,000 of people to become a nation; a whole system of government to be inaugurated; competent leaders to be discovered and intelligent followers to be trained; the British Government to be made to realise that Indian self-government means greater prosperity for the Empire as a whole; the Indian extremist to learn that self-

government outside the Empire will prove a failure unless Great Britain refuses to allow self-government within, the Bengalee, the Punjabi, the Madras, the Beharee, the inhabitant of the Bombay Presidency, the Hindu, the Parsee, the Mussalman, the Christian—all to realise that India stands above all distinctions of province or of religion or of race; such are some of the aspects of the work upon which Mrs. Besant and her friends, Indian and English, are engaged in India to-day. Happy are we to witness the birth-pangs of such a nation as India will become; still more fortunate many of us in being privileged to bear testimony to our leader's greatness, to our devotion to her, to our utter confidence in her leadership.

* * *

WHEN people in the outside world dilate on the devotion of the French Army to General Joffre, on the enthusiasm of the British "Tommy" for Sir John French, I feel that our enemies are up against an insuperable obstacle. Confidence in a cause united to confidence in the leader has never yet proved unavailing, and while Marshal von Hindenburg may be idolised because he has won victories, General Joffre and Sir John French are trusted because their leadership and trust in their men is standing the test both of victory and defeat, of good days and of evil days. Out of misfortune they build success, from the experience of a failure they create a plan for victory, and the success and the victory need for background the shadow of misfortune so that their brilliance and value may shine the more by contrast. We want to *work* our way through to triumph, we want to experience misfortune, defeat, disaster, in order that our triumph may be the wiser, the more far-reaching, the surer, for the sacrifices we have had to make, for the pressure of our own limitations from which we have had to suffer.

My General is Mrs. Besant, and in her service I have known defeat and failure. But I have never known despair, nor have I ever known a defeat or a failure upon which she has not built a success greater

than could have been hoped. After darkness—always dawn; and however black the outlook, I have always had the knowledge that darkness rightly understood and utilised enables the succeeding dawn to be made to last longer and to shed its radiance further abroad. None of us can ensure success all the time, but the true leader inspires confidence in storm as in sunshine, for he embodies an ideal, and ideals are immortal; they beckon us to effort and, when realised, become the foundations on which we rise to ideals still nobler and more truly divine.

* * *

ENGAGED in a gigantic task, Mrs. Besant has behind her the devotion of all who know her, and on October 1st she will have been conscious in a special way of the confidence of an army which numbers its members in all parts of the world, is of all faiths, of all races, and knows no distinction of sex. For years and years, indeed, I hope, for lives, many of us have had all the enthusiasm and more that any French *piou-piou* or British "Tommy" may have for his loved and revered leader, and I hope that among the many advantages to come to us through the war will be a general recognition of the immense value of well-balanced reverence towards a true leader. Leadership, as I have said before in these columns, is at a premium just now. Follower-ship, if I may use the expression, is also at a premium just now. Our fellow-citizens on the Continent are learning the value of both, and I am eager that both India and Great Britain may bring leaders into being through the strong desire to have them. A leader can only come if there be gathered in the world to receive him at least a few followers. A great leader can only come if many be ready to follow. As Mrs. Besant herself has often said, her own power of commanding success is in definite measure due to the loyalty of her followers and to their sense of what true "follower-ship" involves. Willingness to follow and obey just laws fashioned for the well-being of the community as a whole, a ready recognition of the spirit of leadership and a willingness to co-operate with

those who display it, an understanding that national welfare depends upon the self-sacrifice of individuals and not upon their self-seeking. a preparedness to subordinate one's personality to the needs of the larger self without, these are among the qualifications both for leading and for following.

* * *

I SHOULD like to take the opportunity of using the remaining space at my disposal in endeavouring to emphasise the need of a very broad tolerance on the part of members of our organisation with regard to the interpretation of our Declaration of Principles. We have to guard against the danger both of *being* exclusive as to our opinions and of *appearing* to be exclusive. For my own part, as many members know, I believe many very definite things with regard to the coming of the great World-Teacher and as to the way in which He will manifest. Now, it may well be imagined that because my views are clear and well defined I am, therefore, intolerant of views which may in more or less degree be opposed to my own. People say "Oh! it is of no use to speak to Mr. Arundale about our views—he thinks so differently"; or, "Mr. Arundale goes about proclaiming such and such beliefs—therefore, other beliefs will be considered as unorthodox" Both for myself and for most other workers I repudiate these suggestions with all the force at my command. The value of a worker lies in the extent to which the following conditions are present in his nature—first, the existence of an emphatic and reasoned belief in certain ideas which to him are truths, second, a definite capacity to understand and sympathise with the beliefs of other people. A member of the Star says to me that he does not actually *know* down here that a Great Teacher is coming—he hopes with a certain amount of expectation that his hope will be realised. This is exactly my own position. Most of any certainty on the question I may possess is based on the declarations of my leaders rather than on my own independent knowledge. I am convinced that my leaders would not

assert the coming of a great World-Teacher unless they knew the assertion to be true, therefore I am certain, too, especially as the certainty harmonises entirely with such intuition as I possess. Other members may not be able to derive a similar certainty from any leader, and so they will not possess the touch of certainty I myself enjoy. They hope and I hope at first hand, in addition I *know* at second hand. A member may further tell me that he is not prepared to assert *who* the great World-Teacher will be or *when* He will come or *how* He will come. I admit that I myself make assertions on these subjects because I have learned from my teachers—second-hand knowledge again. Further, I may be informed that while it is possibly true that a great Spiritual Teacher will come among us, He will but embody—it and when He comes—a great spiritual wave which seems about to vitalise the world, and that, therefore, while we may expect Him to come into our midst in order to bring down this great spiritual wave into embodied form, our attention should never be distracted from the fact that it is the spiritual awakening which demands our energies rather than exclusively the effort to look towards an individual, however lofty he may be. I consider this attitude a highly valuable one, an attitude needing much more expression than it receives at present. For my own part, I am in full sympathy with it, and if I am thought often to emphasise personalities at the expense of principles, my critics must remember that I cannot altogether free myself from the bias caused by my own method of evolution. As I have often said, I believe that a balanced nature harmonises both lines of growth—reverences and implicitly obeys Persons because through Them shine out great Principles, and, as he grows, reverences and obeys principles which he cannot yet understand because he finds them embodied in persons who represent to him ideals towards which he is moving.

I hope to say more on this matter next month.

G. S. ARUNDALE.

ANNIE BESANT: AETAT. 68.

On October 1st the Protector of our Order entered upon her sixty-ninth year, and the loving and reverent good wishes of members of the Order throughout the world will have gone out to her on that day.

The name of Annie Besant is known to-day through the length and breadth of the civilised world, but perhaps it is only those who have had the happiness of coming into personal contact with her, or who have worked under her, who realise something of what she really is. As the greatest of living orators, as a born leader of men, as the valiant champion of every good cause, and as a profound and inspired spiritual teacher, she is familiar to all. But to the few she is far more than this: the helper of any soul that is in trouble, the gentle and loving friend and adviser, the generous giver to those in need, the affectionate mother to the vast family of those that look up to her in many nations, above all, one who in every small detail of her daily life puts into practice the spiritual truths of which she is so eloquent a public exponent.

To-day, at the close of her seventh decade, she is working harder than ever. Starting at six o'clock in the morning, she is often toiling right up to midnight. And this has to be, for, with every year that passes, her labours extend into wider fields and embrace new and more complex interests.

This work has, in a great measure, to be done alone, for most of it is work which only she can do. But we, who are striving to be her followers, can all help her by doing our best in the tasks which lie to our hands and in working, in our own small way, for some of the causes which she has at heart. And none, in these times, lies nearer to her heart than that great work of preparation which is embodied in the Order of the Star in the East.

For she herself is, in all that she does, but the servant of Those, who are Themselves the Servants of the Great Teacher.

Let, therefore, our birthday greeting to her be the resolve to throw ourselves the more earnestly into this work and to acquit ourselves more nobly of our respective tasks. For that is the kind of greeting which she would like.



ANNIE BESANT

*Photo by F. A. Swaner
106, New Bond St., W*



WILLIAM BUTLER YEATS

*Photo by J. Russell & Sons,
Baker St., W.*

Yeats: the Occult Poet

By JAMES H. COUSINS.

THE existence in Ireland, for some time past, of a marked outburst of creative literary activity in the English tongue has become a matter of common knowledge and common joy amongst those who follow the movements of the spirit towards the regeneration of humanity through the sensitive instruments of the arts. At the head of the modern Irish literary revival, by universal consent, stands the poet, William Butler Yeats.

To understand his position in the long and brilliant hierarchy of bards of the Western Celts, it is necessary to remember that while to Yeats was given the office of restoring to Irish poetry the joy of the artist and craftsman, which was characteristic of the work of the bardic order many centuries before, the actual headwaters of the subsequent stream of modern Irish poetry were somewhat further back. Mr. Yeats has himself indicated them in his lines "To Ireland in the Coming Times."

*Know that I would accounted be
True brother of that Company
Who sang, to sweeten Ireland's wrong,
Ballad and story, une and song.*

*Nor may I less be counted one
With Davis, Mangan, Ferguson,
Because, to him who ponders well,
My rhymes more than their rhymings tell
Of the dim wisdoms old and deep
That God gives unto man in sleep*

The three poets with whom Yeats in these lines claims kinship in race and office, but with a difference of spirit, and an experience of the occult side of things that sets him in the company of the druids, were born within a few years of

one another. They sang for a while in chorus; but while Davis died in 1845 and Mangan in 1849 (the first as founder of a school of national poets who sang of the political freedom of Ireland, the second a solitary figure without a mate, and both in the heyday of life), Ferguson lived and wrote for almost half a century longer. He saw the passing of the political ballad, and hailed the coming of the new school of artists in poetry. His own work, with its curious blend of archæology and song, fused by love of his country, became an important factor in the early inspiration of Yeats; but the main operation of what the Gita calls the "qualities of nature," in calling out the genius of Yeats, came through the historical circumstances that drove Davis to revolt in political ballads, though the circumstances, carried forward forty years, drove Yeats to revolt also against the political ballad itself.

For seven centuries the genius of the Irish race, under the domination of an alien polity with which it had no spiritual affinity, had maintained a struggle for freedom in the things of the outer life, and flamed at last, in the movement led by Davis, into an emotion whose natural voice was the impassioned lyric; but the death of Davis marked roughly the beginning of the era of parliamentary tactics which is not yet ended; the stirring adventure of frank revolt gave place to the furtive astuteness of the politician; and the poet took the turning at the cross-roads towards recreating the veritable Ireland, while the politician wandered into the slums of party intrigue. It was during this era that Sir Samuel Ferguson pursued his studies in Irish archæology, and pointed the way for the recreation of the ancient Irish world in poetry.

Then the herald of conflict appeared once more. This time, however, he came not with the thunderings of social upheaval, not with the lightnings of irrepressible emotion, but with the calm and assurance of a self-realised spirit whose finger is on the secret of the power that makes and unmakes universes. Claiming for himself the fullest freedom of spirit, Yeats once again voiced the genius of revolt, but with a deeper, subtler power. He spoke for the soul of man, and so for Ireland and for the world. He pondered, and laid aside, the popular form of poetry of half a century before; but the method which he ultimately perfected was the sublimation of the technique of the bardic schools of Ireland before the Norman Conquest, with its eye for the significances of details in earth, sea and sky (a millennium before Wordsworth brought nature into English poetry), and its ear for a music within the music; and the thought-stuff which he mixed into the incomparable lyrics of his early period was his ancestral heritage from his druidical forefathers, with their insight into the laws of the inner life, and their recognition of the fundamental unity of Nature, Humanity and Divinity. His poem, from which I have already quoted his literary ancestry, discloses him also as occultist in his knowledge of the finer forces and entities of nature and as mystic in his interpretation of himself and the universe:—

*For the elemental beings go
About my table to and fro.
In flood and fire, and clay and wind,
They huddle from man's pondering mind;
But he who treads in austere ways
May surely meet their ancient gaze . . .
. . . from our birthday, until we die,
Is but the winking of an eye;
And we, our singing and our love,
The mariners of night above,
And all the wizard things that go
About my table to and fro,
Are passing on to where may be,
In youth's consuming ecstasy,
No room for love and dream at all;
For God goes by with white foot-fall. . . .*
"The Man who Dreamed of Fairyland"
is a beautiful rendering of the first stages

of life after death. "The Old Age of Queen Maeve" tells of a Great One speaking through a King in France.

It is this widening of knowledge and deepening of thought that sent Yeats far beyond the Davis era of Irish poetry. His acquaintance with Madame Blavatsky and the beginning of the Theosophical movement could not help making a profound impression on one whose natural bent for the occult was reinforced by the knowledge and tradition of his race. It was quite natural for him to turn up at the foundation meeting of the Dublin Section of the Society for Psychical Research; and in subsequent private investigations, in which I have had the honour of accompanying him, I have observed his immense knowledge of the whole range of occultism from its simplest to its most abstruse manifestations—not book knowledge only, but reading verified by experience and illuminated by native thought and intuition. His theoretical and experimental knowledge of astrology is profound. The faines, to Yeats, are no figures of speech, useful to give a verse an Irish turn, like the harp and shamrock; they are realities; that is, living things of his imagination (whether objective actualities or not does not matter), not cold abstractions or conventions. They

*. . . the embattled, flaming multitude,
That rise, wing above wing, flame above
flame,*

And like a storm cry the Ineffable Name,
stratify his world beneath and above the earth's crust and its ponderable inhabitants; and they, and all they stand for, give a richness and complexity to the background of his thought that demands for its expression something more than a formula or a statement of fact,—something organic and vital, something that is one with the universal created energy. It was this necessity that drove the first poets of the dawn into myth, and drove Yeats into "The Wanderings of Usheen," with which he commenced his career in 1889. "Myth," he once said to me, "is Vision in action"; and the supreme end of the poet with vision is either the creation of myth that embodies his idea

of the Divine Idea, or the reverent and joyful interpretation of God's Myth, the Universe.

To this august office Yeats has dedicated his life. Like his frugal and intensive contemporary in song, A. E., he tunes his reed to beauty, and not so much to the celebration of beautiful things as to the disclosure of the ideal Beauties from which—as the Platonists and Emerson also declared—beautiful things take their quality. But while “the Beauty of all beauty” is to A. E. self-existent and now, it is to Yeats a process. He sees

*In all poor foolish things that live a day,
Eternal Beauty wandering on her way,*

and he endeavours to make his poetry a way for her feet. So A. E. says his say in great little poems that come as near being poetry without language as Scriabine's Prelude in G is near being music without sound, but Yeats is never satisfied, and is always willing to make alterations that may improve his poems. In his plays, this habit of alteration has made many layers of memory in the minds of the actors. I remember glorying in certain lines at the very earliest rehearsals of “The Shadowy Waters,” in which I had a small part, but the printed version is to me much the poorer because those lines do not appear.

The whole purpose and method of Yeats are expressed in these two verses—

*All things uncomely and broken,
All things worn and old,
The cry of a child on the roadway,
The creak of a lumbering cart,
The heavy steps of the ploughman
Splashing the wintry mould,
Are wronging your image, that blossoms,
A rose in the deeps of my heart.*

*The wrong of unshapely things is a
wrong too great to be told.
I hunger to build them anew,
and sit on a green knoll apart,
With the earth and the sky and the
water remade, like a casket of gold,
For my dream of your image, that blossoms,
a rose in the deeps of my heart.*

That is the cry of the artist who is something more than artist only: it is one in spirit with the immortal “shattering” stanza of Omar. It shows the artist, also, deeply concerned with his work, he knows that he can only apprehend and impart the elusive Beauty by means of his own dream. The birds in the old Irish myth, that hovered about Angus the Young, were white, but they took the colour of whatsoever they lighted upon; and Yeats has spiritual wisdom to know that the white light of ultimate truth must suffer the stain of his own genius, and in his effort to make that stain as fine as the exigencies of his art will permit, he has risen above the limitations of personality, and become in literature the type and supreme expression of his race.

In the qualities by virtue of which he has taken his place in the front rank of singers in the English tongue—an exquisitely delicate music, intense imaginative conviction, intimacy with natural and supernatural manifestations—Yeats is typically Irish. In the elements of intellectual virility, and of composition on the grand scale,—lacking which, he just falls short of absolute greatness, according to Western standards,—he is also typically Irish; for we look in vain through the literature of Ireland, Gaelic or Anglo-Irish, for any outstanding expression of that concrete mind whose power of objectivity, whose architectural grasp and appalling patience peopled the mediæval mind with devils from the Hell of Dante, and strewn Europe with magnificent cathedrals to the anthropomorphosed Divinity of a lost gnosis.

The genius of Ireland and of Yeats is vagrant and lyrical. In time it may acquire stability, and its earthly twin, solidity and extensiveness; though we may hold the faith that such gain might be at the expense of a quality of much higher spiritual value than mere bulk. To evolve an eternity of noble lines may be a mighty achievement of the mind; to put eternity into a single line, as Yeats has done, is the miracle of the spirit.

JAMES H. COUSINS.

The Theory of Reincarnation

By F. S. SNELL.

[This is the third of our series of articles on Reincarnation. In it Mr. Snell emphasizes the very important truth that what we call an incarnation is only one stage in a much greater cycle, and illuminates the idea by the analogy of the cyclical process leading from thought to action, and back again to reflection.]

REINCARNATION is sometimes presented as a dogma, and sometimes as an idea or group of ideas to be taken for what it may be worth, but although it is usually supported by a few well-known arguments, the attempt is seldom made to develop it systematically as a theory in the way that the great theories of modern science are built up.

The development of a theory should be like the growth of a seed. Something has first to be planted in the soil of observed facts which is not akin to it, being carried thither by the breeze of the scientific imagination. The seed grows into a plant many times its own original weight and of vastly greater complexity, but it does this by absorbing materials from the earth around it. Just so, a theory that ultimately requires a whole volume for its exposition begins with one or two simple and modest assumptions. These assumptions, which are the first and last contribution of imagination towards the final results, are considered in relation to facts and ideas already known and accepted, and conclusions are logically deduced therefrom. The latter are again taken in conjunction with knowledge already acquired, when further conclusions naturally follow, and so on till the theory is complete. If, however, a theory were expounded without reference to the facts and chains of reasoning that contribute to its development, it would seem like an elaborate system of gratuitous assumptions, magnificent perhaps, but — not

science. Few besides those who prefer dogmatic assertion to reasoning would be likely to give it much attention.

Now, the more elaborate presentations of reincarnation, especially those to be found in modern Theosophical literature, have precisely this disadvantage: they look like treatises *ex cathedra*, and as such they win acceptance or are rejected.

In the present article some attempt will be made to develop the idea of reincarnation as a theory, following the accepted canons of scientific reasoning. First, let it be noted that all theories are constructed upon the following principle: *whatever may be the exact nature of that which lies beyond our powers of observation, it is analogous to things with which we are already familiar*. Consider, for example, the Kinetic Theory of Gases. No one has ever seen gaseous molecules, but their movements are calculated on the assumption that they obey the same dynamical laws as have been established experimentally in connection with ordinary visible and tangible bodies, from steel bullets to suns. If, in the early days of the theory, this assumption had led to conclusions altogether inconsistent with the results of experiments on gases, the abandonment of the idea that gases possess a molecular structure would have been preferred to the alternative of supposing that their molecules were exempt from Newton's laws. It is true that the hypothesis of the ether cannot be reconciled with experimental results except upon the supposition that the properties

of the ether are not wholly analogous to those of ordinary elastic solids or fluids, but it is retained because it correlates so overwhelming a body of facts that in the absence of any rival theory it is quite indispensable. Nevertheless, any line of reasoning or of experiment showing that the ether may bear closer analogies to things within our experience than we have hitherto been able to suppose would be welcomed by all concerned and would place the theory of the ether upon an even securer foundation.

Nothing would seem more reasonable than to extend this principle into the philosophical and religious branches of speculative thought, and yet all theories of the Deity (for instance) that endow Him with attributes broadly analogous to those of a human consciousness are liable to be discredited on the ground that they are "anthropomorphic."

If the principle were so extended, it would amount to an acceptance, in all essentials, of the ancient idea of the relation of the Microcosm to the Macrocosm, and also of what is called in the literature of Occultism *the law of correspondences*.

We shall approach the theory of Reincarnation along these lines, remembering that no theory can be more than a plausible conjecture unless it is constantly tested by comparing its consequences with established facts.

First, let any to whom the subject is unfamiliar rid themselves at once of all confusion between *reincarnation* and *transmigration*. The difference between the two conceptions is clearly expressed in their names. Transmigration is "a going across"; it produces the impression of a soul hurrying from one earthly tabernacle to the next in much the same way that a man might move from one house to another. Reincarnation, on the other hand, signifies *a repeated going into* the flesh, implying an alternate coming out of it and so conveying the idea of a cyclic change, a rhythmic alternation between the incarnate and the discarnate condition. This further suggests that the latter is not merely a state of transition, but one which may contain experiences and opportuni-

ties at least as essential and as fruitful as those of corporeal life.

Now, if reincarnation be a periodic change, we can at once apply our principle and develop analogies between it and something more familiar. That part of the cycle which lies between birth and death is physical; the remainder is metaphysical and beyond our powers of observation. We must look, then, for some familiar round of changes which is also partly physical and partly metaphysical, but wholly within our experience, and this must form the basis for our analogies.

This is to be found in the everyday process of conceiving and carrying out a purpose, which is a cycle falling naturally into seven stages. The first stage is the *feeling* experienced just before a plan begins to shape itself in the mind. A moment's reflection will show that every purpose originates in this way. The feeling is vivid enough to be unmistakable, though it cannot well be compared to any other except, perhaps, that experienced when one is haunted by a memory so vague that it escapes definition. The nature and significance of these feelings in which purposes originate has been well discussed by Edward Carpenter in "The Art of Creation," a book that may be warmly recommended to all students of this subject.

The next stage is the definite working out in thought-pictures of the idea with which we have just been "struck." So far it is only a "castle in the air." Then comes the critical moment in which we make it into a definite intention, and the moment this decision is formed we enter the third stage, which is emotional and consists of the flood of eager anticipation that follows. Next comes the crossing of the Rubicon; the entry into the sensational world by taking the first definite action that commits us to the enterprise. Follows the fourth stage: that of practical execution. This is ended in the critical moment when the final act of the undertaking is completed, and then, the distraction afforded by physical activity being removed, the emotions once more supervene and we rejoice over our

success or mourn over failure. This is the fifth stage. Presently the emotions calm down and the sixth stage is entered, wherein a dispassionate survey is taken and we realise when, where, how and why we have "scored" or blundered. The seventh and final stage is reached when in pondering over the more significant phases of the experience gained, we perceive the *principles* which, as the case may be, we have obeyed or violated. Such perception always comes as a *feeling*, not as an image; this is true of the realisation of any abstract idea. A courageous act, for instance, can be visualised, but courage must be *felt*, at least to some small extent, if the word is to convey its meaning.

This passage from thought to feeling is the reverse of the transition from feeling to thought which takes place between the first and second stages of the cycle. In the one case the innate realisation of a principle begets a train of mental images, in the other a group of mental images somehow induces the realisation of a principle in an order of consciousness that transcends and inspires the concrete imagination. To this order belong the first and seventh stages of the cycle of purpose. The second and sixth stages also form a pair, for both take place in the sphere of concrete thought as the third and fifth are related to the emotions. The turning-point of the cycle is in the fourth or physical stage; it comes at the psychological moment when, as the saying is, the back of the task is broken and the degree of success or of failure that will characterise the scheme as a whole is at once determined and realised. The first three stages of the cycle are prospective, and governed by the Will-to-do; the last three are retrospective and dominated by the Will-to-be; that is to say, by the will to be able to do better in the future.

Here we have what may well be a complete picture in miniature of the cycle of reincarnation, for may not the period of physical activity that lies between the cradle and the grave be the fourth stage in some transcendent purpose? And, just as in everyday experience a succession of small tasks may represent steps in the

achievement of some larger enterprise, may we not, as immortal souls, each be following out some tremendous undertaking to which many a life-time must be devoted?

But the analogy may be pressed a good deal further. In the first and second stages the consciousness moves under conditions vastly different from those which obtain in the fourth stage. It is not bound to time. When you are thinking out a plan you may be seeing it as a whole in one moment, while in the very next you can plunge into the detailed consideration of some particular phase. You can study this as long as you wish and then, passing rapidly over intervening stages, focus your attention upon some detail towards the end of the projected task, or swoop back in an instant to a bird's-eye view. You can in this way study every phase in relation to the whole, count the cost, see how far it may be necessary or avoidable, decide whether it be worth while, and accordingly modify, alter, or abandon your scheme.

But when once you enter the physical world and commence actual operations, all that is changed. You are now in a world of law that can be conquered only by obedience, and you will have to accept the consequences of all that you do or leave undone. You cannot hurry matters, you are bound with everyone else to an inexorable Present Moment that, like a "Moving Finger,"

writes; and, having writ,
Moves on - nor all thy Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all thy Tears wash out a Word of it.

Each phase of the task must be wrought out patiently and in its turn, you cannot take a bird's-eye view of Past, Present, and Future in the physical world as you can in the world of imagination. And when one is "up against" stern realities, imagination is apt to seem uncommonly dim and shadowy by comparison. Suppose you are an athlete training for a race. In imagination you can picture the weeks of rigorous discipline and self-denial simultaneously with the good results to which they lead and see the connection between

the two, but in practice you must experience but one thing at a time. It follows, then, that success in any task depends upon the ability to keep in touch with the world of imagination while yet in the thick of external realities. The two orders of consciousness must be blended in such a way that the one that is vivid and definite can be directed by the one that for the time being is vague and faint.

But in order that his conscious connection between preconceived purpose and physical action may be satisfactorily maintained, it is not necessary that one should be constantly and vividly aware of the whole plan in all its details or even in its broad outlines. Indeed, such a thing is impossible if the necessary degree of concentration upon the actualities of the present moment is to be maintained. The mind of a great statesman or diplomat may harbour intricate plans whose culmination may lie a score of years ahead. But though he may pass all his schemes in clear review as he sits by his fireside of an evening, he cannot do so in the course of a momentous conversation. Yet his choice of words, as well as the sense of what he says, must be strictly in harmony with the ends he proposes if he wishes to be successful, and as he talks he must constantly adjust his remarks to unforeseen tactics on the part of his opponent. Somehow he manages to keep in touch with his broader plan, though for the moment it has retreated to the back of his mind and become temporarily sub-conscious. He is aware of the controlling influence it has upon his speech, his voice and his gestures, he feels this influence as a compelling force which, though it is really the out-working of his own determination, seems for the time to come from within and beyond himself. He is now carrying out the decisions over which he pondered the night before, and what was then the fiat of his own will has now become an imperious command that he is bound to obey, for if he ignored or resisted it, he would find when he retired once more for quiet reflection that he had failed to achieve his purpose. Especially would he be liable to do this if the course of action he had

planned brought him into collision with his own mental habits, for their accumulated momentum might overcome the pressure of his newer resolution, as is so often the case when one tries to master some long-established tendency. In passing we may observe—and this point has a special application to reincarnation, as will shortly be seen—that *success in carrying out any purpose depends as much upon learning to feel and intensify during action the guiding pressure above described, as upon concentration and strong out-thinking when the resolution is being framed.*

Turning once more to reincarnation, we can now make some important inductions. First, it is clear that during the subjective states that lie between death and the succeeding re-birth there must come a great expansion of consciousness in which a general survey is taken of the purpose governing, it may be, a whole series of incarnations. In the press of his physical work our statesman had to think in terms of hours or days, individuals and parties, towns and cities. When alone and free for quiet reflection he could deal in decades, in nations and their territories. But if his earthly statesmanship were part of some greater undertaking running through a series of reincarnations, the reach of his discarnate memory and anticipation, and the sweep of his discarnate imagination, would comprehend millennia, and the rise and fall of several races, civilisations, and continents.

Now, in the modern literature of reincarnation, this wider consciousness has been variously named the Ego, the Causal Consciousness, and the Higher Self. Often, too, it is called the *individuality* as distinguished from the *personality*, the latter name being applied to the more restricted spheres of incarnate experience. Sometimes the individuality is called "divine" and the personality "human"; sometimes the epithet "divine" is reserved for something higher still.

This variety of terms is rather confusing to the beginner, who may very rightly ask. "How can I be two persons? Surely the very word *individual* means something that cannot be divided? I can

understand" (he might continue) "that it may be necessary to give different names to different groups of conscious states, whether the latter be real or theoretical, but surely *I myself* am not, and cannot be, any part of my experience? I am simply That Which Experiences: the mental image which I label "self" is just a symbol. How can there possibly be *two* of me? It is, of course, conceivable that there are other centres of consciousness who share some of my own experience or who include the whole of mine as *part* of theirs. But a being who from moment to moment experienced exactly what I do, no more and no less, would be by definition myself and no other. There would be no more meaning in any distinction between us than in a distinction between two coincident mathematical points."

This seems to be a real difficulty, and in the opinion of the present writer it can be avoided only by holding continually in mind the vital distinction between the indivisible and unchangeable That Which Experiences (the centre of consciousness) and the experiences themselves, which are manifold and constantly changing.

The Higher Self, then, or the Ego, is simply a body of experience which is *conscious* during discarnate periods and almost wholly sub-conscious (or, if you prefer it, super-conscious) during incarnation.

I say *almost wholly* sub-conscious, because, as we have seen in the analogy of the statesman, during the press of strenuous objective activity, his temporarily submerged plan makes itself felt as a directing agency which prompts and points out, yet cannot pause to explain the why and the wherefore of its commands. Thus it seems likely that the larger purpose that one harbours as an "Ego" is felt during physical life as an inward prompting, a "still, small voice" that, without understanding why, one knows it well to obey. Moreover (to change the metaphor), so long as we are able rightly to discern this guiding star and to steer our course thereby, it matters little that we are provided with no telescope to reveal

its details. In the words of a famous hymn —

"I do not ask to see
The distant scene, one step enough for me"

Anyone who has followed the reasoning thus far will have been struck with one obvious fact; namely, that the incarnate life of many shows no sign of being devoted to any purposes but such comparatively trivial aims as the making of money and other pursuits which cease to have any further value or interest when death comes, either for society or for the individual concerned.

It is conceivable, moreover, that some, even in their capacity as "individualities," may be preoccupied with tasks that have been begun and will be completed within the limits of their present incarnation—tasks that bear no particular relation to those undertaken in previous lives or those to be carried out in lives to come. Some, again, may sally forth into physical existence with no particular object, just as one may take a casual stroll.

But in all probability few, as immortal beings, are yet able to take birth and carry a scheme through after thinking it out in the discarnate condition. We must be, as immortals, like irresponsible children who are not able to take control of their own affairs. We set out, very likely, with some high purpose in our soul, but it never survives the waters of Lethe, and the ensuing incarnation is spent in idleness, in selfishness, in vain and trivial pursuits, in helping the work of some stronger and more responsible soul, in slavery to conventions—in anything whatever but the scheme laid down before birth. In other words, if the "personal" consciousness takes twenty odd years to reach the age of discretion, the larger "individual" may take as many or more millennia to do the same thing.

And so it is that for the majority of human beings, that which we call "conscience" is not always the still, small voice of the Higher Self, called by Madame Blavatsky *The Voice of the Silence*. It is, as often as not, simply the force of habits inherited from parents or formed in the

course of early training, it may be fear, pride, moral inertia or sheer stupidity masquerading as something immeasurably different in kind and in degree. Hence the necessity for rigorous purgation as a preliminary to all true mystical enlightenment. This purgation, it is said, involves the breaking (or rather, perhaps, the breaking in) of every conceivable mental habit. The first step is the conquering of vice, but later the virtues themselves must be subdued. Great care must be exercised at every stage of the process, lest haply we be found (with the best possible intentions) to be fighting against God.

It is probable that consciousness of the spiritual purpose, the will of the Higher Self, is seldom lost completely and in every form. The difficulty and complexity of the purposes which any soul is capable of carrying out in its earth-lives must depend largely upon the closeness with which it can keep in touch with them while immersed in the world of action. A very simple purpose might be achieved if the soul could be sure that during incarnation it would remember not to give way to one or two harmful tendencies and to devote itself broadly to certain kinds of work. On the other hand, a more complex purpose would need far closer touch between the Higher Self and the "personality." If this close union had been established in any particular case, and if false intuitions had been entirely purged away, we might be confronted with a human being whose actions would seem foolish or immoral at times, and quite inexplicable from the ordinary human standpoint, simply because the purpose governing them would be altogether hidden from us, while he himself could give no explanation for reasons already made clear. Possibly this perfect union between what we have called the personal and the individual consciousness may have some connection with what is named symbolically the Second Birth; if so, what has just been said may throw some light upon the words:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

We have now developed the theory of reincarnation about as far as is possible within the limits of one article. Of course, the theme has been hardly more than introduced, for a long vista of problems suggest themselves and demand solution.

It is abundantly clear that reincarnation cannot be treated as an isolated theory; it is part and parcel of a whole system of thought whose ramifications lead into the most diverse subjects. That such a fundamental process as the conception and execution of a purpose should fall naturally into seven stages is a fact which may throw light upon the mystical meaning of the number seven, which recurs so constantly in mystical and occult symbols and treatises. It is also significant that the seven stages of the cycle of purpose should be related to four levels or orders of consciousness, and it would be interesting to work out their possible relation to the ancient symbols, *Fire, Air, Water, Earth*. Another question is as follows: To what extent are human souls able to communicate and interchange ideas with one another while enjoying the larger consciousness of the "Ego," and how far are they, in this condition, endowed with wisdom and purity? Is it only as personalities that we bear ill-will and imagine our true interests to be opposed, or is it possible for any to be predatory and unsocial even in his "Causal" consciousness?

In conclusion, it may be worth while to point out the value from the emotional standpoint of the view of reincarnation herein set forth, for those who reject reincarnation often do so for reasons of the heart rather than of the intellect. It is customary to speak of the material world as though it were a battlefield, a prison, or at best the dear school kept by Dame Experience of copy-book fame. It is, no doubt, all of these things, but ideally it is something far greater, and will one day become so actually. It will become to us what materials are to the artist. Then shall each enter and re-enter the gates of birth, driven no longer by *tanha*, the thirst for sensation, but in freedom as "a self-rolling wheel," in joy as a creator.

F. S. SNELL.

The Four Elements :

Earth—Air—Fire—Water

By EVA M. MARTIN.

(With Coloured Plate by SYBIL BARHAM.)

III. FIRE.

FOR the child who sees "faces" in the glowing coals; for the grown man who offers up sacrifice "unto the bright, undying, shining, swift-horsed sun"; for the scientist who seeks to discover the secrets of the lightning; for all humanity, indeed, fire has a compelling fascination. "Playing with fire" has ever been a favourite pastime of the human race. So fierce and beautiful a playmate can never be monotonous or dull, and the fact that there is always a spice of danger in the game serves only to increase its charm. No doubt it was partly fear that inspired the rites of the ancient fire-worshippers, their hearts being gripped by something of the same puzzled awe that looks out of the eyes of every earth-born puppy, when he learns through sad experience (like the immortal Pelleas) that "fire is beneficent at a distance, but terrible when you come too near." Fear, too, must have played a part in the feelings of those humans to whom Prometheus descended with that—

"spirit of rage and might . . .

Whose arrows pierce the cloudy shields of dark."

Surely awe must have been mingled with rapture in their songs of gratitude for so astonishing a gift.

For fire is dual in nature, and in her lower aspect cannot but strike terror to the heart of man. Seen thus she is at once the fiercest and the most uncertain

thing in the world. She has something of the passionless cruelty of water, that will quench a man's thirst (and perhaps save his life, incidentally) or stop his breath for ever, with equal indifference. Even so will fire, as long as man keeps her within bounds, warm his home, cook his food, and send the blood coursing more freely through his veins. But once let her escape his control, and the man who thought himself fire's master finds that he is nothing but a negligible obstruction in her path, a mere straw to be shrivelled up and devoured without a thought. And her cruelty, though inhuman in its carelessness, is also a passionate cruelty. With what fury can she flare up out of earth, sending forth her messengers, the molten lava-streams, on their errands of destruction! How swiftly can she glide over the heather and the grass, scorching them with her hot breath, flinging her bright arms around the trees, leaping from branch to branch and from forest to forest—and leaving behind her what black and hideous desolation!

Her insatiable greed, her eternal lust for food—this is what makes man to bow down and tremble before the power of fire. Yet for all her mighty and devouring strength, she has her moments of weakness, in which a puff of air or a cup of water can effectually conquer her. Indeed, at any time, fire, whether she be strong or weak, is dependent on air for her life. Deprived

of air, she cannot make even the feeblest struggle for existence; can, in fact, do nought but perish miserably.

She is a strange, wild, and contradictory being—this dual spirit of fire. The sound of her angry breathing, for instance, when she is let loose on the path of devastation, is a sound fraught with unimaginable terrors. No words can describe the roar and the fury of it. Yet there is in all the world no stillness like the stillness at the heart of a flame. Again, she is the destroyer of all things, good and bad alike, in the material universe; but in the spiritual realms, where she exists smokeless and sublimated, she is rather the separator of good from evil, and destroys nothing but waste matter. So that to say of any human soul that it has been "through the fire" means that from it all earthly dross has, through suffering, been purged away. For the way of purification by fire is the way of suffering. Purification by water is a cool and gentle process, a cleansing and renewing of the spiritual fountains. Purification by fire is a fierce ordeal, scathing and agonising, to be endured only by those who are rich in spiritual gold. Its dangers for the (literally) poor in spirit is that, once having undergone it, they may find that they have nothing left.

Fire is the symbol of passion. Not the changing hopes and longings that water typifies; not the spiritual aspirations of air; but the burning passion that soars like a flame towards the object of its desire, and takes no heed of obstacles.

"As Adam lay a-dreaming beneath the Apple-Tree,

The Angel of the Fire rose up, and not a word said he,

But he wished a flame and made it,
And in Adam's heart he laid it,

Singing: 'Fire, Fire, burning Fire!'

Stand up and reach your heart's desire!'

(The Apple Blossom's set.)"

Yet Adam, we are told, "never reached his heart's desire." Perhaps the breath of the flame in his heart was so scorching that the Blossom withered away ere he

could grasp it. For the flame of human passion, alas, too often belongs to the Fire of Destruction rather than to the Fire of Purification.

The true regenerative fire is the symbol of Life, as the sun is the symbol of the Creative Power that made the worlds and sustains them; and in this, her higher aspect, fire inspires man with a worshipping adoration that surpasses fear. The still white liquid fire, source not only of heat but of light, that greatest of miracles—this is the fire before which man's spirit prostrates itself in wordless ecstasy, this is the silent force that compels his worship—the fire that, ever burning, yet consumeth not away.

No wonder if primitive man greeted as his god—

"the immortal Sun,

Who, borne by heavenly steeds, his race doth run

Unconquerably, illuming the abodes
Of mortal men and the eternal gods."

No wonder if temples were raised to the mighty Sun-God, giver of life and light, or if the fire on the hearth became a sacred symbol akin to that inviolable flame which the vestal virgins tended night and day. Because of its intimate relationship with the daily life of man, fire has come to be looked upon as a common thing; its wonder and beauty are forgotten, through sheer familiarity. Yet sometimes, when we watch the leaping, many-coloured flames, we, like our forefathers, may perhaps see in them the symbol, on the one hand, of an immaculate purity, and, on the other, of an undying spiritual life. And it may come home to us that this truly is a god that we have made our house-mate—this radiant spirit whose dancing-ground is the whole universe, whose footsteps we can trace in the sun, the stars, the depths of the earth, the lightning, the meteor-flash, the flames that warm us, and the lamp that gives us light.

EVA M. MARTIN.

(To be continued.)

The Master and the Scavenger

(Adapted from an old Fable).

By T. A. NETLAND.

LONG, long ago, when the mighty Rishis mingled more among the men of India than they do nowadays, a Great One once came to a Bengalese town to speak the message of the Gods.

Among his hearers were four men : A philosopher, a poet, an astronomer, and the town's scavenger. And hearing the golden voice of the Messenger proclaim the steps of the Path, a great desire to tread it arose in the hearts of these four men. Accordingly, after the meeting was over, they went up to the Great One, prostrated themselves before Him, and asked to be accepted as His disciples. He told them that He would consider the matter, but that they would have to wait some seven years, and in the meantime prepare themselves to be ready to follow Him, when the call should come. Then He continued on His way to another part of the country.

The scavenger returned to his home and to his daily task ; but the other three decided to retire from the busy life of the world, and to prepare themselves through contemplation and meditation. They wound up their worldly affairs, and took up their abode in a simple ashrama on top

of a hill overlooking a beautiful valley. Here they composed themselves to cross-legged meditation ; the astronomer gazing up towards sun, moon and stars and pondering on the immeasurable immensity ; the poet, listening to the scent-laden breezes and the thrills of the song-birds, and translating them into dithyrambic verbosity ; and the philosopher—looking at the tip of his nose—dreaming about the impermanency of the impermanent.

At the end of a year the astronomer tilted his head just a little, and exclaimed : " This is great ! "

Another year passed by. Then the poet heaved a contented sigh and said : " How marvellously magnificent ; how wonderfully exquisite. This is truly grand ! "

And one more year passed. Then the philosopher snored loud enough to wake himself up. " Did I hear a cow somewhere near ? " said he. The poet, who had a keen sense of humour, winked solemnly at the astronomer. " It sounded to me like the roar of a lion," said he. The astronomer winked back, and remarked : " I thought it was the trumpeting of an elephant." The philosopher, now fully awakened, noticed the wink of the astronomer, and understood. He got up

and said angrily: "If I cannot have peace, I will go back into the world" Then he picked up his few belongings and started for the trail. The poet looked at the astronomer. "I wonder what is taking place in the city?" said he. "Let's go and find out," replied the astronomer. They overtook their friend the philosopher, and the three went down into the valley together.

Soon they arrived at a little temple by the roadside. There, seated on the grass and studying a commentary on the Puranas, they saw a man whom they presently recognised as the scavenger.

"What are you doing here?" they demanded. "Following the Master who is just now in the temple," he answered. "But the seven years are not yet half over," they said. "No, but when my son took over my work and I was free, the Master sent for me." "And how did you prepare yourself to follow him?" they wondered. "I got up every morning as usual from a sound sleep, bathed myself, meditated a few minutes on how best to

be of service and help to the people with whom I should come in contact, asked His blessing and help in keeping the city clean and healthy for my brothers, and then went about my daily labour. In the evening I took another bath, and—tired out from a hard day's work—composed myself to sleep with the Master's name on my lips and in my heart."

Just then the Rishi came out of the temple door and the three respectfully bowed down before Him.

"Let us depart, my son," said He to the scavenger; and the three wondered at the tenderness in His voice. "May we not also follow Thee?" pleaded the Poet.

The Master sadly shook his head, "It would be useless. You are not ready yet!" said he.

The philosopher, the poet and the astronomer looked after the two figures disappearing round a bend of the mountain trail; then they slowly turned towards the city to continue their probation in the busy world.

T A. NETLAND.

THE THREE VISIONS.

*I, a dreamer of dreams, a seer of visions,
saw in a trance the ages when man was not,
and only birds and beasts dwelt on God's
fair land. Suddenly, the heavens became
dark and I heard the sound of rushing wings,
and the angry screeching of infuriated birds.
Looking up, I beheld, presently, a fierce con-
flict between the vultures and the sparrows;
but the trance was quickly passing from me,
so that I knew not which was the victor,
nor which the vanquished.*

* * * *

*Before me lay a ruined and desolate
country, where disease, starvation and grim
death were companions of the living. I
gazed on the scene with reverence and pity,*

*and behold! out of the smouldering ashes
I saw a Phoenix arise—and the vision
slowly faded.*

* * * *

*The third vision was of great beauty and
filled me with ecstasy. Stillness, that
heralds the dawn, brooded o'er the earth.
As the shadows of night rolled away, and
the sun shone forth in all its glory, there
appeared unto me a dove, bearing in its
beak a budding olive branch, and in the
halo round about its head was written, in
letters of gold, "Amor vincit omnia"—
Love conquers all.*

MARGARET GRAHAM FINDLAY.

Of Sorrow—its Cause and its Ceasing

By K. M. G.

THERE is a subject at the present time which touches the minds of a great many of us very closely. We cannot think of the horrors of the conflict in which so many nations are engaged without asking ourselves the reason for all this pain and suffering and its cause. The very thought of it would be unbearable to us, if through the darkness we were unable to discern the plan of a great design ; for, if we believed ourselves to be but the victims of blind chance, we should be overwhelmed with the misery of the evil that has befallen us.

Looking backwards into the past we see that through the ages these same questions have been asked by troubled souls, who, roused from indifference by pain, knew no peace nor rest, until they found the answers ; for by enquiry into the cause of things, we are led to knowledge ; and this knowledge brings us peace.

Now, long years ago, when the Lord Gautama Buddha still blessed the earth with His visible Presence, He taught that the First Truth is of Sorrow. Wherever we look we find its trace. The sorrow of separation, the parting of those who love, a parting hard indeed to bear, but not the bitterest of all, for that comes of severed ideals when the separation is of

the spirit, and the one looks upward while the other clings to the things of earth. The torment of uncertainty, it meets us everywhere. We may forget it for a moment, perhaps ; life may go smoothly for awhile when one near and dear is called to go forth into the silence of the unknown and the whole aspect of life changes. That sorrow is necessary for use at a certain stage we know, or, as it is expressed in one of the gnostic writings .

" If thou hadst known how to suffer

Thou wouldst have had the power not to suffer

Know then suffering and thou shalt have the power not to suffer."*

implying that the knowledge is to be gained by personal experience alone.

And we must always take into consideration the fact that through sorrow we learn many valuable lessons. How often we observe the healing power of a great grief, and many trace from a moment of deepest pain the turning point in their lives which led from sorrow to peace. Wrongs that have rankled are forgotten in its gloom, those who have drifted apart are re-united, and breaches are healed.

* " Fragments of a Faith Forgotten,"
J. R. S. Mead.

In the presence of death also there is frequently a sense of detachment from the cares of life, an isolation, when the soul withdraws into itself, and the world of the unseen seems more real and tangible than the visible universe without. There is a feeling of intimacy—"Surely through this hour I have lived before?" and those who endure such an experience acquire a sympathy which enriches the whole life.

Therefore from this discipline we must not shrink, for by its means we come in touch with reality.

Now the Blessed One said that the Second Truth is of Sorrow's Cause, which is Desire.

In individuals this means that the self wants expansion. Moreover, in its growth the self is becoming conscious of its limitations; the pleasures that formerly attracted it have lost their charm. It is becoming aware of the greater possibilities which lie before it in the future, and this phase is generally marked by restlessness and discontent.

The teachings of theosophy are a great help to us in the understanding of Sorrow's Cause; much that appears inexplicable becomes plain, when we study the laws of karma and re-incarnation; and when we realise that we make ourselves a great deal of the sorrow that comes to us—and incidentally to those around us—we see also that much of it may be avoided for

"Who knoweth the cause of an act is half way to freedom." *

The occult law is that those who seek must find; and he who earnestly and with singleness of heart sets out to seek the truth will always find the Way; and thus, learning to know the Law, that knowledge brings us to the Third Noble Truth which is "of Sorrow's Ceasing," and to attain this we must conquer self, and this is the hardest lesson of all. How can we cease from Desire?

We who know so little of the Higher Self, who are so enmeshed by desires that we can scarcely disentangle the false from

the true, how shall it be ours to attain the unattainable?

First our desires must change—we learn to look on life from a broader standpoint, to take longer views.

The glory shed by Those who have trodden the Path in the past illumines the way. Perhaps we behold a vision of Sorrow's Ceasing, the outer sounds of pain are stilled, and in a moment of infinite silence we realise that we are free.

Rebellion comes. Half the sting is taken from pain when we see that it is only the result of some past act, and when we know the cause of things, we learn to bear our lot in life patiently.

The soul has lived through many experiences, but it has not lived in vain. It would cease from evil for

"Evil swells the debt to pay;
God delivers and acquits,
Shun evil, follow good, hold sway
Over the Self
This is the Way" *

In the outer life this may mean re-adjustment, the standard of conduct is raised; we see that to gain the higher the lower must be sacrificed. We strive to fulfil our duties more perfectly, duty, not inclination, becomes the watchword to all Beings, to render love which is most truly the fulfilling of the Law. We who owe so much—is there nothing *we* can do to pay the debt? Action becomes no longer a chain to bind us to this earth, its bonds are loosened. Passion burns out.

By strenuous endeavour we strengthen the will. We look within and by meditation gain new light on the problems of our daily life. We no longer regard our bodies as ourselves, we have acquired a sense of immortality. We see it is for us to keep this body guarded from all stain of sin, to build it up so that it shall be both strong and sensitive, an instrument fit for service and obedient to our will. In order to do this we must feed it only on pure food; no drugs that deaden, no spirits that inflame the senses must defile it. By stern self-discipline we eradicate evil habits, and by the power of thought

* "Kim."

* *The Light of Asia*, by Sir Edwin Arnold.

we build upon the higher plains a fairer dwelling. We aspire to the Good, the True, and the Beautiful, and our souls become harmonised.

But until we know definitely where we are going, it is impossible for us to make progress; therefore, in the spiritual life, we are taught that direction is of the utmost value; and in every life a moment comes when this point has to be decided. It may be in a moment of storm, when the choice lies between honour and ease; it may be in a moment of calm, when the conflicting claims of love and duty suddenly intrude on us, but whatever the hour, if we choose unhesitatingly the Right, that Way, though it be the way of sorrow, alone will bring us peace.

In the past we have sown the seeds of sorrow, and to-day we reap the fruit; but for to-morrow's reaping we will sow differently. Our vision is purified by tears.

We catch a glimpse of a greater Law, the law of Love.

Little by little we learn to obey that law. As the light of the inner vision becomes clearer we simplify our lives.

We no longer wish to live for self. At first we may be uncertain, doubts may

arise, sloth will delay our steps, but through the fires of purification we see far off the Way.

Even Desire changes its aspect.

We want to give, not to take; to help, to work, with the great Plan, God's Plan, no matter how feeble our efforts.

Our love aspires to Him. We begin to find Him everywhere.

Even in the darkness we are conscious of His Presence

The Oneness of All, the glorious sense of Unity begins to dawn on us. We, too, are a part of His Life.

As the Persian mystic truly said:

"In His Love, the Heart hath life
Longing for Him the soul
Hath Victory."

even victory over the desires that are the cause of sorrow.

* * *

And because of this burden of sorrow which presses so heavily on the world to-day there are some who, having known sorrow, look with eager and expectant hearts for the coming of One Who will show us also how to find the way that leads from sorrow to its Ceasing, and thus to Peace.

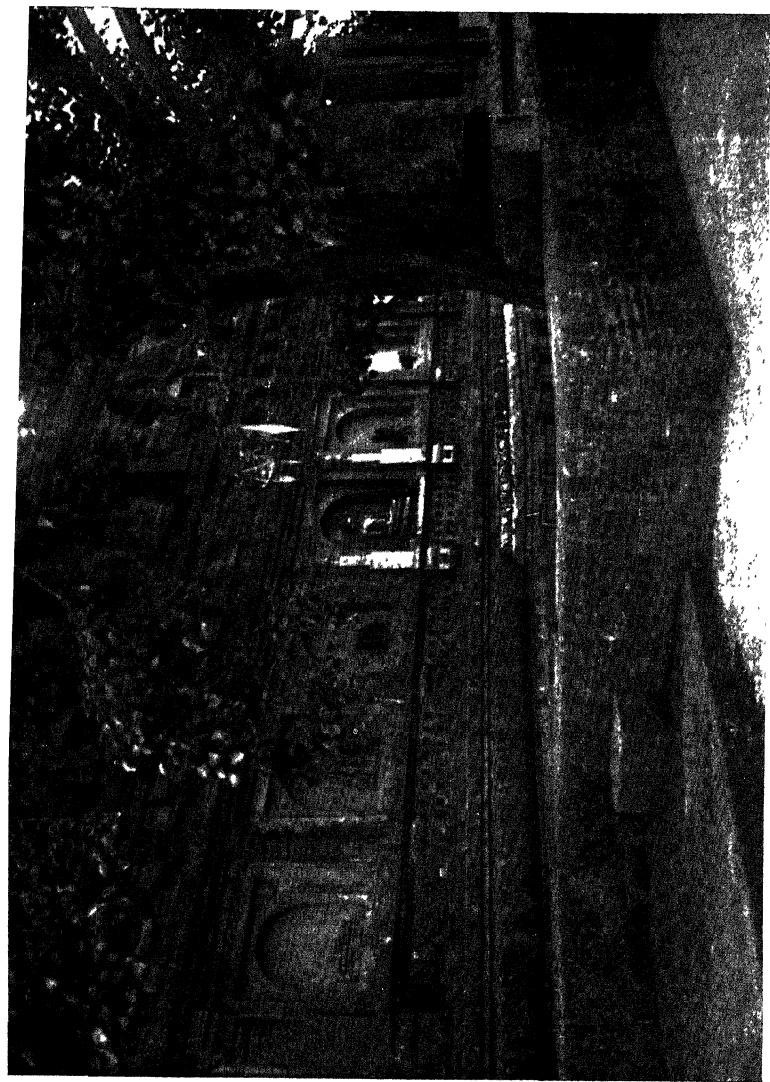
K. M. G.

AN INDIAN BOATMAN'S SONG.

*Take me across, oh Beloved,
As I cross this stream
With the corn.
I have gathered the corn of the field,
But where is the corn of my heart?
Take me across!*

*Take me across, oh Beloved,
Take me across the world,
The Stream of Life,
And be my Helmsman,
Oh Master of many Crossings!
Take me across!*

*Translated by
MARY WINCHESTER ABBOTT.*



BODHI GAYA

The tree on the right of the photograph is the famous Bo tree, under which the Lord Buddha attained Illumination



BODHI GAYA

Another view of the tree. The building to the right is a Hindu temple which has been built on the spot, and is a great resort of pilgrims, largely from Buddhist lands outside India.

Living, as a Fine Art

By L. A. COMPTON RICKETT.

AS a metaphorical pleasantry it is easy to speak of the daily life becoming a work of art. But is such an idea anything more than mere euphemism?

In order that actions may in their combination become a "thing of beauty" it is necessary above all that there be proportion. That action may be Art there must not only be a certain standard of excellence for each act, but there must be that justice between the actions which is expressed as beauty, reason, fitness, cosmos.

Perhaps it was a similar thought or feeling that made Oscar Wilde speak of Jesus Christ as being a great artist not pose, but poise. It may be that what Theosophists know as the Buddhic reason—i.e., the essential principle of rationality as against its specialisation as formal logic—corresponds to what the Greeks meant by *sophrosyne*. Prof. Taylor, in his "Plato" (Constable & Co.), touches on this word. He says—

"This last untranslatable term has been variously rendered into English by 'temperance,' 'continence,' 'self-control'; equivalents which are all objectionable from the implication of painful self-restraint which they carry with them. Etymologically the nearest rendering would, perhaps, be healthy-mindedness. . . . The uses of the word in Greek literature indicate that the quality for which it stood to Plato's contemporaries was that moral gracefulness, beauty, sense of form and proportion which is the opposite of "*ὑβρις*," 'insolence,' absence

of moral good taste, and is inculcated by the traditional precept of Delphi, 'nothing overmuch' . . . 'good form' . . .

For complete virtue there must be perfect harmony in the execution of function by the various 'parts' of the soul."

The suggested terms of Prof. Taylor imply also the sense of symmetry, spiritual perspective. A nice proportion keeps the mind balanced. It is unbalanced, unhinged when it cannot freely swing so as to adjust irregularities. The artist in life must, therefore, before all things, possess perspective, proportion, poise.

Now, the best balanced type is that which, in its initial stage, "does nothing in particular and does it very well"; whose profession first of all is to be merely a gentleman. Its characteristics are culture, graciousness, ease, tact, reserve, self-possession. Until it has matured, it is

"Faultily faultless, icily regular, splendidly null,
Dead perfection."

At a lower level it has that fatuity that made Aristophanes round on his own class, in "The Frogs." *

"Gentleman? That he is,
There's nothing in his head but wine and
wenches."

The truth is that each type, being a specialisation of human nature, has its corresponding defects.

The artistic temperament, while both subtle and rich in feeling, lacks back-

* Trans., Gilbert Murray.

bone. It may be persevering as regards art, but outside that province there is a general laxity, and also a self-centredness, less obvious but more profound than aggressive pride.

The naval and military type peculiarly possess courage, alertness, self-reliance, resource, the qualities necessary for practical action rather than for thought and feeling.

The scientist combines a noble self-suppression and perseverance with keenness of observation. The danger of such a life is that the mind tends to become solely a clever mechanism for discovering facts of a certain order; it is wound up to work one way.

The metaphysician, while he may wing his high way like an albatross in the abstract world, is a slow goer on the ground. Life becomes to him merely a cognitive process, and he loses something of the "natural touch." Like an eminent member of his class, he is apt to regard society merely as a relaxation, even though he may not adopt the invention of the same sage and load his ears with wads of wool against feminine "patter." The man of thought gets out of touch with affairs, and the practical man lacks vision.

Thus we see that the balanced mind must not be colourless, and yet the classes of feeling, thought and action have each their common defects. Normally "we are rolled about like cylinders," as Pythagoras is reputed to have said, against the extremes of life, the pairs of opposites. Or, as Dr. McTaggart says, with reference to Hegel's philosophy, the mind's movement is that of a ship "tacking."

The man who roars too loud for liberty in his youth snores with comatose Toryism in the after-dinner of his days. Haply he sees no more the promise of the prime because he is purblind with the cataract of age.

Knowledge is light, says one voice; in heat is spawned bigotry and murder and madness.

Says another, we live by the enthusiasm of the Sun. The physicist says, "Life is a fortuitous concourse of atoms permitting a permanent possibility of sensation."

While the Mystic may prefer to say that the soul is the Bird of Eternity that flies from God back to God.

The Nominalist will say, if your abstract term is anything it is a class-label for a group of sensational experiences; once take away the experiences and the term ceases to have significance.

The Realist answers that experience is the example or sample of a transcendental truth that the abstract term stands for.

The balanced mind approaches all extremes, not to select one and leave the others, but to weld together or synthesise both. This union of opposites is the principle of marriage that extends to all things.

It is good to have the stubborn pride of Alcibiades who, sitting in the road one day, had rather been run over than move; good to have the enthusiasm compressed to the endurance-point of Simeon Stylites, freezing, burning, rotting on the top of his column for thirty years; good to mingle with the madness of the corybant and the orgiast; better still, like Socrates, out-drinking, out-reasoning his friends at the Banquet, to be able to accept life on all sides.

We may admire the gorgeous power of the Roman Emperors. Spinoza's life was the prayer of simplicity.

To reach that justice in all things, which is the measure of an artist, we go best arrayed in the child-tunic of simplicity. But let us not mistake the outward sign for the inward grace. A well-known personage on returning from big-game hunting, some little time ago, advised us for the virility of the race to live on £1 a week and earn it. No mention was made as to how we were to shoot giraffes on this income. And yet, does not our philosopher, while failing to bring down his game on this occasion, succeed in grazing it with a flying shot?

Supposing we leave our lodgings for the wilds, and confront the elemental facts of nature, having to rescue our shirt from the lion instead of the laundry, shall we not begin to realise that the World had been too much with us—that the pressure of the *must-be-done*, ideas that make such

business in the brain, are after all a self-imposition? Our important engagements that keep our running to and fro like the proverbial dog at the fair—a good game if we admit the make-believe. Supposing something of the sort to be the case, what does the moral message resolve itself into? That we should prune our desires so that they be fewer and finer. But working from morning to night for a pittance is not necessarily the simple life. How much available cash does it leave us for decent housing, sufficient clothes, books, gifts? Not to speak of that quietude and large leisure for self-realisation, perhaps the greatest boon of all in this or any other age. The gospel of £1 a week springs rather from the kind of man that says "health is everything"—a twilight truth.

True, the great teachers need little. Socrates, standing in the market-place "button-holing" people for high metaphysics, needed little. During a winter campaign he could walk bare-footed in the snow. When you are sound of body and overflowing in wisdom and love you may drink the ram of heaven and cleanse your shrift in the stream, and all things are yours to give; but most of us need to acquire and be assisted to acquire.

No, the lack of money will not give us spiritual freedom, and we must not blame the power of wealth for the luxuriance of our desires. A platitude when baldly stated, though often lost sight of.

Is not the Adamic curse toil? The joyous soul of labour is daily murdered by the mechanical task. Simplicity, indeed, belongs to spiritual freedom, but neither the possession nor the lack of money will give this. We must not be afraid to use our civilisation. Because we have burnt our fingers in the fire, we should be weak to deny ourselves its use. Back to Nature, but only back as the spiral curves. There must be no retracing of steps. The primitive simplicity of the herd still marks us as regards clothes. A uniform is worn and called fashion. If we consulted our individual taste as to what we should wear, we should not only be thought of as desiring "to

call attention to ourselves," but should be regarded, to say the least, as a "little wanting." In the beginning the mind acknowledges Coercion, the God without. Reason, the God within, imposes all the responsibility on the individual. The first is the pseudo-simplicity of uniformity, the second is the real simplicity of a pure nature.

It is by this true simplicity, by the ministry of simple things, that the spirit is nourished. For such a one is the "sunset-touch, a flower-bell, a chorus-ending from Euripides." In the stillness of midnight frost this sensibility moved Coleridge to feel that even the film flapping idly on his grate had dim sympathy with humanity. In the same way must the artist-in-life have the trained ear to catch the still small voice of things. He certainly does not live by bread alone, but by the

"Little nameless unremembered acts

Of kindness and of love

That have no slight or trivial influence." *

Unremembered by the giver, perhaps, when hallowed by the recipient.

Mr. Chesterton has coined a fine phrase, "tremendous trifles"; trifles that are usually regarded as by-products of experience, mere corollaries and parentheses. It may be the smell of tar as we hurry along, an organ suddenly striking-up, some lightest happening of long ago whose memory has such power to move our hearts. As I walk along the road my companion and I smell a bonfire; he remarks that there is rubbish burning. Another tells me not of burning rubbish but the memorabilia of soul-life in that same smell, so that it becomes the password for a meeting-place of spirit.

Do you not know, gentle reader (as the old books call you), this precious scrap-book of the heart, too intimate it might almost seem to refer to? The passionate tenderness that haunts the commonplace, the *lacrime rerum*, the inexplicable tears of things.

To the man of action who is not also a man of mystery the dwelling on such

* Wordsworth.

trifles may seem unwholesome self-centredness. Yet it need not be. The innermost, by a law of compensation working for symmetry, becomes the outermost "The egoism of Milton," says Coleridge, "is a revelation of spirit." If the law were otherwise, Art could not exist. The deeper we plunge into the mystery of ourselves the nearer we shall come to those elemental commonplaces that are the creative feelings of life and make us the interpreters for the inarticulate. For instance, as we listen to

"Break, break, break,
At the foot of thy crags, O sea!
But the tender grace of a day that is dead
Will never come back to me."

The personal grief of the poet loses itself in something vaster, and while he is speaking his voice suddenly becomes the universal cry of humanity. Thus it is that Tennyson lit up the great commonplaces. The magic power of creation awakens to explicit self-consciousness what lay in an implicit dream unfocussed. Like the midwifery of Socrates those simple feelings of ours—at once intimate and vast—are brought to birth by the great artist, or by the "touch of nature." It is not a lucky chance and happy trick of the artist that we ourselves might have accomplished had we chosen. The great work, the finished product is always simple.

May it not be that Reality hides itself in a like veil of simplicity, and that to see it is to feel that we have known it from everlasting?

This fusing of the innermost and the outermost is an aspect of the principle that is said to unite the individual with the universal. The greater the individuality the more widely its life can be accepted and shared and become the life of mankind. The higher we ascend, the

broader our vision. Æschylus and Plato ascend high, and see something of the map of life. The Buddha and Christ ascend higher and see so far that their lives fashion epochs.

Individuality may be likened to the focus of a burning-glass, in whose single point when sufficiently sharp there springs into flame the universal light containing the entire spectrum of sympathies. Simplicity leads to catholicity. The true simplicity is not in Spinoza's humble polishing of glasses, but in the single-mindedness of his devotion, in his being "God-intoxicated." To grow cabbages and wear a tweed suit avails no more than circumcision. Back to Nature must be that love of simple things that finds the magic in the commonplace. To have the discernment and steadfastness that "sees life steadily and sees it whole" is to have acquired that sheaving power that reveals the beauty of wholeness—symmetry.

Therefore, like John Gilpin, we get down where we got up. To make action Art is to perform the deed so that it shall be comely in its true perspective, which is its spiritual perspective, the deed viewed from our ideal coign of vantage.

What might not be said on being the Artist in life? To have the wit to laugh where now we are solemnly annoyed; to have sufficient sense of fitness to "tune-up" the nature all round, and make our actions clean-cut.

The beauty that lies in wholeness is symmetry. To worship in the beauty of wholeness is to have been led by the grace *sophrosyne* to the vision of the all-embracing symmetry that we believe when we shall see there is no beauty that we shall desire.

L. A. COMPTON RICKETT.

Systems of Meditation

VII. Mediæval Contemplative Prayer.

By W. LOFTUS HARE.

[The two articles immediately preceding the present one have been occupied with Christian Prayer in many of its earlier phases. Mr. Hare now resumes the subject at a point where Neoplatonism and Christianity unite into one stream. It was the author's intention to include a study of Quietism in the present article, but that has not been found practicable; the next article will take notice of that important movement.]

I. INTRODUCTION.

IMITATION of space makes it necessary that I should concentrate into the present article a great deal of material gathered from the very wide area of the "middle ages" in illustration of my theme; I therefore think it will be useful to my readers to print on this page a table of the men who may be regarded as the representatives of that form of mysticism in which the practice of contemplative prayer was to be found. The list is a parallel of Neoplatonists and Christians, and extends from Plotinus to Thomas Aquinas.

The present article may be regarded as a continuation of our studies from the point left off in the fourth of the series, namely Greek Contemplation, while the two articles intervening, V. and VI., were digressions in the direction of original and ascetic Christian prayer. We shall now find, perhaps to the surprise of some of our readers, that the main line of development of mediæval Christian meditation is undoubtedly a continuation of the Greek rather than the Judea-Christian system.

A. D.	Neoplatonists.	Christians.
270	Plotinus (Alexandrine School).	
305	Porphyrus.	
330	Iamblichus (Syrian School)	
430		Augustine.
433	Plutarch (Athenian School).	
485	Proclus (Byzantine School)	
512		pseudo-Hierotheus.
515		pseudo-Dionysius.
526	Boethius of Rome.	
529	The Schools of Philosophy suppressed by Justinian	
850		Scotus Erigena.
1130		Bernard of Clairvaux
1140		Hugo St. Victor.
		Richard St. Victor.
1250		Albertus Magnus.
1274		Thomas Aquinas.

True, Christ and His apostles continue to be the inspiring and authoritative forces of this development, but its form and its terms are derived from Greek thought, which was never aban-

doned. The Greek and many of the Latin Fathers of the Church were saturated with Plato, some were contemporaries of Plotinus and his successors. Indeed, in philosophical circles it is doubtful if Christianity would have survived if it had not been allied with the best Neoplatonic thought. Augustine himself was thoroughly versed in all the best Greek philosophy, while the writings attributed to Dionysius the Areopagite—so remarkably influential in Christian mysticism—were Neoplatonic in every syllable. In the ninth century Joannes Scotus Erigena translated them into Latin and drew them into the bosom of the Christian Church, together with many of the teachings of Plotinus. The Theological Faculty at Paris was, in this sense, heterodox to the core, and when Albertus Magnus, one of the most remarkable scholars of the middle ages, introduced Aristotle, Europe had a double dose of Hellenic thought. The greatest Catholic doctor, Thomas Aquinas, in spite of the use he made of Aristotle, was at heart a Neoplatonist.

II. NEOPLATONIC INFLUENCES.

I shall now quote a few illustrative extracts from the later successors of Plotinus, and shall ask my readers to notice their striking similarity to declarations of Christian mystics who will be referred to in the present and future articles.

Iamblichus—connected by certain Theosophical tradition with "the Master Hilarion"—was the leader of the Syrian School of Platonic philosophy; he was very learned in what was then called "Theurgy" or divine science, and has left us a book dealing with "The Mysteries of the Egyptians and Assyrians", from it I make my first extract which affirms the eternal connection of the soul with God and that the knowledge of Him is the awakening to that connection. There are long passages about prayer as a means of divine communion, but I do not quote them now. He says—

In the first place you say "it must be granted that there are Gods"

It is not right to speak thus on this subject, for an inborn knowledge of the Gods is co-existent with our very being, and this kind of knowledge is superior to all deliberate choice and judgment; it subsists prior to the processes of reason and demonstration.

But indeed, if we must speak accurately, the contact with divinity is not "knowledge"; for knowledge implies a separation or otherness (of subject and object); but prior to knowledge—as one thing knows another—is the uniform connection of the soul with divinity. It is dependent upon the Gods, it is spontaneous and inseparable from them.

Hence it is not proper "to grant that there are Gods," as if it might not be granted, nor to admit it as doubtful.

Nor are we worthy thus to explore this knowledge as if we had sufficient authority to approve or reject it; for we are comprehended in it, or rather, we are filled by it and we possess the very thing by which our essence is characterised in thus knowing the Gods. So also the human soul is conjoined to the Gods by a "knowledge," not gained through conjecture, or opinion or a syllogistic process, all which originate in Time which controls them, but by the pure and faultless intuitions which the soul received in Eternity from the Gods in virtue of being conjoined with them.

(*Mysteries of Egyptians, Ch 1*)

This Platonic idea of the soul being rooted in the divine runs through the whole of the Neoplatonic writings, and is the philosophical ground of all Christian mystical prayer. If the universe were not a system and if life were not on its innermost side *one*, then there would be no means whereby the soul and God could commune; but unity makes that possibility—such would seem to be the general conception, and we meet it in the voluminous writings of Proclus of Byzantium. I shall mention first certain of the propositions which he demonstrates in his "Elements of Theology."

Every soul is indestructible, and incorruptible.

Every soul is both life and vital

Every soul is self-vital.

Every soul ranks among the number of truly existing beings, and is the first of generated natures.

Every soul subsists proximately from Spirit.

Every soul contains all the forms which Spirit primarily possesses.

Every soul is all things. . . .

Every soul is an essence vital and gnostic, and a life essential and gnostic; and is know-

ledge, essence and life. All things likewise subsist in it at once, the essential, the vital, the gnostic; all things are in all, but each is separate from the rest.

—(*Six Books of Proclus*, pp. 423-441)

The mode of realization of the unity and identity here referred to is by concentration, as the following passage makes clear:—

For the soul contracting herself wholly into a union with herself, and into the centre of universal life, and removing the multitude of all various powers, ascends into the highest place of speculation, from whence she will survey the nature of beings. For if she looks back upon things posterior to her essence, she will perceive nothing but the shadows and resemblances of beings, but if she returns into herself she will evolve there her own essence, and the reasons she contains. And at first, indeed, she will, as it were, only behold herself; but when by her knowledge she penetrates more profoundly in her investigations, she will find spirit seated in her essence, and the universal order of beings; but when she advances into the more interior recesses of herself, and, as it were, into the sanctuary of the soul, she will be enabled to contemplate, with her eyes closed to corporeal vision, the genus of the gods and the unities of beings. For all things reside in us, after a manner correspondent to the nature of the soul; and on this account we are naturally enabled to know all things by exciting our inherent powers and images of whatever exists

—(*Proclus, Platonic Theology*, p. 7)

III. SYRIAN MYSTICISM.

At this point it is necessary to turn our eyes to the Syrian mystic, Stephen Bar Sudaili, a monk of Edessa, who journeyed in Egypt, and was resident in Jerusalem in 512 A.D. Fundamentally the philosophy of this school of Oriental Christians was Brahmanism mixed with elements of Jewish allegory, Gnosticism, Manicheanism and Neoplatonism. It taught the emanation of a spiritual and a material universe from primordial essence; it taught the outward and downward evolution and its upward involution—the doctrine of the *pralaya*. There were three world periods, the present which is evil and is characterised by motion, the second, which is the period of rest, or the progressive union with Christ, the third is the period of fusion of all things in the Absolute. This is strongly reminiscent of the three *gunas*, *Tamas*, *Rajas* and *Sattva*. The work of Sudaili, who was attacked

severely for his heresies, was ascribed by him to Hierotheus, the convert of St. Paul, and gained considerable influence. A member of the same school, at a later date, composed a series of works alleged to have been written by Dionysius the Areopagite, the disciple of Hierotheus and the hearer of St. Paul. These works are typical of the strong Oriental admixture which found its way into Christianity through their means, and there need be no doubt that they represent not isolated teachers, but a considerable body of opinion. I shall now quote a few extracts in illustration of our theme.*

To me it seems right to speak without words, and to understand without knowledge, that which is above words and knowledge; this I apprehend to be nothing but the mysterious silence and mystical quiet which destroys consciousness and dissolves forms. Seek, therefore, silently and mystically that perfect and primitive union with the Arch-Good.

—(*Hierotheus, Book II.*)

The mystical journey of the soul is epically described, in language that surpasses the revelation of European monks, as "The Ascent of the Mind."

Now the end of the labour of minds is thus glorious ascent, for God does not wish that minds should fall but to bring them back to himself. Those who desire to rise must unite the Good Nature in them with its essence. . . . When the mind ascends, the body is as if dead and the soul is absorbed in the mind which is carried up and becomes oblivious of everything on earth

—(*Book II.*)

. . . . Now does it comprehend the true theory of Essence—that it fills the whole universe— . . . The mind approaches and unites itself unto the luminous essence, and looks above and below, the length and the breadth, and encloses in itself everything. It will now no longer ascend or descend, for it is all containing

—(*Book IV.*)

IV. PSEUDO-DIONYSIUS.

Pseudo-Dionysius, to whom we now turn, is clearly a theologian and a priest, whereas his master, Sudaili, was a monk

* *The Book of the Holy Hierotheus on the Hidden Mysteries of the House of God* has been partially translated by A. L. Frothingham, Jun. (Leyden. E. T. Brill.)

and a seer, one who claimed to have gained absorption. Dionysius, however, is quite as Vedantic as his assumed master in his conception of God. He writes :—

Yea, they also say that He is in minds, and in souls, and in bodies, and in heaven and in earth, and at once, the same in the same—in the world—around the world—above the world—super-celestial, super-essential, sun, star—fire—water—spirit—dew—cloud—self—hewn stone and rock—all things existing—and yet not one of things existing.

(*On Divine Names, I., vi.*)

The approach to the All Good is by means of prayer.

For we must be first raised up to It, as source of good, by our prayers; and by a nearer approach to It, be initiated as to the all good gifts which are established around It. For It is indeed present to all, but all are not present to It. But then, when we have invoked It, by all pure prayers and unpolluted mind, and by our aptitude towards Divine Union, we also are present to It. For, It is not in a place, so that It should be absent from a particular place, or should pass from one to another. . . . Let us, then, elevate our very selves by our prayers to the higher ascent of the Divine and good rays. . . . Wherefore we must begin with prayer, not as though we ourselves were drawing the power, which is everywhere and nowhere present, but as, by our godly remembrances and invocations, conducting ourselves to, and making ourselves one, with it

(—*Book III., 1*)

In taking leave of this interesting author it is important to note that he, a Christian Priest, affirms "that this is the purpose of our ecclesiastical hierarchy, viz., our assimilation and union with God, as far as attainable"—a phrase taken bodily from Plato's *Theatetus*. In passing, I cannot refrain from remarking that the suppression of the Schools of Greek Philosophy by Justinian in 529 may have had as a partial motive the desire to stop the invasion of foreign doctrine into the body of Christianity, an invasion to which the books I have quoted testify.

V. ST. BERNARD OF CLAIRVAUX.

I shall not follow the course of mystical contemplative prayer into the byways of heterodoxy—Scotus Erigena and his school—but shall now deal at some length

with St. Bernard of Clairvaux, who, from his opposition to Scholasticism, may be regarded as the most notable type of devotional mysticism in the middle ages.

St. Bernard was the Abbot of Clairvaux for a period of years dating from 1115 to 1153. During a life of extraordinary fullness, he conducted a voluminous correspondence and preached innumerable sermons. He is the author of a work entitled *De Consideratione*, from which I shall quote passages illustrative of Mediæval Contemplative Prayer, both as to its theory and its practice.

The good abbot writes freely with energy and charm, and although he seldom limits himself entirely to the matter in hand, yet his writings have the merit of order and division which go to help the reader to a clear grasp of the author's meaning.

It may be well to indicate at once the scope of the quotations from *De Consideratione* and *The Sermons*. They are the merest fraction of writings on the whole range of theology, exegesis, church government, morality, and spiritual experience; but from them will be gleaned sufficient to show the saint's teaching on prayer. Prayer is part of, or the fruit of, what he calls "Consideration." Now, Consideration with him is a sustained enquiry or examination into a subject; the subject may be a mundane matter, or an ecclesiastical matter, a question of morality, or Biblical interpretation. It may be oneself, one's character, Heaven or the Deity; and the higher the subject matter, the nearer does the method of examination assume the nature of prayer. The mental process is therefore somewhat as follows :—

1. *Choice of subject matter.*
e.g., material affairs, as subservient to one's welfare;
or one's true welfare,
or one's self or salvation;
or God.
2. *Consideration* of the subject matter,
i.e., examination or enquiry conducted by observation and ratiocination.
3. *Meditation* point by point, upon each aspect of the subject matter, leading to
4. *Contemplation*, complete understanding or vision face to face.

If the subject matter be God (as in the case of prayer) the "considerer" is carried up stage by stage by means of opinion, faith and understanding until he attains through meditation and contemplation, to

5. *Ecstasy, or Rapture.* This is the final and blissful fruit of prayer, not tasted by many.

The passages which follow will now sufficiently explain themselves.

VI. CONSIDERATION PURIFIES THE MIND.

What "consideration" does firstly is to purify the very source whence it arises, I mean the mind. Then it governs the passions, directs the actions, corrects excesses, regulates the morals, establishes good order and honesty in one's life. It gives a perfect knowledge of things human and divine; brings into order that which was confused, brings together what was scattered. It penetrates into the most hidden things, seeks out carefully the true, examines the probable, and discovers what is pretended or disguised.

Consideration regulates for itself the things which it should do, and recalls those which it has done, so that nothing may remain in the mind, either not corrected or needing correction.

—(*De Consideratione*, I., vii)

I beg you then to examine carefully what I understand by the word *consideration*, for I do not assert that it is everywhere the same thing as *contemplation*, especially as the latter consists properly in (the) certainty (of things), the former in the search after things (enquiry, examination). So that, in that sense, one can define contemplation by saying that it is a true and certain vision of something by the mind, or an assured and undoubted conception of the truth; and that consideration is thought applied to research, or an application of the mind seeking for truth, although often the two are taken without distinction one for the other.

—(*De Consid.*, II., ii)

This is what I beg you to notice, with all the intelligence of a mind so enlightened as yours. Your consideration moves away from its proper object, every time that it turns from divine things to fix itself on terrestrial things. . . . But if they (terrestrial things) are only taken up as means necessary for inquiring into the divine, it is certain that consideration is not moving away from its proper object, but following the right path. And truly, that is the most sublime and most excellent use of present things, since, according to St. Paul, "*what is invisible in God becomes visible by the knowledge of the things that have been made.*"

Such is the heavenly creature, who has always before him the mirror in which he sees all things clearly: he sees the Word (*Verbum*, *Logos*), and

in the Word all things made by Him. So that he has no need to borrow from created things the knowledge of their Creator since he sees them in a place where they *are*, in a more excellent manner than in themselves (their appearances). Whence it comes also, that he makes no use for this purpose of the agency of the bodily senses, taking the place of the senses himself, and drawing his knowledge from himself. That is indeed an excellent method of knowledge, to need only oneself without the help of any other to see whatever we please.

It will be then, as St. John says, "that men will be taught of God," and that, without the agency of any creature, they will be blessed in the possession of God alone. This will mean a return to their native land, to have passed from the country of the body into the region of the spirit, which is not other than God Himself, supreme Spirit and the supreme dwelling of blessed spirits.

—(*De Consid.*, V., i.)

A point made by the abbot is worth noting; it has occurred in other systems of thought already referred to, and will doubtless find itself developed later on. This "means of approach" is *for exiles, not for citizens*, but when they have returned to their true spiritual state, it has served its purpose, and is abandoned for the ineffable joys of contemplation. But the "Ladder of Perfection" begins at the lowest steps, and these are not to be despised.

Now the greatest man of all is he who, disdaining the use of things and of the bodily senses, as far as is possible to human weakness, has formed the habit of flying away, so to speak, by contemplation, towards celestial things, not rising towards them by degrees, but by unexpected and surprising *transports*. It is of this last kind that were, as I think, those raptures of St. Paul. I call them raptures, and not gradual exaltations, since he himself testified that he was caught up, and not that he rose (of his own will); whence it comes that he made use of this expression: "We have been carried up to God in spirit."

—(*De Consid.*, V., ii.)

VII. ECSTASY AND DESOLATION.

In order that we may judge of the nature of that "assured and evident knowledge," which has God for its object, "beholding in His perfection unveiled," the following extracts are made from St. Bernard's sermons. They illustrate personal ex-

periences which we may fairly assume to be the basis of his theological disquisitions. They represent the final blossoms of Consideration directed towards God; and they seem to confirm the thought that so long as God is conceived of as an object He cannot be *known* at all, but only thought of in faith. True knowledge of God only comes when subject and object are mystically merged in union. Even then Bernard's words must be regarded as faint records of reminiscences impossible to define.

The Excellency of the Vision of God—But be most careful not to allow yourself to think that there is anything imaginary, on the one hand, or corporeal, on the other hand, in this mingling of the Word (Logos) with the soul. . . . I go on to express in what words I am able, the absorption of a pure soul into God, or the hallowed and blessed descent of God into the soul, comparing spiritual things with spiritual. That union then is made in spirit, because God is spirit. . . . For He is the Word; He does not sound in the ears, but penetrates the heart; He is not full of words, but full of power; nor does He come to the ears as with a sound, but to the affections with sweetness ineffable.

Even in this present life He appears to whom He wills, but in the manner He wills, not as He is.

—(Serm. Cant., xxxi., 6.)

Of that Ecstasy which is called Contemplation—I may then, without absurdity, call that ecstasy of the soul *death*; but it is a death which, far from depriving her of life, delivers her from the snares which are dangerous to life. For in this life we proceed in the midst of snares, and the soul is delivered from the fear of these, whenever it is, so to speak, ravished out of itself by intense and holy thoughts, provided that it is separated from, and elevated above itself to such a degree as to transcend its usual habit of thinking. . . . For when the soul is in that state, it ceases not, indeed, to have life, but to have consciousness of its life, and therefore it does not feel any temptations. . . . Would that I might thus die often! . . . Good indeed is that death which does not take away life, but only changes it into a better form; which does not strike down the body, but elevates the soul.

. . . so that, departing from the remembrance of things present, and being divested not only of the desire for, but also of the haunting ideas and images of things corporeal and inferior, it may enter into pure relations with those in which is the image and likeness of purity. Of this nature, I consider, is the ecstasy

in which contemplation wholly or principally consists. For to be, while still living, delivered from the power of desires for things material, is a degree of human virtue, but to be brought out of the sphere of material forms and ideas is a privilege of angelic purity. . . . Blessed is he who can say: *Lo, I have fled far away and abode in solitude*!

—(Serm. Cant., li., 4, 5)

The Visitation of the Word (Logos).—I confess then, though I say it in my foolishness, that the Word has visited me, and very often. But although He has frequently entered my soul, I have never at any time been sensible of the precise moment of His coming. I have felt that He was present. I remember that He has been present with me, I have sometimes been able even to have a presentment that He would come, but never to feel His coming nor His departure. . . . It is not by the eyes. . . . nor by the ears. . . . nor by the mouth. . . . but with the mind that He is blended. By what avenue, then, has He entered? Or perhaps the fact may be that he has not entered at all, nor, indeed, come at all from outside. For not one of these things belongs to outside. . . . I have ascended higher than myself, and lo, I have found the Word above me still. . . . and yet I have found Him at still a lower depth. If I have looked without myself, I have found that He is beyond that which is outside of me, or if within He was at an inner depth still. And thus I have learned the truth of the words I have read: *In Him we live and move and have our being*.

—(Serm. Cant. lxxxiv., 5, 6.)

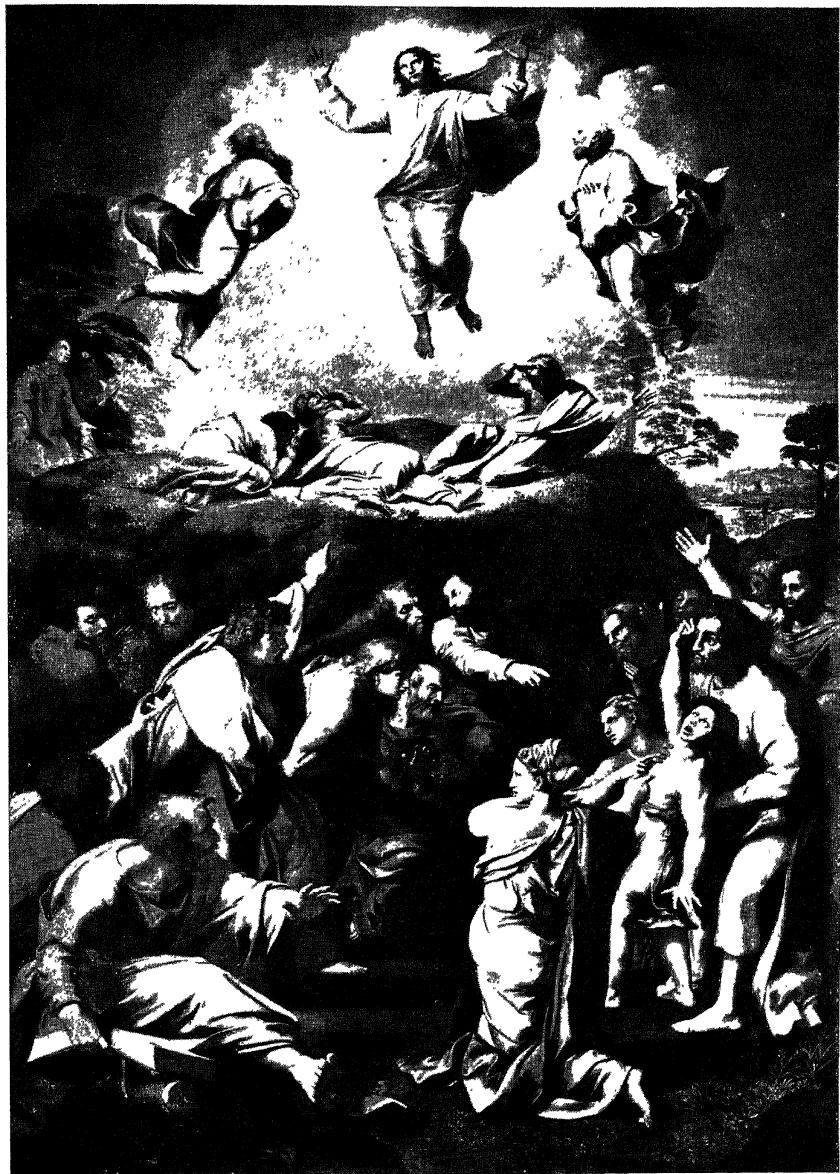
There is a phase of religious experience which the Catholic mystics often refer to under various terms—darkness, dryness, desolation. It is a time when the aspirant is deprived of that benediction which is his spiritual food; it occurs from various causes, but they are not always known. St. Bernard describes his desolation in the following beautiful words—

But when the Word withdrew Himself, all these spiritual powers and faculties (described in par. 6) began to droop and languish, as if the fire had been withdrawn from a bubbling pot; and this is to me a sign of His departure. Then my soul is necessarily sad and depressed until He shall return. . . . And as often as He shall leave me, so often shall He be called back by my voice; nor will I cease to send after Him my cries as He departs, expressing my ardent desire that He should return, and that He should restore to me the joy of His salvation, the life-giving presence of Himself.

W. LOFTUS HARE.

(The next article will deal with German Mysticism and Quietism.)

TWO GREAT RAPHAELS



THE TRANSFIGURATION
By Raphael

TWO GREAT RAPHAELS



THE CORONATION OF THE VIRGIN
By Raphael

Our Attitude Towards Disease

By E. HORSLER.

DESPITE the great progress admittedly made on multifarious subjects to-day in the search for Truth, we are, in the estimation of the writer, on one subject, strangely backward in our apprehension of the Truth in its relation to that subject.

When the same is boldly stated to be *Disease*, or, our attitude towards *Disease*, many, doubtless, may feel bound to disagree. The grounds for such disagreement are clearly recognised.

In face of recent discoveries in the realm of medical science, of the endless stream of literature, of the patient years of application by master minds to this all-engrossing theme and its results—the end of all this being one of the noblest aims of mankind—the lessening of suffering, the lightening of woe in this pain-ridden world—in face of all this to declare ourselves as strangely backward on the subject and lacking the clear common-sense most of us endeavour to bring to the study of all aspects of the Truth, needs some measure of courage; but most of all, is necessary a very clear conviction as to the truth of the view herewith presented—Our attitude towards *Disease* needs readjustment. Our

attitude, you will note. We must alter our view-point—that is all—in approaching it.

In just that quarter where we might have been sure it would appear comes at last a sign, by some, long expected.

A sign of the times, indeed, adding one more point of radiance to that “*Star in the East*” to which some of us are looking.

In the *Herald of the Star*, Feb. 11th, 1914, p. 119 (Notes and Comments) occurs the following:—“That what we call *Disease* is really a beneficent and not a maleficent agency, being simply the effort of a natural Health to expel from the system substances which have no right to be there, is the view of many enlightened medical thinkers of to-day.”

And again, in Dec. 11th, 1914 number of the *Herald of the Star*, we find, in a strong article on “The Art of Medicine in the Past and the Future,” by Dr. Michael Larrew, that the writer speaks of *Disease* in somewhat unusual terms. Under “*Disease the Life-giver*” as a heading, he says:—“What generally is called *Disease* is, however, really the curing process, the clearing-out which ought to be greeted with joy.” This, however, as a rule, is

not the case, because the process is always connected with pain and discomfort of varied character.

Any who are Theosophically inclined are familiar, in the course of their study, with the emphasis given to the possession of a healthy body, both for the purposes of certain strenuous preparation necessary in order to make possible certain future stages of spiritual progress, and as instruments of service.

We are also familiar with the prominence given to physical suffering as a means of Karma. These subjects have received more or less attention from the earnest student.

Attention may have been drawn through the application of thought to one fact which stands out clearly in connection with the above, viz., the continued presence of certain Diseases apparently unchecked, unmastered by the ablest of our medical men. Their utter inability to promote a certain cure, in spite of endless remedies, endless appliances, and apparently endless theories.

Yet still the Karmic burden lies heavy on the race. Philanthropy is rife, Benevolence astir; hospitals abound; means for the alleviation of distress are multiplied on every hand. What, then, do we lack? What are we awaiting? When is a corner of the heavy pall of suffering to be lifted? These are questions we must searchingly ask ourselves and endeavour to answer.

Christian Science has made an attempt, and presents us with a set of theories by way of answer, acceptable in part, but rejected as a whole by many. The question we must fairly deal with is this: Are we intended to reach that stage of physical perfection and absence of Disease towards which, as a race, we are striving—by means of approved remedies solely and entirely? Or, is it to be, as in our spiritual progress, clearly laid down by qualified teachers, a matter of inward adaptation and striving, eventually leading to mastery and the subjecting of the lower to the higher.

If this is the way we must come toward the Clear Light of Day on the road to Health. How may it be achieved? For,

while clearly recognising suffering in its Karmic relation, we also realise it to be a duty to ourselves and to others to obtain any justifiable help in the bearing or even the quickening of such Karma, so fitting ourselves the more quickly to assist mankind.

We must assume, then, that we are not intended to remain at that stage when we are at the mercy of this or that remedy—of any or every opinion as to whether or not certain ills that the flesh is heir to are to remain incurable.

We are to master these ills, not by ignoring—but by accepting them in their true relation to us.

Like all efforts, this can be done only through and by the aid of knowledge.

How much or how little outside aid is to be accepted in the mastery must be a matter for the individual to decide, according to his own stage of progress.

The simplest illustration of this somewhat altered view-point occurs from a borrowed simile. In all our most accepted teachings we are confronted with the idea of evolution and progress as an upward ascent. A ladder being the favourite figure or object used as illustrative of that upward climbing—and all of us at different stages on the ladder—an endless procession of pilgrims.

Just in this way may we adopt the simile, for evolution is as truly a law in the Physical—in its relation to Health—as in the Spiritual realm.

Just as a child is born on a certain rung, or at a certain stage of the Ladder of evolution in the higher sense, so is a child born with regard to the Health Ladder.

When we have finished certain stages of our course we may assume that we shall possess perfectly healthy bodies from a Health Standard. Until then, and while endless lives are being lived out in suffering, souls will continue to re-incarnate at various stages of this Ladder—struggling, always struggling, to reach a higher rung, falling, often falling lower in efforts misdirected through this very lack of knowledge as to the proper direction of such effort.

Disease is more or less evolutionary—subject to certain laws which reveal them—

selves in the thinker, so soon as the first principle is grasped, *certain diseases occurring only at certain stages of the Health Ladder.*

To fully demonstrate the truth of such theories is impossible, from lack of space, for it is an extending and ever extending subject. The preliminary step will, however, be achieved if any interested thinker will apply the same tests of analysis as are given to other studies.

If a child is born low down on the Health Ladder—from causes given—how is he to attain a higher position—that is, fuller health—without suffering? Why should we assume that, from a feeble inadequate stage of Health, progress can be made without its price, any more than in the higher stages of evolution?

So soon as this fact is clearly recognised by all who are concerned, either with suffering or with those who suffer, viz., that many many, Diseases—incurable so-called—are simply rungs on the Ladder—just so soon will immense help in dealing with those Diseases be gained.

Instead of retarding and discouraging symptoms thrown out, as signs, that such and such a Disease is about to declare itself, these same symptoms will be welcomed as forerunners of a better time to come, once the difficulties and suffering are surmounted, or rather, overcome.

Another point in dealing with the subject from this altered position is to avoid the confusion of thought which must result if a clear realisation of the following be not accepted, viz., the difference in the

positions of travellers on the Health Ladder. The same aids in evolutionary progress do not occur to all alike—and, while it would be reasonable to accept as aids to future development certain signs of Disease in one, such signs must in another most surely mean retrogression.

Discrimination is needed here, and can only come with experience and careful observation. The immediate result of the adoption of such theories, here and elsewhere set forth, would be gradually to revolutionise the entire system of treatment of such Diseases as at present are called "fatal," or incurable.

The gradual mastery of these Diseases is certain.

It rests mostly and mainly with the individual. Remedies, however powerful, lose their use when administered or received simply as a means of "staving off" the enemy.

The very quickening of the symptoms (more often the real sign of hope) which the use of certain remedies produces, is regarded by the doctor himself in many cases as unfavourable.

Until exactly the reverse view is held and strengthened and acted upon, so long will Disease govern us.

Only when we realise that by acceptance of certain conditions as a means of that transition and growth which is intended in the whole scheme of evolution, only then shall we govern Disease—using it, not as a hindrance, but, like all other imperfections, as a means whereby to rise.

E. HORSLER.

The Rationale of the Order of the Star in the East

X.

By THE GENERAL SECRETARY OF THE ORDER.

[The purpose of this series of articles is to present, as clearly and consecutively as possible, the steps in thought which have led many members of the Order of the Star in the East to an intellectual conviction that the time is near at hand for the appearance of some great Spiritual Teacher in the world.]

In the last paper the discussion passed from the New Vitalism to the second great characteristic feature of our times, viz.: the Movement towards Organization; and this was considered (in its two aspects of specialisation and synthesis) in relation to the world of Religion. The first of its aspects was then considered in connection with the problem of International Relations; and we come, in the present paper, to a consideration of the second, or synthetic aspect, in this sphere.]

TO some of the influences which are making for a wider Internationalism, it is, perhaps, almost unnecessary to allude. A world knit together as ours is to-day by post and telegraph, and by the vastly improved facilities for travel, can hardly have failed to reflect something of this closer mechanical intercommunion in the deeper conscious life of its peoples. It is not for nothing that an event which happens in any part of our Planet is known in every important city of the civilized world within a few hours, and that the most distant lands are enabled to keep in touch with each other to an extent hitherto quite unknown in history. The world is becoming, as never before, one place, and in the face of the simple phenomenon of the transmission of news, its ancient geographical and racial boundaries have, in one sense, well-nigh ceased to exist. Men know far more about each other than they did, and, as time goes on, they must know more still. And, knowing more, they must inevitably draw closer together.

Another feature of our time is that all the most important interests of civilized humanity are becoming international. Science knows no boundaries of race or country; schools of philosophical thought cut right across all geographical or racial divisions; the art-lover and the student of literature, the historian and the scholar must needs be a cosmopolitan in our days if he would be fully equipped for his task, the world of commerce and of business is a complex organic structure linking races and countries together in a way so living and real that any important fluctuations of the markets, any big deal or failure, thrills instantly through the commercial nervous system of the entire globe.

And over and above all this we have a new phenomenon in our age of the growing cosmopolitanism of movements. We are witnessing the emergence of a new internationalism of ideas and causes. The Labour Parties in the various countries are coming to recognise an essential brotherhood, based on common grievances and common aspirations. The Socialist of Berlin recognises a vital bond of under-

standing and ideals with the Socialist of London or Paris. The aspirant for Home Rule in Ireland is the natural friend of the Party which aspires to self-government in India.

In such cases Internationalism would seem to arise, as it were, incidentally, as a kind of by-product, out of the fact of common interests. But there are other cases, and a remarkably growing number of these, in which it is being definitely put forward as an end in itself. The last few decades have seen the rise of many movements which assert as a positive principle the ideals of a wider Brotherhood of Man. The Esperantist Movement is one of these, and the Universal language, which it seeks to provide for human intercourse, is only, for it, a practical device for the expression of a fraternity which it feels already to exist. The Theosophical Society is another, which—taking as its first object, and the only one binding upon all its members, the formation of the nucleus of a human Brotherhood, without distinction of race, sex, caste or creed—is only endeavouring to give an outward and organised expression to something which its whole philosophy acknowledges to be a fundamental fact in nature. The same great truth is an integral part of the Bahaist Movement; it flows naturally from the metaphysical premises of the New Thought and Higher Thought Systems. It would be a mistake, however, to confine it to definite movements or organisations, for it is really, in a very general sense, part of the higher idealism of our times. The idea of the oneness of mankind is “in the air” to-day. It is one of the things which cultured and liberal nations are feeling and thinking, and, however far the world, as it is, may still be from the practical realisation of it, it is, nevertheless, coming to be seen as a necessary ideal, and one towards which civilisation, in the higher sense, must inevitably move.

What, however, seems to be bringing the cosmopolitan conception most rapidly down from the realm of ideals to that of practice, is the obvious necessity of some kind of international community. It is

an axiom of modern times that nations cannot exist alone. Each is, in a thousand ways, so interlinked with others that the political unit has ceased to be the individual nation, and has come to be the larger grouping of races into alliances or *ententes*. The crudest formula of this internationalism has been the Balance of Power. But the world is already beginning to look beyond this formula to something not merely more positive but more efficacious. There is not a civilised country which has not long groaned under the expense of armaments, which such an artificial balance entails. The present World-War has brought the process and its attendant problems to a climax. There is growing up a general agreement that, after the War, some better and less crippling system must be found, and already the thought of our times is looking forward to a new and positive Internationalism which, while knitting the bonds between the nations yet more strongly, shall remove once and for all, from the modern civilised life of nations, the incubus of the race for armaments. It is impossible, in most cases, to predict the precise results which this great War will bring forth; but one of the few things which one may forecast with some certainty—and which is inevitable if the Allies succeed in crushing the Prussian Militarism—is that, when this colossal struggle is ended, there will be a general movement throughout civilisation towards some kind of international arrangement which shall render the repetition of it forever impossible. The nations must still continue to be linked together, but they must be linked in some new and better way.

We have then, these two great movements, each of them affecting the life of nations in a different way; the one tending to define the separate race or country and to intensify its corporate self-consciousness; the other tending to bring these units ever more definitely into large co-ordinate groups or systems. Is it possible to reconcile these movements and to bring

them under a single head, or must we regard them as directly conflicting tendencies, each battling with the other for the mastery, one of which must ultimately prevail ?

To the writer it seems that, closely considered, they are but parts, or aspects, of a single great process, which is working for a more living and organic correlation of the international life of the world. It is his opinion that, in the world of nations, as of religions, the spirit of the age is moving in the direction of a system of larger organisms, in which the individual people shall become living members in some greater corporate unity, standing to its component parts as the human body stands to its separate limbs and organs.

If this be so, then the purpose of the twofold movement alluded to at once becomes clear. For, in order that each limb or organ shall become, in the true sense, a living and useful instrument of the whole, it is evident that it must specialise its peculiar function and to this extent separate itself off from the rest. At the same time, it is clear that, only as all these functions are co-ordinated to subserve a common life, can they be gathered up and unified into any kind of wider organism.

Translated into terms of nations, this means that a truly organic Internationalism must be one in which both individual freedom and communal interdependence will be equally affirmed. The separate nation must be free to work out its own destiny in its own way and to develop to the highest point possible its own individuality ; but it will bring all this as its own special contribution to the unified richness and variety of a larger life.

There is a word in our language which expresses exactly, in the case of nations, this relation between the parts and the whole ; and it is significant that, at the present time, this word is coming to be more and more generally used to express not merely the dream of the international idealist, but the practical policy of the statesman and the politician. The word to which I refer is "Federalism." More and more it is coming to be recognised, in

the world of international affairs, that the only solution that will reconcile the axiom of national individualities with that closer union of peoples which modern life makes necessary, is to be sought in some system of Federation. For what does Federation mean ? It means, in the first place, the recognition of a higher unity which shall, when occasion bids, take precedence of the separate claims or interests of the parts which compose it and which shall be capable of imposing its will on those parts. But it means, also, that in all internal affairs, each part shall be left free to make its arrangements and to live its own unfettered life. Federalism, in other words, is only the expression, in political terms, of the idea of an organic international life.

It is interesting to the student to note the rapidity with which the federal idea is gaining ground to-day. For many years there has been, within the British Empire, a class of thinkers who have seen, in some system of Imperial Federation, the only practical means of dealing with the problems of that vast and scattered aggregation of territory. More and more clearly it is being recognised that a single Parliament cannot bear the increasing strain, and, if only for the sake of efficiency, it is becoming evident that sooner or later some system of decentralisation must be attempted. To a large extent, indeed, such a system is already in being, in the shape of the internal self-government which, during the last few decades, has been granted to the British Colonies. The concession of Home Rule to Ireland has carried the movement a distinct step further ; and, coincident with this, there is already beginning to be talk of "Home Rule all round" so far as the countries composing the British Isles are concerned. The one laggard in the process, at present, is India ; but he would be a very superficial observer of Indian affairs who did not recognise that, however many difficulties there may be in the way, the movement in India is all in the same direction. Sooner or later India must enter the ranks of self-governing countries ; and when she does so, the necessary material for a wholesale system of Imperial Federation

will be in hand. For, when that time comes, the last obstacle will have been removed from the inauguration of a truly organic system of Imperial Government in which both the unity of the whole and the individuality of the parts will receive an equal recognition. Such a system, we conceive, will find its expression, on the one hand, in an Imperial Parliament or Council, consisting of representatives of all the dominions of the crown, which shall deal solely with such large questions as affect the Empire as a whole; while, on the other hand, there will be assigned to each of the natural units composing that Empire the responsibility of managing its own internal affairs for itself—through, one imagines, the assigning to each of a parliament, or governing body of its own. However long it may be in the making, the writer would hold that the continual existence of the British Empire must inevitably bring with it a reorganisation, on a federal basis, of this kind.

Equally significant, with what is going on in the British Empire, is the promise of some kind of larger federalism on the Continent of Europe itself. Here, again, as in the case of so many problems, the issue must remain in suspense until the present great conflict is decided. But, if the Allies are victorious, there are many indications to show that the best political thought of Europe will turn itself seriously to the devising of some new international system which shall be impregnable against the menace of future aggression on the part of any strong militarist power. If, moreover, as seems likely, the whole question of the substitution of Arbitration for War enters definitely, at the conclusion of hostilities, into the realm of practical politics, it is clear that the substitution can only be effected on the basis of a larger federalism. For it need hardly be pointed out that no system of arbitration can become truly operative unless there be some kind of general Concert among the nations of Europe, strong enough by its unified action to check the possible aggression of any single people. And, taken together with the demand (already alluded to) for free expression of

national individuality, the two things can only work out in the shape of some kind of European Federation. It is not without significance, therefore, that we hear a "United States of Europe" talked about so freely to-day as one of the possibilities which are to follow in the wake of the War. The prospect has ceased to be a mere dream. It is being forced upon the attention of statesmen by the practical exigencies of the age.

If the writer were to venture a conjecture, he would suggest that we are likely to see in the near future the grouping up of the world into three great Organisms of international life. The one already exists in the United States of America; the other will be found in a federated British Empire, the third will take the shape of a federated continent of Europe. But, whether this be a true conjecture or no, the broad fact is none the less apparent—namely, that the world is entering upon an age of larger Organisms, in the sense of living collectivities of free and living peoples, in which each of the latter will be, in the fulness of its individual self-expression, a member in an organic whole.

III. *Classes*.—A process of organisation similar to that which we have detected in the religious and international life of to-day is also to be observed in the distribution of classes within the modern community. But the movement here is both more complex and more difficult to define, for several reasons.

In the first place, the natural divisions, which form the material for observation, are less simple than in the case of nations and religions. In the second place, owing to the many differences in the internal life of the nations, it is more difficult to bring them all under a single generalisation. In the third place, the more nearly a process of change and reconstruction touches the daily life and interests of individuals, the harder is it to observe it in its true perspective. While, finally, there is much to indicate that the social problem of our age is, as regards the stage of its working-out, considerably behind

most of its other great problems,—perhaps owing, in part, to the three reasons just mentioned.

But, broadly speaking, it may be said that here, too, there can be very generally observed the twofold process at work. On the one hand, there is a tendency, which is visible in nearly every civilised country, towards a sharper definition of individual sections within the community, on a basis of work or function; while, on the other hand, the whole trend of modern life is to obscure the older recognised divisions of society. The process may be summed up briefly as the specialisation of the craft or profession and the blurring over of the class, in the traditional meaning of the word.

The first part of the process is everywhere evident. In its broader outline it is to be seen in the almost violent cleavage between the manual labourers of practically every country and the rest of the community, which has constituted what is usually meant by the Labour Problem of our time. The division here is becoming year by year more deeply marked; and there are many who are beginning to look upon it, not without reason, as an extremely grave phenomenon, full of menace to the corporate life of nations. For so fundamental is now the dualism, that most nations are now-a-days divided into two halves, separated not merely economically but spiritually, and, owing to a constantly growing friction, passing more and more out of sympathy with each other. The special name for this division is that of Capital and Labour; but it is really a dualism both profounder and more general than this,—the dualism of the rich and the poor, of the comfortable and the uncomfortable, of the privileged and the unprivileged.

If, however, we regard the life of a nation in its functional aspect, as a complex system of co-ordinated work or activities, the cleavage is seen, in its broadest character, as a cleavage between the ranks of the manual and non-manual workers. And it is in this character that, in the writer's opinion, it becomes most

truly significant; since a little further observation shows it to be, from one point of view, only part of a far wider process of functional, or vocational, specialisation which is developing rapidly under the pressure of modern social conditions.

Wherever we look, at the present time, we find the world of Work splitting itself up into separate departments, and each of these departments tending to become ever more self-contained. The whole system of Trades Unionism has been, in one of its aspects, a system of continually developing specialisation. The worker is being confined, by its pressure, more and more strictly to a single trade, and even to a single line of work within that trade. The Pluralist is rapidly disappearing from the world of artisans. To each man is coming to be assigned his special job, and beyond the limits of that job he is being forbidden, under penalty, to stray. (So rigid indeed is this rule, and so integral a part of Labour etiquette, that its infringement has come to be regarded as one of the legitimate grounds for strikes.)

Taken together with the other aspect of Trades Unionism—namely, the banding together of manual workers for mutual support and self-defence—the outcome of the movement has been the organisation of the world of Labour into a number of highly specialised departments of work, each fenced in by elaborate safeguards and restrictions, and each thus tending to mark itself off more definitely from the rest. What, however, gives to this movement its universal character, as a token not merely of a special problem, but of the whole spirit of the age, is the fact that precisely the same process may be seen at work elsewhere in regions quite remote from the economic conflict between Capital and Labour.

Every common pursuit or interest to-day is coming to organise itself into a separate body or association. We live in an age of Societies. The growing tendency in these times is to classify and organise human beings on a basis either of work or ideas. We have our Literary Societies, our Geographical Societies, our Societies for different lines of social, educational, or

religious work; the various professions have their organisations for mutual help and protection. Any new idea or motive in literature and the arts inevitably produces, in the course of time, a new organisation. In every direction men are falling more and more definitely into what may be summed up as classifications of Work. A bird's-eye view of human society to-day reveals to us, in a word, a universal drawing together, into separate communities, of the world's workers. Human life is rapidly defining itself anew in terms of special activities

At the moment the movement just referred to is a good deal more prominent than the movement which next demands our notice—namely, that in the direction of a synthesis of these manifold activities into a single corporate or national life, and it is this lack of balance between the two which puts our modern social evolution rather behind the evolution of nations in point of working out. The disintegrating movement is in full swing; we have still to await the development of a positive movement of integration. The latter is at present rather an ideal than a fact in being; a matter for experiment and theory rather than for direct observation.

But if it be an ideal, it is none the less recognised as a necessary ideal, and one which the sheer pressure of the larger social need must sooner or later force into actuality. For it is obvious that specialised classes based on divisions of work do not represent an ultimate constitution of society. Over and above these there is the larger national unit which, in some manner or another, must sooner or later find expression. From this point of view the modern division, according to function, must be regarded as simply furnishing the *terms* in which the larger synthesis is one day to be formulated. A society subdivided in terms of work must eventually be unified in terms of work.

A consideration of the Social Movement of to-day leads us, therefore, to look forward to a future Social Order which,

founding itself on the principle of specialised functions, shall gather all these up into a single organised system and relate them all to the common life of the nation.

It remains to ask whether the first hints of such a national co-ordination of Work are beginning to be visible to-day? We think that they are.

It has long been an accepted principle of all Socialistic thought that the larger industries and activities, upon which the life of a nation depends, should be taken over by the State and so become nationalised. It is significant, in this connection, that precisely this step has been forced upon many governments, within the past year and a half, by the practical necessities of the War. We have to-day not merely the substitution of direct government control, in many important departments of national work, but a very definite co-ordination, even where direct control does not exist, of every kind of activity to subserve the common need. The process is, of course, more complete and thoroughgoing in the case of some nations than of others; but the general effect of the War has certainly, in the case of all involved, been to impose upon the working units of every people some such definite synthesis as, we must imagine, will sooner or later have to be evolved in the normal course of events.

Nor can there be any doubt that the whole movement in this direction will have been enormously hastened by the present great crisis. What has been practically tried, even though only to meet a special need, is necessarily much nearer to permanent adoption than if it had remained a matter of mere theory. And it is reasonable, therefore, to expect that, after the War, the whole question of the organisation of the nation's work to subserve the national life will be far nearer to some permanent solution than it was before.

There is another factor also in modern economic life, which seems to be working definitely in the same direction. I refer to the great commercial and financial organisations which are commonly called Trusts. The Trust stands as a synthetic unit between the specialised trade or

activity and the larger unit of the nation ; and as such it may be looked upon as a step towards an ultimate nationalisation of work. All that remains to be done, in the case of the great Trusts, is that they should be eventually taken out of private hands and pass under the control of the State. And this would appear to be the goal towards which the natural economic evolution of the age is steadily moving.

Not only is the nationalisation of the Trusts becoming a definite demand on the part of a rapidly growing section of political thought in America, but the mere growth of the Trusts themselves has brought them to a position where their very size and importance, and the far-reaching power they wield, are making them far too formidable instruments to remain in private hands. A great Trust is already an *imperium in imperio*, and no civilised State can for long tolerate this. Sooner or later the State must, in simple self-defence, take over these gigantic organisations ; and in this way a definite system of nationalised industry will become possible. And the same remark applies also to such concerns as railways, mines, shipping, banks, etc., in European countries, which embody the same problem, only under a different name. There is reason to believe that all these large activities, which in the effect of their operation are already national, must, in the course of time, come to be definitely taken over as part of the national machinery, controlled by the State, and yielding their profits, not for the benefit of a few favoured individuals, but for the enrichment of the whole community.

Two very significant features are thus to be observed in the social evolution of the nations to-day ; the one, the organisation of separate lines of work, or industry, into highly self-contained departments ; the other, the bringing of these together, under pressure of national necessity, into the service of the State.

But, as I have already said, the synthetic movement, last referred to, is still only in its earlier stages, and much has to be done

before it can really become effective and go ahead.

(1) The first problem to be solved is that of the division, at present existing, between the two great classes of employers and employed. This division, under modern conditions, is so profound, and affects so many sides of life, that nothing less than an all-round process of reform can avail to close it up. The disabilities which handicap the world of Labour, as things now are, must be grappled with wholesale. Better sanitary conditions, better education, a fairer economic division of profits, all these have to be brought about ; while, over and above these, there are other and more spiritual changes which have to come into being. A truer sympathy between all sections of the community, the consciousness of a brotherhood within the nation, a growing sense of responsibility on the part of the rich towards the poor, and a general awakening of the national conscience to the state of things which permits luxury and extravagance at one end of the scale and misery and starvation at the other—all these, and many others, are necessary preconditions of any better social order.

With some of these matters legislation is already dealing, and the work of legislation is being supplemented by an ever growing volume of organised private effort. In our own country, recent years have seen the passing of two measures of far-reaching importance,—the Old Age Pensions, and the Insurance Act ; and these are recognised on all hands as being only the first steps in a far more comprehensive scheme of social legislation which must inevitably be developed in the near future.

The Co-operative movement, with its principle of profit-sharing, seems to hold concealed within it the probable solution of the purely economic problem of Capital and Labour ; and it has the further advantage of changing the whole spiritual and psychological relation, not merely between employer and employed, but between the individual worker and his work ; while, at the same time, it finds room (which so many of the theories of

Social Reform do not) for the essential place and function of the Capitalist, as the organising brain of the industrial world.

Meanwhile, there are signs to show that, in almost every country, there is a very general awakening of the social conscience to the many evils of our present industrial civilisation—or lack of civilisation. Organising itself, at present, mainly through separate movements,—and thus not perhaps revealing its full strength as a unified force—it has nevertheless the promise of one day developing into a truly unified movement of internal national reform. And if, as many hope, the conclusion of the present War will bring with it a definite union of effort, on the part of the whole civilised world, towards the ending, once and for all, of the crushing competition in armaments, then there should ere long be placed, at the disposal of all this diversified movement towards better social conditions, those necessary funds which will, in the first place, enable the whole of the movement to be gathered up under the aegis of the State and will, in the second place, render it truly effective.

It would be too great a task to analyse, here, all that the present War is doing, in a general direction, towards the development of a deeper sense of spiritual unity within each of the nations involved in it. But this much is certain, that the fact of all classes sharing alike in a common effort and a common danger, of the fraternity of the battle-field, and of the equally real fraternity of all who are helping, or suffering, at home, must do something, at least, to produce a more living sense of community and must help to bridge over many of those gulfs which had arisen largely out of mutual ignorance and misunderstanding. The nations must return to their own internal lives, at the cessation of hostilities, not merely purified but, in an appreciable degree, unified. Or, at least, they must return far more "alive" in every way and so—since "alive-ness" is the great antecedent condition of all reform—more ready to brace themselves to the task of setting their houses in order.

I make this reservation, since there is

always a possibility that an intense strain, like that of this great War, may be followed, at first, not by a strenuous movement of going forward, but by a corresponding psychological reaction all along the line. And this may show itself for a time, in a desire for rest and in a stiffening of the resistance to reform, thus leading to an accentuation of a number of present-day difficulties and problems. And to this situation it is not unlikely that many new problems, directly created by the War and at present unperceived, may contribute.

This is a possibility which we have to bear in mind; but, from the larger point of view, it does not, to the writer's mind, make much difference. The problems have somehow to be solved, and the sooner they can be brought to a head, the better. It may be through a process of easy and rapid going forward, it may be through strife and revolution. But, whatever the method, the ultimate issue will be the same.

The problems are clear, the ultimate solution of them is also, conceptually, clear. Somehow or other an organic internal life, in the case of the various nations, has to be forged out,—for Nature demands this,—and this can only be done by the establishment of some system which shall give to each part in the national life its due, and make it a freely functioning member in a corporate whole. From the point of view of Nature, as from the point of view of history, it is immaterial whether the result be achieved by strife or through peaceful co-operation; though there is no idealist who would not rather that it should become realised through the latter.

(2) The second great problem to be solved is that of the position of women. Here we have a great section of the community—which not merely politically and economically, but in many other ways also—has up till now been placed outside the organic working life of most nations. This has to be remedied, for the nation, an organism, must have no atrophied or neglected limbs.

Without entering into the many-sided speculations, which a study of the present

evolution of the Women's movement opens out, it may be hoped that the War will go far to put the seal on that movement and to include women, once and for all, as a recognised element in the life of the nations. In our own country, it is hard to see how this reform can be with decency withheld, after the part that women have played in the War. In other countries, the movement must equally prevail, in the course of time, since it is part of the general movement of the age.

The effect of the change is bound to be momentous, wherever and whenever it occurs; and momentous not merely politically but spiritually. For it will introduce a new spiritual element into the common life and will make every kind of reform easier in consequence. Moreover, there can be little doubt that it will make towards a truer and deeper national unity,—if only in view of that sisterhood of sex which the Women's Movement has brought so prominently into consciousness.

(3) The third problem which has to be faced is that of securing the recognition of all kinds of work (*a*) as being work in the true sense of the word, (*b*) as being necessary to the true well-being of the national life.

The conflict between Capital and Labour in modern times has had, to some extent, the effect of forcing into prominence an unreal definition of work. The word "worker" to-day is too often accepted as referring to the manual worker merely, the "working man" is, for many minds, simply the artizan. What has to be recognised is the fact that other kinds of work are equally work, and that they are contributing equally to the common good. The writer, the artist, the scholar, the teacher, the scientist, the priest,—all, in a word, whose activities have less to do with the body and more with the higher and finer parts of human nature—all these must be seen as integral and necessary parts in that vast system of organised work which makes up the life of a nation.

In other words, a broader and more spiritual definition of Work has to be substituted for the somewhat partial and materialistic conception which in a large

measure prevails to-day. For, until this is done, there cannot come about that unification of the nation on a basis of work, which shall dedicate all its activities to a common cause. Nor, too, can there come about what may be called that "hierarchical" conception of the various grades of human activity, which must lie at the base of any system which is to gather all these up into the service of a single national ideal. A nation's work, in a word, must be regarded as a whole, before it can become truly one body, and before there can enter it the soul of inspiration which is to inform it and idealise it.

This more catholic conception of work is already to be found in the higher and more idealistic social thought of our times. The finest minds that are thinking and planning to-day the social polity of the future are already dreaming of a complete social order which shall include every kind of activity and dedicate all these to the service of the whole. But the conception has to descend lower. It must be brought down from the level of the few rare spirits, the idealists and the pioneers, and be infused into the life of the whole community. It has to become the working motive of all classes. And this brings me to the fourth of the problems which have to be solved, before a truly organic social order can come into being.

(4) Only one thing can effectually spiritualise the modern world of work; and that is a new Religion of Work. Religion, as it is at present,—in the West at least,—does not touch the workaday world. It has shrunk into a special chamber of its own,—a compartment among other compartments; out of contact with the normal daily activities and interests of the millions which surround it, affording them little of a practical ideal, doing almost nothing to inspire the daily task or to weld the great chaos of work into a living spiritual whole.

Sooner or later there must come a new spiritual impulse which shall pour into our modern world of Work and vitalise it with a common ideal. It must bring with it a new Gospel,—a Gospel of Work as

Service, in the light of which all work shall be seen as holy, and which shall dignify even the humblest labour by showing it to be an offering, in its kind, on the altar of a respiritualised national life.

Thus, while the nations, considered as units, are already beginning to awaken (as we have seen) to the conception of themselves, as having each some special offering to make, out of the wealth of its own peculiar genius, to the greater common life of humanity, there must come, as time goes on, a similar awakening in the case of all those special organs of activity which make up the individual nation, considered as a working unit. The time must come when rich and poor, brain-worker and artizan, warrior and merchant, craftsman and priest, shall all look upon themselves as partners in a great co-operative scheme, working together in the service of the nation. And when that day comes, the social problem of the modern world will have been solved.

It is the lack of this sovereign impulse which, at the present time, is producing that phenomenon which was noted a few pages back—namely, that the integrating process, in our modern social life, is somewhat behind the process of specialisation, or disintegration. The material for the new synthesis is being formed with astonishing rapidity, in the shape of the new Units of Work to which reference

has been made. But the synthesis itself is still to come.

Something will have been done by the patriotism evoked in the various nations by the present War: and which, let us hope, will survive the crisis which called it forth. But the true integrating impulse will be, and must be, spiritual. The world needs to-day a Religion of the Nation just as much as it needs a Religion of Humanity, and the one, when it comes, will be but a part of the other. And when the Spiritual Ideal of the Nation is born, then we shall see the beginnings of a truly organic Social Order; an Order, that is to say, in which every section of the community performs its appointed *dharma* as its contribution to a common spiritual life; in which all work is considered noble, because it is in its essence sacrifice, and in which differences of activity do not divide, but link together in a greater and richer union.

A Society based upon division of Work, and unifying all these divisions into a common offering upon the altar of Nationality,—this, then, will be the New Social Order which will emerge from that process of Organisation, in relation to classes within the nations, part of which is already clearly visible; the other part of which will assuredly make itself seen, with equal clearness, in the fulness of time.

E. A. WODEHOUSE.

(To be continued.)

NOTICE.

MR. ARUNDALE'S CORRESPONDENCE SERIES.

It is hereby notified that the Commentary on *At the Feet of the Master*, which is being issued month by month, has been reduced in price from 6d. to 3d. per month. The subscriptions of those who have already paid the larger amount will be allowed to run on into next year, in order to equalise matters.

Notes and Comments

[The pages under this heading are reserved for matters of interest to members of the Order of the Star in the East.]

HERALD NOTES.

The series of articles on *The Rationale of the Order of the Star in the East* will terminate at the end of the year with our December number, and will be succeeded in January, 1916, by the first of a series of five articles by Mr. Irving S. Cooper, which will run on till June. These articles are also concerned with the spiritual movement of the age, considered as a preparation for the coming of a great Spiritual Teacher, and are concerned with the various strands of thought which are weaving the new order which He will come to inaugurate. Some idea of the general purport of the series may be gathered from the titles of the articles (1) *Prophecy and the Spiritual Unrest*, (2) *The Principle of Undercurrents*, (3) *Tapping the Undercurrents*, (4) *The Great Awakening*, (5) *Anticipating the Future*. We can heartily recommend these papers to the notice of thoughtful students of the times, as anything which Mr. Cooper writes on such subjects is worthy of careful attention.

The stock of photographs which was collected for the *Herald of the Star* from various sources during the end of 1913 has dwindled rather low, and we, therefore, take this opportunity of inviting members of the Order and other readers who may care to do so, to help us in this respect. What are particularly wanted are (1) photographs of really striking works of art of a kind in keeping with the general character of this magazine. It is preferable here that the pictures selected should not be such as are already familiarly known to the public. "Great but little known pictures" should be the motto of the quest. To this end, attention might be particularly directed to modern Schools of Painting in the various countries. (2) Photographs of places, buildings, etc., of interest, connected with the spiritual life of humanity in various lands and Faiths.

Those of our readers who are kind enough to send us photographs of this kind

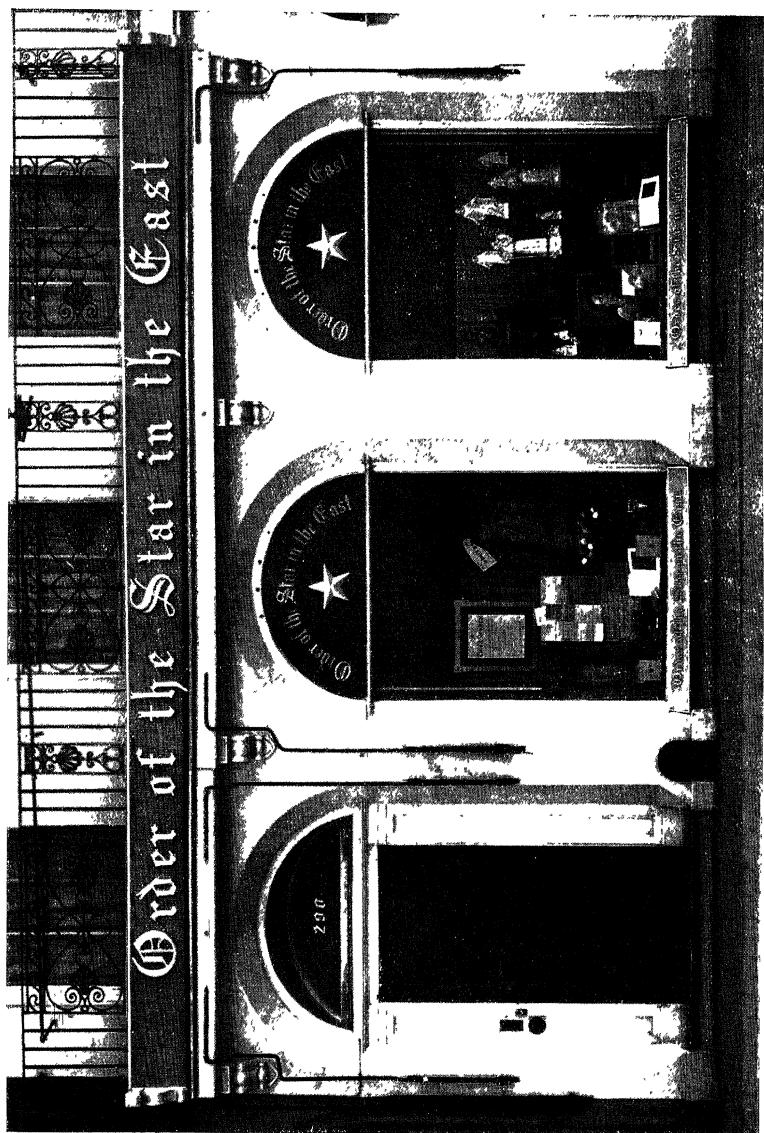
are asked to be careful to write, on the back of each photograph (1) the full title, with a few explanatory or descriptive remarks, if necessary, (2) the name of the firm from whom the right of reproduction is to be purchased, since otherwise they cannot be used.

As it is intended to reserve the section entitled *Notes and Comments* for matters of special interest to members of the Order, and as nothing interests members in various countries more than to hear how their brothers and sisters of the Order are progressing in other lands, I herewith make a special request to our many National Representatives to keep a supply of Reports steadily flowing in.

We have to bear in mind that The Order of the Star in the East will have very much to do, in all kinds of ways, when the war is over; and if we can keep in touch with each other during the present great crisis, we shall be the better able to work as a united organisation in the times which are coming. It is hoped that the idea of a general Star Conference, which had to be inevitably postponed on account of the war, may materialise again as soon as the world is once more at peace. Such a Conference should, under the circumstances, be a very notable gathering, since, with the cessation of hostilities, all will feel that a great new age of reconstruction will be opening, in which the Star Movement will have no negligible part to play.

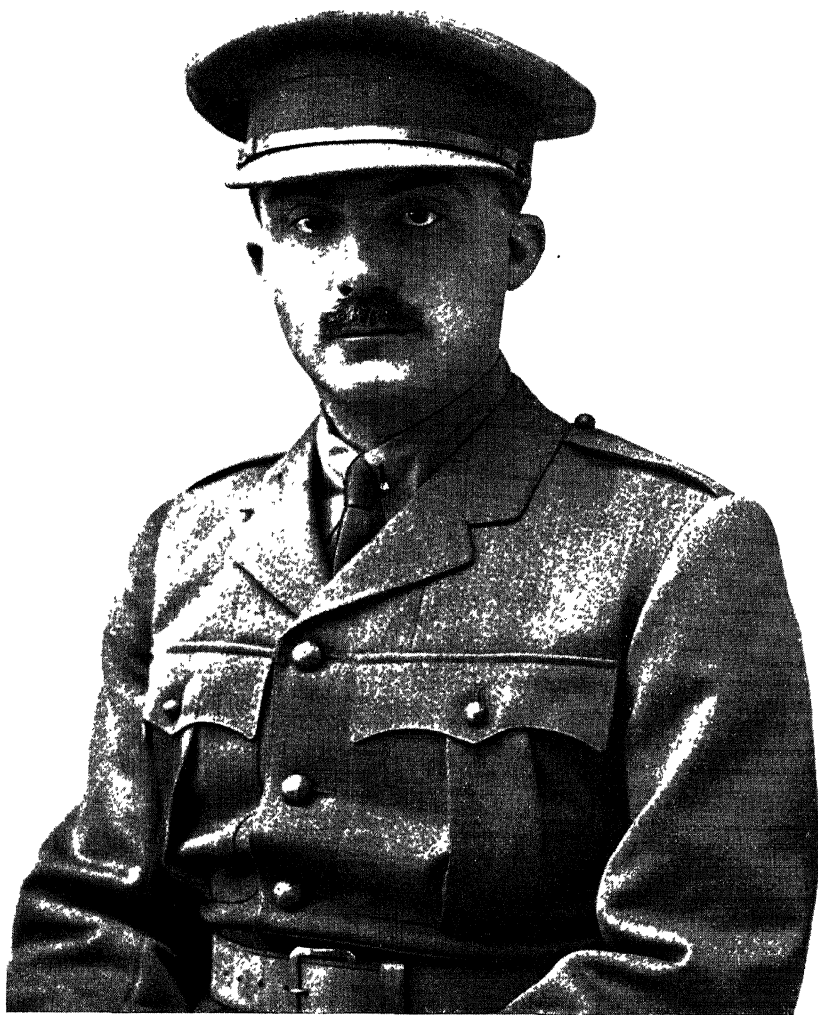
Meanwhile we are glad to hear that the English Section of the Order intends to hold a Conference in London at the end of this month. Delegates from other countries will, of course, be very welcome, though it is doubtful whether many will, under existing circumstances, be able to attend. A brief report of this Conference will appear in the November number of the *Herald of the Star*.

E. A. WODEHOUSE.



THE FORMER STAR IN THE EAST SHOP

in Regent Street, London. This ceased to exist some time ago, as the building had to be demolished. But our readers will be glad to hear that the Order is shortly to open another Star Shop in the same street.



MR GEORGE S. ARUNDALE,

Who will be taking a leading part at the forthcoming Star Conference in London. Mr Arundale is wearing the uniform of the Anglo-French Red Cross. He has recently been placed in charge of the Endsleigh Palace Hospital for Officers, as Administrator, in succession to Dr Haden Guest—a great distinction for one who is not in the medical profession.

REPORT FROM THE UNITED STATES AND CANADA.

I have received the following Report from Miss Marjorie Tuttle, National Representative for the U.S.A. :—

June 1st, 1915

"Number of Members, U.S.A., 3,883, Canada, 234; total, 4,117. Number of Centres, U.S.A., 57; Canada, 5; total, 62.

"The American Star work has resolved itself into noticeable departments which I may as well speak of under separate heads; not that these departments are separate in action, since some members are at work in all fields at once, but rather that results are more easily tabulated in this manner when exact statistics are not available.

"Publicity Department. Under this we may class public Star lectures, literature distribution, writing of articles for local newspapers, the Star booth and Conference at the Exposition, and other means of bringing our Order into touch with the public and with other organisations. Our members have been exceedingly active in this line in recent months. Several of our Centres have succeeded in getting prominent workers from other organisations to speak at Star meetings, our Star booth is safely secured, and arrangements for the Conference well under way. In fact, our members seem to have learned how to carry on this phase of work very well.

"*Herald* Department: This is well started, but needs much more effort before we can really feel that much has been accomplished. We are finding that the business side of the *Herald* has been pushed nearly as far as possible at present, as we cannot hope to gain immediately a much wider circulation in this country unless the *Herald* can publish more articles of a nature to appeal to American readers. Americans are, of course, interested in American problems, and a typically English magazine cannot arouse vital interest over here. So we are now working harder than ever to organise, according to the sub-editor's directions, a better system of securing live American articles.

Last year a special attempt was made to get speakers outside our ranks to talk at meetings of the Order; this attempt must be carried a step further by getting writers as well, for, after all, an article benefits a larger circle of people than does a local lecture. Moreover, it was found that stenographic reports of those lectures were often difficult to get and that, even then, a spoken lecture was often not suitable for a *Herald* article without a great deal of revision.

"Educational Department: In the effort to inspire children with the Star ideals only moderate success has so far been attained. And yet this is just as important a phase of the Star work as is any propaganda among older people. I hope presently to find more Star members aiding the Servants of the Star, organising young people's clubs, excursions, schools, etc.—in fact, co-operating with everything that tends to teach children to be of service to their fellows. It is not enough to get children to join these movements; it is only by aiding children to *practise* these ideals that character can be moulded. In this field labourers are few in America, and the need is great.

"War Service: Star members are slowly but surely responding to the call of work along this line in spite of the fact that we are so far away from the scene of action. Reports show that the sixty million dollars of the American Belgian Relief Fund have had the help of Star members, as had Dr. Haden Guest's hospitals, while the Aryavarta Fund for wounded Indian Soldiers is now being started over here by India's American friends. Many members are following Dr. Locke's War Meditation. Canadian members have gone to the Front, and those who are left at home are aiding where possible by thought and speech. In the United States it is harder, however, to see clearly where our duty lies under the present attitude of our Government. But although opinions differ on point of duty, there is no doubt that the agony of

war-sufferers of all nations has a claim upon our brotherhood in spite of our neutrality. So many of our members are doing what they can to meet the need of alleviating this terrible suffering.

"Art Department" The lines of Star work mentioned above are creating the need of a new type of workers for the effort of arranging suitable Star propaganda along the lines of music, drama, etc. Ability in such a department would enable us to get up suitable entertainments for children, benefit funds, etc., which would inspire as well as entertain, and would give our message at the same time. The danger in this department is great although its opportunities of helping the Star are great

also. We have had to regret that, in moments of enthusiasm over anything that is new, our Star members have experimented rather unwisely along this line, and I have reports of some Star entertainments that must certainly have mystified and confused any chance new-comer. But if we could only arrange some really good little dramas, songs, etc., in which children could take part, it might direct in safe lines the energy that has several times flowed into Greek dances, queer symbology, etc., and into things which, although good in their place, seem entirely unconnected with our Order."

MARJORIE TUTTLE.

(A further Report from Miss Tuttle will be published next month, containing an account of Star activities at the great Panama Exposition.)

CORRESPONDENCE.

Penrith New School,
Long Lane, C. E. Finchley,
Aug. 28th, 1915.

To the Editor of the *Herald of the Star*.

SIR,—Your excellent magazine is much appreciated by our circle of acquaintance, the present number being considered especially good.

The article by Mr. Loftus Hare on "Systems of Meditation" interested me extremely. I have felt that even spiritually-minded people were still all too slow to realise that "more things are wrought by prayer than this world dreams of." We could help one another immensely by definite prayer, and in connection with Healing Circles many wonderful things are done. But there are other occasions than times of illness, when the knowledge of someone's prayers being offered on one's behalf would be of the greatest help. I have in mind particularly various sorts of service undertaken by members of the

Order of the Star in the East for the preparation of a corner of the world for the coming of the Lord of Love. All serious, enthusiastic workers, whether novices or experienced, feel their limitations, lament their forgetfulness, and would be greatly strengthened as direct channels of helpfulness if they knew that they could keep others by prayer as others were helping them. To take one instance, teachers need unlimited wisdom, patience and tranquillity, and abundance of vitality in the midst of the restless, eager little ones who claim all and can give nothing. The teachers wish they might never be tired, and some of them know that if some other people in more tranquil circumstances were to send along helpful thoughts, the children would get even more benefit. Are there any among your readers who would care to form links in a chain of Prayer as Service?

Yours truly,
F. V. C.

The Herald of the Star

VOL. IV. No. II.

November 11th, 1915.

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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star in the East, may stand.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East mentioned on page 3 of the cover.

Great Britain, 8d. ; America, 20 cents ; India, 10 annas.

United Kingdom, Europe, British Colonies, India, etc., 7/6 per annum.

U.S.A. and South America \$2.00 „ „

The Mystic's Prayer

When, in some quiet hour, I meditate
On what these eyes have seen, these ears
have heard,

Truly it seems as if no sorrow more
Should have the power to touch me, that
my life

Should henceforth move to music, grand
and sweet,

And self be dead in me for evermore.

For, all unworthy, I have seen my Lord,
Have looked into the Face of perfect Love
Which shines for all the millions of man-
kind

Who seek the Highest by the Way of Love.

And I have heard the accents of that Voice
Which falls like perfect music on the ear :

"Come unto Me, and I will give you rest."

And I have felt the touch of mighty Hands
All-powerful, yet gentle, laid on me.

And before living Wisdom, Power and
Love

Have fallen low in worship.

O my Lord,

If, after all that Thou hast done for me,

Having received so much, I yet may ask

Let me, I pray Thee, never more forget

The wondrous things which Thou hast
shown to me.

Let me in thought draw daily near to
Thee,

To look again upon Thy blessed Face,

To kneel again before Thy blessed Feet,

And rest upon Thine everlasting Love,
And feel its power flow from Thee to me
Until my soul is all aflame with love
And self dissolves, and vanishes away.

—That I, returning to the world of men,
May carry into earth's dim twilight ways
The Light, which Thou hast kindled in
my heart.

The Light, which, lighted, shines for
evermore

That Love Divine which seeketh not her
own ;

May help, or warn, or comfort, with the
words

Made sweet by memory of Thy tender
tones ;

May raise the weak and fallen, with my
hands

Made gentle through the gentle touch of
Thine,

And strong to help, through that divinest
Power

Which bowed me low before Thy holy
Feet.

Grant this my prayer, my Master and my
Lord,

And let me humbly strive to follow Thee,

Till once again I see Thee, face to face,

And know that all my heart's desire is
won,

And I am Thine, to serve Thee evermore.

C. V. M.



By G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

I WROTE last month of the great need for tolerance within the ranks of our Order. There is always the tendency in every movement for one particular set of opinions to become dominant, and when such opinions gain the mastery the tyranny begins. I firmly believe that such opinions as approach most nearly to the Truth, should have a predominating influence over all the others. But these opinions must come to the top naturally and not artificially. They must gain strength not through the fact that their supporters are in a majority, but through the purity of life they create. Moreover, those who are in possession of the greatest amount of truth are always the most tolerant to people whose views are opposed to their own. The nearer one approaches one's own note of truth the more surely does one clearly see that each individual has *his* note. In my own experience, while there is certainly a definite level below which opinions are no longer helpful in the world as it is constituted to-day, yet each separate individual must have his own way of viewing life, and will approach his goal by methods which to you and me may possibly be wrong. On the other hand, I

do not lose sight of the fact that under special and exceptional conditions a movement may require to be swept along a very definite line of activity and thought. During such times such opinions (however valuable they may be in themselves) as are not in consonance with those which express the need of the movement, have to fall into the background. The wise leader never loses sight of their value, fully acknowledges their right to exist within the ranks of the movement, although, because of his leadership, he may be compelled to adopt a conflicting attitude.

Many people do not realise that, while tolerance is individually of primary importance, a leader has sometimes in an emergency to be "intolerant" of certain conditions which for the time must cease to sway. Normally, the lesser ignorance need only mildly dominate over the greater, and no individual has the right to assert at the expense of his fellow members that his own particular level of knowledge embraces more of reality than that of those around him. But in times of emergency lesser ignorance must place greater ignorance on one side. It is not for you or me to say who possesses the major truth and who

the minor, but we may rest assured that, if our movement be needed for the world-service, the major truth, whatever it may be, will always guide us through storm and stress.

! ! *

IN the case of our own Order of the Star in the East, for example, we must not quarrel with each other because we are, none of us, yet as balanced as we should be, or because our scales are not all weighted at the same end. On the other hand, I claim for every member of our Order the freest belief and the freest expression of that belief, provided that the belief is not accompanied by distrust of the beliefs, however remote from his own, of his fellow-members. While we are all earnest, let none of us give expression to the theory that because many do not agree with our own views, therefore the Order is not being run along wise lines. I hold that earnestness and devotion, mellowed by tolerance, are the only propelling forces of any value to such an Order as our own. I am sure that our leaders are imbued with this spirit of mellowed earnestness and devotion; I hope that every member, whatever his view, is animated by the same spirit; and all members must be sympathetic towards the attitude of the majority—if there be any such general attitude, as well as ensure for the individual a hearing for his views, provided only that he is seeking to increase our breadth of platform rather than to propagate his own beliefs at the expense, if possible, of those of others. We should all be enthusiastic collectors of the views of our fellow-members. The more there are, the greater the number in the outside world to whom we can appeal. Every additional point of view means that there are additional people in the world who can be approached and helped, and *who probably could not be approached and helped were such views non-existent within our ranks.* We are all messengers. Let each one of us give his message to those who need the form in which he clothes it. We must indeed be thankful that there are so many ways of looking at the great principle for

which our Order stands, for the more numerous the angles of vision the greater the number who shall see the truth. For my own part, all I ever ask anyone is whether he considers that our Declaration of Principles harmonises with the beliefs he holds. If it does, he is my fellow-worker in this particular field. It is not my business to ask him to plough as I plough or to work in that part of the field in which I work. It suffices that he claims the right of working in the same field with me. He brings his own instruments and employs his own methods. He may sow seed of a different kind from mine, he may reap a harvest different from mine. It all belongs to the field, and the field is the Lord's.

* * *

BY the time these lines reach our readers I shall probably have succeeded Captain Guest in the office of General Secretary of the Theosophical Society in England and Wales. The new duties, with which my fellow members of the T.S. will thus have honoured me, will inevitably demand the greater portion of my time. I have always felt, as a Theosophist, that the Theosophical Society is the mother of all movements to which I have the privilege to belong; and when the mother calls for service her sons must be ready to give up all for her sake. One of the greatest happinesses of my life has been my association with the Order of the Star in the East, but I feel sure I will not be misunderstood when I say that it is, perhaps, a greater privilege to work for the root from which the Order of the Star in the East has sprung. In reality, of course, both movements are reflections of the work of the Great White Lodge, and as such claim our homage and allegiance.

But it is the broad and catholic platform of the Theosophical Society which enables subsidiary movements to come into existence, and while the Order of the Star in the East will live for a time, the Theosophical Society will endure for all time, and service of the Theosophical movement means added power to all movements which in their early youth have been sheltered under its tolerant strength. I shall feel it my duty, therefore, in my capacity as

General Secretary, almost exclusively to occupy myself with work directly connected with the Theosophical Society, and this will mean that I shall be unable therefore to devote as much attention to the work I have been doing in connection with the Order of the Star in the East. I shall, of course, continue these pages, and do all I can to be of assistance in spreading the principles of our Order; but the General Secretary of the Theosophical Society must, in my opinion, enforce the great principles we call Theosophy, and must be exceedingly careful not to associate himself predominantly with any subsidiary principles, however true these may be. It is the glory of the Theosophical movement that we are able to count within its ranks men and women of the most divergent views, provided they believe in the Universal Brotherhood and desire to do their share in making Brotherhood a living reality in the world. Representing his fellow members, a General Secretary must be able to welcome from his heart all who fulfil this condition of membership, and he must strive to show in speech and action, whatever his personal tendencies may be, that the Society is a real home for all in whom the spirit of Brotherhood breathes. Whether I shall be successful in doing this time alone will show, but I hope that any who fear that my close personal association with the Order of the Star in the East may tend to endanger the position of the Society will find, in practice, that the only effect has been to broaden my sympathies, and to give me a wider understanding. Were this not so, I consider that my membership of the Order of the Star in the East would have been practically in vain

* * *

I AM always in full sympathy with those members of the Theosophical Society who are anxious that the parent movement should not be swamped or overwhelmed by organisations to which it has given birth. The Theosophical Society is indeed the parent tree, and upon the vitality of the trunk depends the vigour of the branches. But I ask such members to act as mothers and not

as the traditional stepmother. A benevolent attitude will do far more good than a suspicious one, and I can assure them, on behalf of the leaders of most of the subsidiary activities now in prominence, that a little more pride in the virility of their children would evoke a corresponding increase in reverence for those who have made these subordinate movements possible. Parents cannot expect their children to be replicas of themselves, nor should they wonder if the younger generation emphasise the special ideals for which the young age stands. I repeat once more that many movements now claiming the attention of the world exist because the older generation has fought for the truths from which they draw their force. But the grandeur of the Theosophical Society depends upon what it includes, upon its power to assimilate new truths without compromising its essential neutrality, and not upon its discarding of its children the moment they grow big and strong.

Efforts to identify the Theosophical Society with any of its children must be checked at once, but time and goodwill will accomplish this, and, above all, an understanding created by mutual co-operation. Each one of us is eager to do his best and to work his hardest. The points of difference are infinitely fewer than many of us suppose, and I think that if some of the older and more responsible members of the parent body, who look somewhat askance at what are called "recent developments," would take the lead and summon to their counsel a few of those active in and identified with subsidiary activities, a *modus vivendi et operandi* would be reached highly satisfactory to all parties concerned. I, for one, believe that a quiet talk among earnest people reveals in a very special way that underlying brotherhood which sometimes seems lost when veiled in so many divergent forms, and I hope that before long such collaboration may become the outward and visible sign that we recognise that we are all approaching the one goal, however much we may differ in external form and method.

G S. ARUNDALE.

New Ways in Medicine : Alternatives to Vivisection.

By H. BAILLIE-WEAVER.

[This article is a summary of part of a Speech by Mr. H. Baillie-Weaver, delivered at the Theosophical Society's Headquarters in London. The mental and moral effects of the vivisectional attitude (dealt with by Mr. Baillie-Weaver in the course of his lecture) which demonstrate the necessity for new methods of research, are entirely omitted owing to lack of space.]

TONIGHT I am going to talk about a few of the men whose ideas on research are not limited to vivisection, and principally about Frenchmen. Dr. Henri Boucher wrote, for Miss Lind-af-Hageby, an excellent article which was published in the *Anti-Vivisection Review* of Jan.-Feb., 1912, and in that article, after an effective comparison between the attitude in the present of doctors towards the proposal to abolish vivisection as an aid to medicine, and the attitude of lawyers in the past towards the proposal to abolish judicial torture as an aid to the administration of justice, Dr. Boucher maintains that similar good results will follow from the abolition of vivisection as followed from the abolition of judicial torture, and in the same form, viz., of improved methods and better direction of effort. But, cries Dr. Boucher, since the attitude of the general public in all countries will not permit of the total abolition of vivisection, what is the way out, and how can public opinion be prepared and educated for total abolition? He answers his own question, as Miss Lind-af-Hageby has been answering the same question for some time, and his answer is: By estab-

lishing Anti-Vivisection Research Laboratories, which will prove the absurdity of the vivisectionist's claim to a monopoly of the word "Research," and of his accusation that anti-vivisectionists are opposed to Science as such, and not merely to certain methods of trying to gain knowledge, or, to use Dr. Boucher's own words "By establishing White Laboratories by the side of the red ones, and building up in them the Science of the future."

But a vivisectionist might ask: "Supposing you had such laboratories, what would you do in them? What steps *could* you take to deal with the mass of disease we see around us if you will not vivisect, if you will not work on the lines of serum-therapy or vaccinetotherapy?" Before attempting an answer to that question I should like to say that I hope the directors of all such institutions will continually have before them the dangers of specialism. Mr. MacIlwaine (a pro-vivisectionist, by-the-way) in his book, "Medical Revolution," discourses very vigorously about these dangers in medicine, and explains how, in his opinion, Virchow, in discarding humoral pathology, put in its place an equally false dogma, cellular pathology,

and how, by laying down that "every chronic disease is rooted in an organ," he led to the creation of the modern specialist who concerns himself with one organ alone, and, having identified morbid conditions in it, proceeds to try and cure it without bothering about the rest of the body. But I am pleading also against the specialism which separates medicine from other sciences, for I am convinced that there is far too little co-operation and correlation between all kinds of students and workers, through the subdivision of study. I want, in the Anti-Vivisection Research Laboratories, that the man of medicine shall co-operate and compare notes and results with the bacteriologist, the biologist, the physicist, as well as with the economist, the legislator, the social reformer, the moralist and the theologian; so as always to emphasise the fact that although all these men represent different branches of study and effort, yet all those branches have grown from the trunk of the same Tree of Life, are all aspects of the same thing—the search for the right attitude towards life, its origin and its meaning; for the How, Whence, Whither of Humanity.

With that premised, let us consider what we should study in our Anti-Vivisection Research Laboratories in order to deal with the disease and suffering from which, according to the vivisectionists, animal and human experimentation—for many now boldly demand that human as well as animal shall be openly permitted—afford the only chance of escape. The vivisector himself will sometimes admit that what he is really seeking is knowledge in the abstract, irrespective of whether it is or may be useful in the treatment of disease, human or sub-human.

Let us consider the matter first from the point of view of prophylaxis or prevention of disease. The first great means to prevent disease is to study the food question. As Dr. Eder pointed out in the article he contributed to the *New Age*, in 1908, it is a truly extraordinary thing that the nature of the food we put into our bodies, and the way in which our

bodies handle it when it has been put into them, should be considered of so little importance by the directors and guides of medical education and study. As Dr. Eder says, "Halliburton's Physiology" is probably the most widely read students' book on this subject, and yet out of the 890 pages which the eighth edition contains, just ten are devoted to food. And dietetics is still, I believe, an optional subject in the medical curriculum! Contrast this with what Mr. Bhagavân Dâs has to tell us on the subject of the importance of food and drink, in his "Science of Social Re-organisation, or The Laws of Manu in the Light of Theosophy." He points out, on p. 170, that the Chandogya Upanishat makes the condition of the Mind, and, therefore, Yoga and Moksha themselves depend upon food, and that Manu is accordingly very precise in his directions upon this subject. The passage to which Mr. Bhagavân Dâs refers is given *in extenso* on p. 299, and certainly justifies his comment on it, that even the most thorough-going materialist who makes out that the soul is the product of the contents of the stomach could hardly have used more emphatic language. All life, we are told, on all planes, is metabolism or digestion, assimilation of food and rejection of refuse, hence the finer kinds of life must go together with the finer kinds of food, and, in a footnote, we have a quotation from another Upanishat, shorter and even more emphatic, "Food is Brahman."

Then I suggest study of the best conditions for the properly fed body; the amount of air and the amount and kind of washing, the amount and kind of clothes during the day and during the night, the amount and kind of exercise, the right sort of breathing; how to rest after special strain by relaxing the muscles, by reposing the mind.

As part of the prevention of disease, I would suggest the study of infantile mortality and its causes, and the social conditions which bring it about; maternity problems and so forth; "sanitation" in the widest sense of the word. As it is, medical experts draw attention

to obviously preventable evils, which have caused disease, in voluminous reports, and nothing happens, because their work and field of activity are not linked up with those of other workers.

But, of course, it is not enough to study how to prevent disease; it is necessary, seeing there is so much already about, to find out how to cure it, and before you can cure it your diagnosis of the complaint must be correct. In the Anti-Vivisection Research Institute the fullest advantage for this purpose of diagnosis will be taken of the Röntgen Rays and of the ultra-microscope, I imagine. Dr. Boucher maintains that, once we have shut the door finally on bloody practices and crushed out the suggestion that science cannot advance without them, not only will the discoveries above mentioned be more vigorously utilised and developed, but other and even more exact and important means of diagnosis will be discovered or invented, which will enable precise conclusions to be formed, nay, laws to be formulated. This will be particularly the case in connection with the Röntgen Rays, in the opinion of another French expert, viz., Dr. Foveau de Courmelles. The Röntgen Rays or X-rays are, according to the handy little medical dictionary, by G. M. Gould, the peculiar ether rays or waves discovered by Professor Röntgen of Würzburg, who found that the rays from the kathode, that is, the negative pole of a Geisler or vacuum tube, had peculiar penetrative powers through matter opaque to other ether rays, and by means of these rays photographs, called shadowgrams, radiograms, or skiagrams, may be taken of bones, metallic substances, etc., situated in the tissues. But Dr. Foveau de Courmelles points out that they can be, and have been, used for other purposes, viz., in Physiology in order to study the normal functions. This aspect of their utility is, I suppose, slurred over by the modern school in order that their contention that physiology can be learned only through animal experimentation—a contention to which, by the way, they specially cling, as it enables them to pro-

duce a bias in their students in favour of vivisection from the start—may not be challenged.

Dr. Foveau de Courmelles maintains, for instance, that the exact form of the stomach, which centuries of vivisection had failed to find out, was discovered through the X-rays, I think, by himself. He also mentions other uses of these wonderful rays, which I have not time to quote in full, but I can give you an idea in two of his sentences. "It is," he says, "as if the living organism, whether morbid or not, opened itself before one's eyes"; even the brain itself, for he continues, "The brain, in spite of being opaque, permits examinations and diagnostic explorations to be made through its thick bones."

Dr. de Courmelles has also made known the beneficial action of medicinal electrolysis, *i.e.*, dissolution of a compound body by electricity, and of fulguration, *i.e.*, lightning stroke, which are used in both medical and veterinary practice. Of his work in these directions, Dr. de Courmelles says, "If I dwell on these particular fields of my studies, it is because I am supposed to know something about them, and because I am able to affirm and prove that they owe nothing to experiments on animals, which, in this domain, have been absolutely useless from the point of view of the healing art."

In truth, Anti-Vivisection Research Laboratories are necessary if only for the one reason of enabling men who hate, and will not work in, red laboratories to conduct research and bring their results to the knowledge of their profession and the public.

Another method of diagnosis boycotted by the orthodox, but which would, I imagine, be cultivated in an Anti-Vivisection Research Laboratory, is Osteopathy. To Osteopathy I shall return, and will only point out now that it is not enough for the existence and maintenance of good health that the blood stream should be unpolluted and in a perfect state of fluidity; it is also essential that the channels and courses along which the

blood has to pass in order to carry nourishment and do its other beneficent work, should be unobstructed. Bodily structure out of place, particularly connected with the spinal column, tends to produce obstruction by causing pressure, and morbid conditions may be set up by this pressure at a spot relatively distant from the point where it actually occurs. The osteopathic diagnosis detects this pressure, and draws the appropriate conclusions from it, in ways which would greatly interest and astonish the orthodox medical mind, if only it could free itself from professional bias and prejudice, and bring itself fairly and squarely to look into the thing.

Then, I take it, clinical observation will be put back into its proper position in the diagnosis of disease in an Anti-Vivisection Research Laboratory, and the students trained to make the fullest possible use of bedside experience, the use of which is being discredited and lost through the obsession of vivisection, and all that has grown out of it. How strongly the modern school is striving to discredit clinical observations may be gathered from the complaints of Dr. Samuel West, Lecturer on Medicine, at Barts., when delivering his presidential address before the Medical Society of London, on October 11th, 1909. He said —

"The action of remedies upon healthy animals in the laboratory is no proof that they will have similar action upon sick men. The results of pharmacological experiments must therefore be tested in the wards before they can be accepted as medicine. To call treatment based on laboratory experiment rational and scientific, and that based on bedside experiment empirical, implies a difference which does not exist, and would seem to suggest that clinical observation is neither rational nor scientific."

And now to deal with treatment of disease in our Anti-Vivisection Research Laboratory. One method which I should imagine will be closely studied and developed on scientific lines is what is constantly called "Nature Cure," which really consists in giving the fullest opportunity for the operation of the curative influence of water, earth and fresh air,

combined with the action of the skin, by sleeping in enclosed huts, by walking and running without any clothes on, by bringing the bare body into contact with the earth, by deep breathing exercises, by hot and cold water treatments, by sun baths, both in the open and under glass, and so forth. In the Nature Cure might be included fasting, a form of treatment which is attracting increasing attention, and I cannot pass from Nature Cures without mentioning a treatment which is still in its infancy, and that is the Colour Cure. Dr. Babbitt, of New York, was one of its principal pioneers of modern times, and Finsen, of Copenhagen, is another. As far back as the fourteenth century a medical man asserted the importance of red colours in the treatment of small-pox, and this is one of the agencies still in use. In the *Adyar Bulletin*, of June 15th, 1914, p. 242, you will find an interesting note on the value which has long been attached to colour by occultists, notably Mr. Leadbeater. And now, within quite recent years, a system has been presented to the public, by Mr. William Heald, known as "Chromoscopy," in which the therapeutic potentialities of colour rays are more fully emphasised, but where the colour ray chosen differs not so much according to the complaint, but according to the individual. I take these particulars from an interesting article which Mr. J. A. Ralaigh Paturi contributed to the *Vegetarian Messenger*, Vol. IX., p. 172. Before leaving this question of cure by colour, which is only an aspect of light, I want to draw your attention to an article in *The Vahan*, of December, 1914, by Mr. Dunlop, showing the true inwardness of those old familiar words, "Let there be Light and there was Light." Investigations on scientific lines by trained and competent observers in Anti-Vivisection Research Laboratories, into all the above-mentioned treatments, would produce a rich harvest, I am convinced, and I speak with some small personal knowledge of the subject, as I have experimented with some of them on myself and others.

And now, for a moment, to return to osteopathy as a method, not of diagnosis,

but of treatment of disease. May I give the words of an official pronouncement by way of a description of the treatment?

"One of its main differences from ordinary medical therapeutics is that it rules out all medicines. What the osteopath does instead is to treat the disease from the point of view of structure, paying particular attention to the spinal cord, from which emanates the nerve force of the body. The correction of structure is carried out by manipulative surgery. This is said to set free the circulation and nerve force for all the organs of the body. Five years ago only about four persons employed it in this country. To-day there are said to be some twenty to twenty-five male and female practitioners, the bulk of whom possess American medical degrees. It was in America, in fact, that the system was devised—by Dr. Still—and it is there that it is chiefly practised."

I have personally a great belief in the future of osteopathy from a physical plane point of view, and its study and introduction in this country in and by an Anti-Vivisection Research Laboratory would be of great value and helpfulness. Orthodoxy has acknowledged it, and its degrees, given at the Osteopathic University in America, and here in Great Britain, though the orthodox will not look at it, despite appeals from one or two wiser ones among them, the public is interesting itself, and will ultimately force the hands of orthodoxy in the usual way.

It is clear, if we can trust Dr. Mackenzie, that a wide field is open for the proper study of drugs. Dr. Mackenzie, in an article on "The Teaching of Clinical Medicine," which appeared in the *British Medical Journal* of Jan. 3rd, 1914, says:—

"... not one single drug has been carefully studied so as to understand its full effects on the human system, effects that could be easily recognised had a systematic examination been carried out when it was administered in the hospital wards."

I should greatly like to see a Herbal Department at work in an Anti-Vivisection Research Laboratory, in which the Wallace remedies could be gone into, and "old women's" remedies, as the modern people call them, of past times. Yet modern medical experts, despite the scientific vivisectioners and their friends, are not so scornful. Dr. Ischirch, Pro-

fessor of Practical Chemistry in the University of Berne, is reported, in the *Lancet*, of Oct. 2nd, 1909, to have said:—

"We may assuredly hope that medicine, when it has thoroughly ruined its digestion with synthetical remedies and tested all the organs of the animal body, will return . . . to the most ancient remedies of mankind, to the medicinal plants and drugs, for the utility of which the experience of thousands of years vouches."

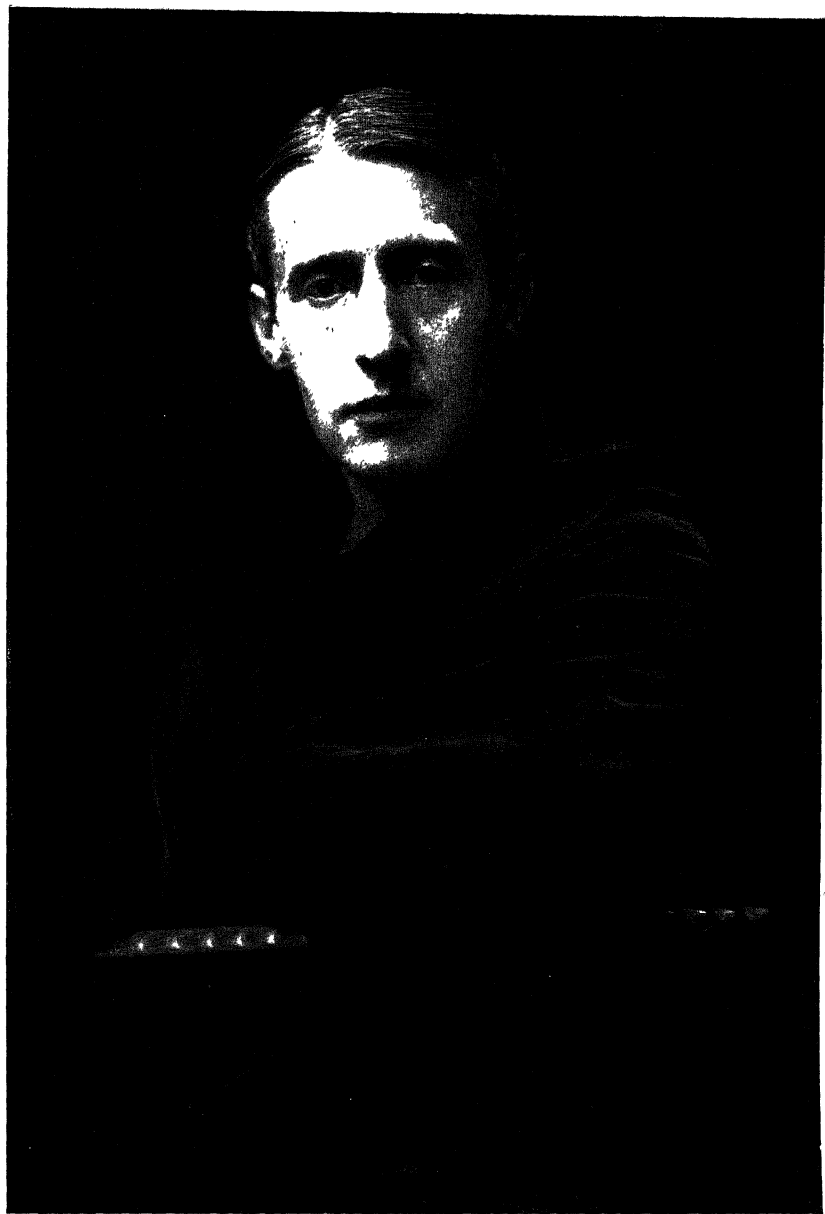
There are, too, orthodox treatments of disease which are not studied and pushed by the modern school as they should be, for fear of interfering with the practice and belief in animal experimentation, such as the Radium treatment, the X-rays (not only for the purpose of diagnosis, but also of cure), and electricity, to which Dr. Foveau de Courmelles, as has already been said, has devoted much attention. The X-ray treatment is used in connection with ringworm with good results, and it is being tried in connection with tuberculous glands. Electrical methods of treatment have been used with success by Dr. W. F. Somerville, the radiologist to the Western Infirmary, Glasgow.

Many other treatments could be mentioned, such as Dr. Bell's cancer treatment and the Buisson Bath treatment for hydrophobia, both of which would furnish an excellent counterblast to Dr. Bashford's pronouncements and the claims put forward in favour of the Pasteur methods.

The last kind of treatment to which I would refer is such as avowedly touches other planes than the physical, such as psychotherapy; that carried on by our T. O. S. Healing Group, in which all Theosophists take a deep interest; and that practiced by Mr. Hendry and Mr. Macbeth Bain.

I will conclude by begging you to give your earnest attention to this question of an Anti-Vivisection Research Laboratory. I am sure that every anti-vivisectionist could not do better than to co-operate in getting such an Institution going as soon as this dreadful war is over, and, in the meantime, in preparing the way for it.

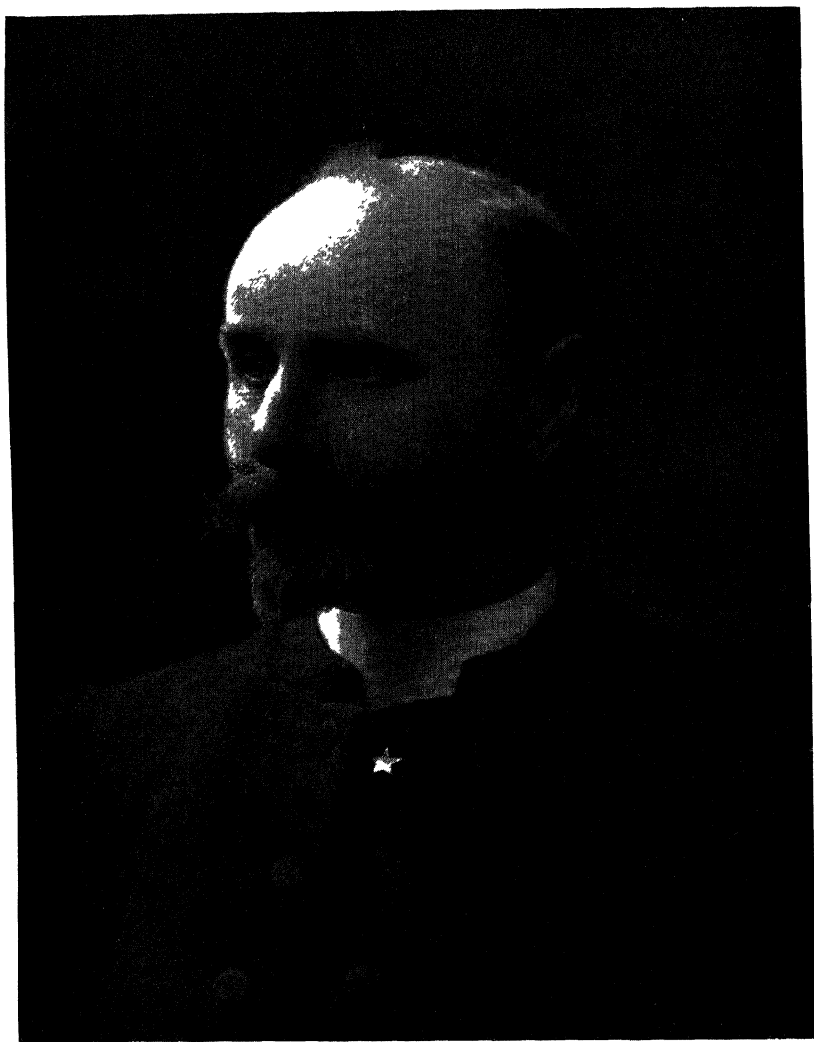
H. BAILLIE-WEAVER.



H. BAILLIE-WEAVER.

J. Caswall Smith 305, Oxford St

Who is widely known as a lecturer on Women's Suffrage, Food Reform, Anti-Vivisection and other humanitarian and progressive movements, besides being a prominent theosophical worker.



REV. JOHN BARRON.

Creeds and Deeds

By Rev. JOHN BARRON.

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."—Matthew vii, 21.

CHRIST did not receive opposition only, He also received a good deal of favour. The common people heard Him gladly. There were those, like Nicodemus, who were ready to accept Him as a teacher sent from God. There were numbers prepared to call Him Lord.

But that was not enough for Christ. Indeed, He cared comparatively little as to what men thought of Him, for when the disciples had acknowledged Him, by their own feeling, their own intuition, to be the Christ, He strictly charged them to tell no man.

Simply to accept Him as Christ, because His disciples said that He was Christ, was to make a profession with the lips without the consent of the heart.

Yet, is not that precisely what has been done? The successors of the Apostles, the teachers, the doctors of the Church, the bishops, the councils who have made the creeds, have said, "You must believe what we tell you concerning Christ, or you are not a Christian. We, the bishops and priests of the Church, say, 'You must believe that He was not only the Christ, but that He was Almighty God, if you do not believe in the Deity of Christ, you are not a Christian.'"

And, in these days, the same thing is repeated. If you do not believe in the Deity of Christ, that He was God, you

cannot join the Young Men's Christian Association. If you happen to be a Nonconformist minister in England and refuse to say you believe that Jesus was God Almighty, you may not join the Free Church Council. Bishops will invite a gathering of Nonconformist ministers to their palaces, but they will leave you out, the writer knows this from experience.

But I look in vain to the teachings of Christ for any authority for all this. Nowhere do I read of Him as proclaiming Himself God Almighty. He did not stand in the market-places or in the Temple courts and say, "Behold in Me the Creator of the world, the God whom you worship and adore."

The Jews never had had any idea that their Coming Messiah would be God Himself; the Angel of the Lord perhaps, but nothing more. The Christ, the Anointed of God, that was as far as Jesus permitted His disciples to go, and even then they were not permitted to spread it. His own teaching and His own life must be the witness; but, more important than Himself was His message, more important was it to do the things that He said, than to call Him Lord.

But has the Church taught that? Has the Church said, "You must be merciful before you can be a Christian, you must be charitable in your thoughts of others, showing kindness instead of doing injury?" Has the Church taught that you must be pure in heart before becoming a Christian? Has the Church taught that

you must be a peace-maker instead of stirring up strife and hatred, before you can be a Christian? Has the Church taught that you must be true and love truth for its own sake, if you would be a Christian? Nay, on the other hand, it has persecuted with the most malignant hatred and bitterness those who ventured to search for truth for themselves and thought in a way different from what the Church taught. But these things Christ commanded. This was what He meant by "doing the will of the Father."

You could teach a parrot to say the creed, and many people say the creed like parrots. Bishop Bickersteth of Exeter confirmed some idiots in the asylum, and was criticised for so doing. In his reply, he quoted the lines:—

What does silly Billy see?

Three in one and one in three,

And one of them has died for me

And I am afraid that is the value of the beliefs of the vast majority of Church-goers. Bow the knee to Baal, belie your conscience, do the conventional thing which the Society people do, which it is the fashion to do.

Yet the Kingdom of Heaven will remain closed to you, if your religion is of nothing more worth than that. But does that mean that after death you will have to go to a place of torment? Nothing of the sort. The Kingdom of Heaven pertains to this life as well as the next. The Kingdom of Heaven is joy and peace in the Holy Spirit.

If to be a Christian be to believe in the Deity of Christ, then His own immediate followers were not Christians. In our imagination, let us draw near to a crowd assembled to hear Jesus, it may be on the hill-side, it may be beside the sea-shore. The audience listens intently, He may be speaking on the Beatitudes, or Mercy, Purity of Heart, Peace-making, Truth. He may be telling the parable of the sower going forth to sow, or the parable of the prodigal son.

Is He talking about Himself? Is He asking people to believe anything concerning Himself? Is He not appealing to them to live "the life," to cherish the

word of truth in their hearts, to turn to God their Father and leave their sins with the swine in the far-off land?

And, as an instance of the difference between lip-profession and obedience, He tells of two sons, who were told by their father to go and work in the vineyard. One said, "I go, Sir," and went not, the other refused, but afterwards repented and went; which of these twain did the will of his father, the one so ready to make a profession of obedience and then not to carry it out, the other who did not make the profession, but who carried out his instructions?

While the Christian Church has laid such stress on belief about Christ, belief in His Godhead, belief in the vicarious atonement, belief in the theology of man's fall and redemption and the scheme of salvation, and has called these the Gospel, very little has been said about the real simple Gospel of love to God and love to man. The Church has laid far more stress on saying Lord, Lord, than on doing the will of the Father.

A man may say Lord, Lord, with just the same meaning to the words as the Church wishes him to place on them, and be a good Christian. A man may not agree with a word of the Church's theology, and yet still be a good Christian. It is the story of the Good Samaritan over again. The priest and the Levite passed by. It was the outcast who showed what true religion was. It is not what a man believes, what he professes, that matters; it is what the man is.

Good honest men who try to model their lives on the lines of strict honesty say how difficult nowadays it is to make a living at all. Tradesmen may sit together in their church on a Sunday, and next morning be undercutting each other, in an attempt to get a monopoly and force the other man out of business. And so it goes on, and the more one gets to know of the world, the more heart-breaking it becomes. What is wanted? The Gospel of Christ. But what is that Gospel? Brotherliness, the strong helping the weak, the feeling that humanity is one great whole, that the suffering of one is the

suffering of all, and that no real gain can be made which involves injury to another.

The Gospel of Christ is a practical thing for to-day. Whether He was God, whether He was the Son of Man, does not affect the practical value of His teaching. Surely, if anyone believes Him to be God, then all the more importance ought to be given to His practical teachings, all the more thought given to the things that we do.

A great Russian, Count Tolstoy, took to studying the Gospel of Christ for himself. He studied it as though it were a book he was taking up for the first time, and it is perfectly true that in a sense it was the first time. As he read of the things which Jesus wanted people to do, he was more and more appalled at the way in which the things Christ had laid greatest stress upon had been utterly neglected, and he took the precepts and thought in what way were they to be applied to life, and what would be the result; and the teaching, on its own merit, seemed so reasonable, that he became a Christian himself in a very real sense. Although one of the nobility, he set himself to live like any of his poorer neighbours. He made friends with the poor and working classes, toiled in the fields, mended his own shoes, and gathered round him devoted followers.

I am not advocating Tolstoy's mode of life, though I admire the spirit of it.

But what a good thing it would be for us all if we could put out of our minds all that we have been taught about Christ and the Bible, and could come to the teachings with fresh and unprejudiced minds.

Many many years ago, Rajah Ram-mohun Roy, an Indian, came to the New Testament in this way, and studying the book without the aid of missionaries or anyone else, he wrote a book, "The Precepts of Jesus the Guide to Peace." He came to England with high ideals as to what Christianity was and what a Christian civilisation would be, and when he saw the actual state of affairs, he died of a broken heart.

If, putting aside all doctrines about the nature of Christ, leaving that on one side altogether, the world would apply itself to His message, and using the same judgment, the same discretion with reference to it, that it uses with reference to the teachings of any social reformer, who can talk and write about the Labour Question, or any other problem that agitates people's minds, the teaching would have a new freshness and power for us, that would drive home its appeal, and, becoming more than ever the guiding principle of life, would usher in the Kingdom of God upon earth.

JOHN BARRON.

THE ROBE.

Christ is the pattern, man is the loom,
This universe, the working room.

The Law is the hand that guides each
thread
Of white and sable, gold and red.

Life is the warp and woof that glows
With changing light as the fabric grows.

And God is the King, who waits to wear
The robe thus fashioned for Him here.

BRYAN KILLIKELLY.

A. E.: the Poet of the Spirit

By JAMES H. COUSINS.

[In this article Mr. Cousins continues his series of brief but illuminating studies of some of the outstanding figures in the field of modern mystical literature. Three of these have already appeared in the "Herald." We hope shortly to receive from Mr. Cousins a fifth article, on Walt Whitman; and then the series will appear as a booklet.]

IN a former article I referred casually, though inevitably, to Mr. Yeats' "frugal and intensive contemporary in song, A. E." But A. E., being, like Yeats, a typical Celt, though in quite a different way, is not only frugal and intensive, but also prodigal and extensive. His work, as Yeats has said, is the nearest approach in literature to disembodied verse. Not many of his poems run on to a second page. He is a niggard in language (in poetry only, for in conversation he is a geyser, a foaming torrent, and a calm estuary laden with shipping for and from the ends of the earth). Yet the content of his poetry is among the most precious possessions of the soul. Lesser poets will scatter largesse of copper, with an occasional bit of silver as a special gift, but A. E. quietly outpends the lot with a little piece of pure gold. Out of a profound personal emotion or realisation he throws into a line or a stanza some deep generalisation, some quivering flame of truth that evokes illumination in the darkest recesses of the reader's mind. In this respect he is a Seer in the truest sense of the term: that is, in the power to make others see. He is a Prophet, too, not only in definite utterance as to the future, but supremely in his gift of pressing into speech the fundamentals of life, whose roots are in the spirit,

and whose leaves and flowers are in time and space; in which fundamentals we have the potentiality of history, if only we possess "that dangerous and superior faculty" attributed by Jaine to Balzac, by which we may "discover in an isolated fact all its possibilities."

"A. E." is the pen-name, or, rather, the occult symbol indicating the immortal spirit who, in this life, as George W. Russell, a native of an ill-favoured manufacturing town in Ulster, edits the organ of agricultural co-operation in Ireland, paints pictures of the worlds, visible and invisible; and distils into immortal lyrics the Wisdom and Beauty of the Infinite. His first slender volume, which came out quietly in Dublin twenty years ago, soon found hearers who recognised in the "still, small voice" of the unknown poet something more potent and lasting than the sounding brass and tinkling cymbals of the poetry of the time. "Homeward, songs by the way"—many of whose lyrics were gathered out of the publications of the Dublin Theosophical Lodge and household of which A. E. was one of the founders along with Yeats and Daniel Dunlop—was followed by "The Earth Breath" and "The Divine Vision"; and a little over a year ago the whole poetical works of A. E. was brought out by Macmillan in one

volume, dedicated "To D. N. D., in memory of the Household."

Like his illustrious contemporary, Yeats, A. E. was drawn into the dramatic side of the Irish renaissance some fifteen years ago, but "*Deirdre*"—one of the first plays of the movement to be presented by native actors, of whom the writer was one—remains A. E.'s sole contribution. Its delicate beauty and its spiritual significance were too tenuous for the ordinary stage; and as A. E. had no mind save for the expression of moods and experiences of the inner life, he stood apart from the hurly-burly of the theatre. Yeats, on the other hand, with perhaps a great renunciation, gave himself for almost twenty precious years to the building of a National Theatre. The disparity between his natural genius and the needs of the stage provoked in Yeats—unlike A. E.—a determined effort to achieve something like physical strength. The result was, however, not a general infusion of power through his later dramatic work, but the appearance of unassimilated lumps of strength which collide ungraciously with the evocations of his truer moments. This degradation into flesh and blood is marked in his version of "*Deirdre*," of which it may be said that while A. E. brought "*Deirdre*" to life, Yeats slew her.

The fact is that the genius of these essentially lyrical poets is out of place on the stage. Lyrical drama or dramatic lyric, as forms of expression, are amongst the mongrels of the Arts. They have their place, but it is not in the company of the distinctive species of either the pure lyric or pure drama. To the drama belongs the office of presenting a transcript of the limitations and passions of humanity. By its nature it is predominantly analytical and derivative. It holds "as 'twere a mirror up to nature"; but it is only a mirror, in which we view "as in a glass darkly" the shadows and superficialities of things. But poetry, and supremely lyrical poetry, springs with a challenge and a revelation from the inner planes of being: it utters reality, and the unworthy things of life quail at its glance: it holds, not a mirror up to nature, but nature up to a

mirror. To both drama and poetry belongs the seeing eye, inasmuch as both deal with life itself, and not merely with the spectacle of life in the descriptive sense; but the dramatic eye is that of the observer, the poetic eye that of the seer. So, too, in their common power to move, we are conscious of the fingers of the dramatist among our nerves, but of the cry of the poet, at an inner ear. If the poet wishes to catch the ear of the time, let him turn dramatist: if the dramatist has a wish to linger in the ear of all time, let him turn poet. Shakespeare the dramatist may preserve a dusty and reverent immortality in the libraries; but Shakespeare the poet has not had to die in order to become immortal. He lives in line and speech that are as buoys to the monstrous net of his life's work, which otherwise might sink in the ocean of forgetfulness.

It is impossible to dogmatise as to the rightness or wrongness of the path taken by the artist. His nearness to the creative sources of things gives us an assurance of spiritual necessity, howsoever his diversions may wander from the way in which we would have him travel. We may philosophically cover up a secret sense of disappointment that Yeats the poet was for a period smothered by Yeats the dramatist; but our sense of the rightness of things may have free rein in gratification that A. E. remains A. E., the most purely spiritual poet as yet in the English language; by which I mean that his work is almost solely concerned with the life of the spirit both in the book and out of the body. Its technique is sublimated to such a simplicity of word and phrase, and suffused with such a luminosity from somewhere behind the region of thought, that we feel as if we might draw the film of speech aside, and gaze on naked Truth. Lacking this power, we are thrown back on the process of following out the intellectual forms in which his vision has clothed itself, and which is unified in a philosophy of life.

The philosophy of A. E.—I pause to make due recognition of the fact that in Ireland, as elsewhere, it is held by some that a poet is no poet if he has so dull a

thing as a philosophy about him. To be a pure poet it is necessary, some think, to be detached, irresponsible, a victim of moods. I can well imagine A. E. as artist protesting against A. E. as philosopher. I have heard him at his fireside denounce the holding of preconceived notions on the subjects of the Arts. A lady artist broke in, saying: "What a lot of nonsense you sometimes talk, George. You prove to us how wrong it is to have artistic theories; and you do so by a whole series of theories of your own." The humourist smiled through the kind eyes of the poet, and the subject was changed.

The key-note to A. E.'s philosophy is *unity*. In this he stands alongside Emerson with the additional affinity of a deep sympathy with eastern philosophy, but with a difference in the direct—rather than reasoned or derivative—knowledge possessed by A. E. of the hidden worlds. He sees the universe as not merely the creation of God, but the very being of God. "Mother," he sings, addressing the Earth, "Thy meanest sod to me is thrilled with fires of hidden day, and haunted by all mystery." Between the source of things and the things themselves, there is, obviously, a great gulf—but it is not fixed. By the process mystically called the Fall, supreme Deity chose to pass from abstract freedom into limitations and relativity. By the process mystically called Redemption, man is working his way back to recognition of, and union with, his true spiritual Source.

This is the whole gospel of A. E. Janus-like, it "looks before and after"; now contemplating the urge outwards of the human spirit, and marking

"how desire, which cast them in the deep,
Called God, too, from his sleep";

now meditating the backward, which is the true forward, trend of mankind,

"In age-long wandering to the Truth,
Thro' many a cycle's ebb and flow,"

In these processes, and between their extremes, lies all the art of A. E.; and since he is mainly preoccupied with the "homeward" process, his Art is not that of the "artist" pure and simple, with its

ethical arrogance and mental cruelty, but of the seer and the sayer who uses the things of Art for the purpose of the spirit. He is, in the noblest sense of the term, a man with a message. He knows himself as "the sole poet of my generation who has never written a single poem which did not try to express a spiritual mood." Yet his message is primarily to himself, and only concerned with others, for the simple philosophical reason that *les autres* and himself are one: in the innermost of his being he knows himself as one with all beings; and, addressing his inner self, he sets out in a line the ulterior motive of his art, and its differentiation from the art of the mere poet

"Some there be
Seek thee only for a song,
I to lose myself in thee."

This absorption of the lower in the higher is, in art, the parallel of the inevitable process in the human consciousness whereby—to use the technical phraseology of philosophy—the microcosm seeks, or is driven, to merge itself in God the Macrocosm. To the eye and ear of the mystic, and A. E., the universe is one vast invitation from the Eternal Spirit to the spirit in the bonds of manifestation. To invert one of A. E.'s stanzas.

"When for the light the anguished spirit cries,
Deep in its house of clay,
Out of the vast the voice of one replies,
Whose words are clouds and stars, and
night and day"

In the conception of the unity of all things in the Divine, which comes by undefeasible inheritance from the ancient wakers of the Celtic mythos to this supreme Celt (albeit he himself repudiates the boundaries of race and country), we have a key, perhaps the key, to the trait in Irish character which the uninformed call fatalistic, but which the informed know to be an intuitive apprehension of the One Will in the cosmos working out its own beneficent end, which end is also the end of each personal will, whether it be acquiescent or perverse. Of that Will A. E. sings:

"Like winds or waters were her ways:
They heed not immemorial cries;
They move to their high destinies
Beyond the little voice that prays."

But it is necessary to round off his thought with the remembrance of other lines that fill the cold gap between the "little voice" and the "winds or waters." There is no absolute aloofness between whole and part. They are one; but the terminology of relativity needs must be used. its correction and completion are found in diverse presentations. Elsewhere A. E. sees in things commonly regarded as offences, "errant rays . . . at their roots divine." The fall of man is to him no cataclysm of sin, but a renunciation in ages back

"Some bright one of old time laid his sceptre
down,
So his heart might learn of sweet and bitter
truth"

He himself has an ear for "the little voice": the love of one became the doorway to love of the many

"We bade adieu to love the old,
We heard another lover then,
Whose forms are myriad and untold,
Sigh to us from the hearts of men";

And A. E., in complete identity with the "still, sad music of humanity" that another compassionate poet heard, utters the admonition that displaces the compulsions of human laws and creeds and moral codes, since it sets the admonished with his face to the spiritual sun:

"We are, in our distant hope,
One with all the great and wise;
Comrade, do not turn or grope
For some lesser light that dies."

To A. E. the fundamental Beauty, which is the first garment of the Divine Unity, is not—as Yeats figures it—a wanderer, but self-existent now. All things disclose it according to the measure of their possibility. Even the beloved of the human heart may not claim to be beautiful in her own right, but as an intermediary. "Let me," he says, "first kneel to the essential Beauty of which you are an ex-

pression, before I bow the knee to you in person, then,

I shall not on thy beauty rest,
But Beauty's ray in you."

He comes, therefore, the nearest of any poet in the English language to fulfilling Meredith's ideal of

"The song seraphically free
From taint of personality",

not in the sense of hiding the personality behind objective subject-matter (a necessity to the dramatist, an impossibility to the lyrical poet), but by disclosing the fundamental impersonality that unifies the apparently divergent, and by seeking to merge the outer self with the Inner Self and the laws of its Life

It is this characteristic in the work of A. E. that has placed it, according to some critics, outside the traditional development of Irish literature, and also outside the pale of Christian literature. The fact, however, is that the distinctively Eastern attitude of A. E.'s poetry (with its reminiscence of his days of studentship of the writings of H. P. Blavatsky and their Oriental originals) is the Western axis of the great Aryan pole, and is no less distinctively Celtic than the spiritual monism of the old myth-makers of Ireland, or the philosophical unitarianism of the Irish religions, John the Scot, at the Court of the Gaulish King in the ninth century; and the non-Christian element is but an expression of "the light that lighteneth every man that cometh into the world." In short, the poetry of A. E., being esoteric, touches all places and times, and moves likewise above time and place; and nowhere is this quality better shown than in such a poem as his "Ares," which appeared in *The Times* of April 5th, and in which the spirit of the Celt, the Greek, and the Vedantist unite to make one of the few war-poems worthy of the great name of Poetry. JAMES H. COUSINS.

The Four Elements :

Earth—Air—Fire—Water

By EVA M. MARTIN.

(With Coloured Plate by SYBIL BARHAM.)

IV. WATER.

MANY are the voices through which water speaks to the heart of man, and each one of them has a subtle allure-ment that, once felt, can never lose its power. To some it speaks most clearly in the call of the sea, a call so irresistible that it lures men forth to strange adventures whose end is death. Some hear it best in the voice of rivers and streams, and among these are the many poets who have striven to portray in words the wordless glamour of running water. Others find its message in clear lakes that mirror the hills and trees and the high clouds of heaven, and yet others in the silver arrows of the rain. But hear its call through what medium they may, all true children of water were born, as the saying is, "with a wave in their heart." These are they "whom the tides of happy life lift and leave, and whose longing is idle as foam, and whose dreams are as measureless as all the waters of the world."

Symbol of unrest and of purity—on the one hand water has affinity with air, and on the other with fire—for air and water are alike full of movement, while fire and water are the two great purifiers, brethren and co-workers in this, if in nothing else.

"Unstable as water, thou shalt not excel"—so was it said of one in the old days, and all who are students of astrology know well the truth of this saying and the

wisdom that lies behind it. Those born under the most "watery" of the signs have "the inconstant moon" for their mistress, and, like the seas that ever yearn towards her, they are desirous and mutable, moulded by every changing influence, stirred by every passing wind. Often do the children of water show a coldness that is almost cruelty, being akin to that of the sea herself, of whom a Gaelic fisherman once said (as related by Fiona Macleod, himself one of the wave-hearted): "She is like a woman of the old tales whose beauty is dreadful, and who breaks your heart at last whether she smiles or frowns. But she doesn't care about that, or whether you are hurt or not. It's because she has no heart, being all a wild water."

Nevertheless, variable, inconstant, even heartless though they may be, the world could ill spare of these "of the tribe of the sea-wave," for they, above all others, are the world's music-makers. Whether they use sounds or words as their medium, into their music creeps ever some echo of the eternal song of water that their spirits hear, a song that cools and purifies, and yet arouses restless longings which can only be assuaged by the deeps of water herself.

For it is one of water's strange contradictions, that she is the awakener of desires which only can she satisfy. Who has not lain beside some swift-running

stream, watching the water flow past in glassy curves, hearing its cool, alluring voice, with perhaps the soft incessancy of a cascade rising and falling on the air not far away—who has not thus lain until eyes and ears are so filled with the sight and sound that the whole world seems to be made of water, the heart full of water's longings, the mind half hypnotised by water's glamorous song? Who has not felt, together with a strange soul-restlessness, a strange compulsion to stay there, to look, to listen, to long, for ever and ever, rather than leave that haunted place that is alive with the indefinable wizardry of "wandering water, ever whispering?"

Thus it is that water, if she arouses a desire that is almost a fever of the spirit, can also quell it. She has, indeed, a magic healing power, similar to that of earth, as was well known to all those ancient peoples who were wise in nature lore. In every part of the world are found sacred waters wherein to bathe brings freedom from bodily ills; pools that are stirred by the wings of angels; fountains of which one need only drink to obtain the heart's desire; wells whose water has an enchantment like that of "The Well o' the World's End":

"I seek the well water, the cool well water,
That nine drops upon his lips may shield my
child from harm."

For water is the refreshment of all living things. Springs quench the thirst of man and beast; raindrops wash the leaves of the trees and soften the ground that seeds and plants may grow; rivers fertilise the land and make even the desert soil bear fruit. Only the sea helps

not the growth of anything on earth, but has her own strange sea-life hidden away in her green depths, mysterious and apart. The spirit of water is not one, but many spirits. Innumerable are the white arms flung up out of the sea; innumerable the flying, whirling figures that hurl themselves in intertwining wreaths and chains down the slope of a waterfall. Many forms has water, like Proteus, the ancient sea-god, who could change himself at will; many voices has she, many moods, and many colours. River, fountain, lake, the sea, the rain, the dew, the foam—each has its own beauty, its own unutterable fascination—each has its own separate world. "A fluctuant, mutable world and dim," is the world of water, where:—

"shape to shape
Dies momentarily through whorl and hollow,
And form and line and solid follow
Solid and line and form to dream
Fantastic down the eternal stream . . .
Shaken translucency illumines
The hyaline of drifting glooms;
The strange soft-handed depth subdues
Drowned colour there . . .
Lustreless purple, hooded green,
The myriad hues that lie between
Darkness and darkness."

So is it described by one of that great band of poets upon whose lips the magic spell of water has been laid.

And the dance of water? What shall be said of that? Only less free than air, only less fierce than fire, it is a dance whose music is burdened with an unspeakable sadness, a dance wherein song and laughter are ever ready to dissolve into a rainbow mist of tears.

EVA M. MARTIN.

Great Men Who Have Believed in Reincarnation

By E. SEVERS.

[In this article—the fourth of our series on Reincarnation—Miss Severs approaches the subject from a different angle, by showing us how many great minds have, throughout the ages, accepted this doctrine, or, at least, treated it with sympathetic respect.]

Next month Miss Severs will contribute the concluding article of the series, which will contain a number of well-authenticated instances of the actual memory of past lives.]

MANY great men, religious or philosophical geniuses, have believed in and taught to others the doctrine of reincarnation—of the repeated births into this world of the Ego, the human spirit, the spark of Divinity, a Son of God,—however they have described man's individuality the object of these re-embodiments being seen to be to harvest experience, to gain knowledge, to develop capacity, to become a Master of Matter, perfect in Power, Wisdom, Love, and Activity.

"Ye are Gods," Jesus, the Christ, declared to His followers, and reincarnation is the method God employs to make of His sons children of God, men in whom the Divine powers are manifest and working.

When the Christ declared: "If ye will receive it, this is Elias which was for to come" (S. Matthew, XI., 13, 14), He showed that He knew the doctrine of rebirths and taught it indirectly to His followers.

"If ye will believe it" The Christ showed also His knowledge of human nature when He added this qualifying clause to His statement of John the Baptist's identity. And belief, in the West, in this particular truth is still very far from general.

But it may well have been that reincarnation was a doctrine purposely obscured temporarily from the Western

world. For, with the Western practicality, many, if they had known of it, would probably have thought: "If I have an eternity in which to become Christ-like, to-day, when the carnal rather than the Christ nature is strong in me, I will eat, drink and be merry, and in some future life take up the Christian cross of strenuous endeavour and self-sacrifice." The threat of hell-fire, if in the present life man did not amend his ways, was probably necessary and efficacious for those more primitive times.

Even now it is only the thoughtful who perceive the necessity of reincarnation "Do you not know," writes Herder,

"great rare men who cannot have become what they are at once in a single human existence? Who must often have existed before in order to have attained that purity of feeling, that instinctive impulse for all that is true, beautiful and good, in short, that elevation and natural supremacy over all around them? Do not these great characters appear, for the most part, all at once? Like a cloud of celestial spirits descended from on high, like men risen from the dead, born again, who brought back the old time? You know the law of economy that rules throughout Nature. Is it not probable that the Deity is guided by it in the propagation and progress of human souls? He who has not become ripe in one form of humanity is put into the experience again, and some time or other must be perfected. I am unable to understand how anyone can object to this hypothesis which seems to have the analogy of the whole creation in its favour."—(*Dialogues of Metempsychosis*. By Herder)

The Christ is almost unique in giving a concrete example of reincarnation, without

using any specific term for the doctrine, or, as far as we know, teaching the doctrine. (I say as far as we know, because it is probable that we know very little of what He taught His intimate followers.) The address of Josephus given to the Jewish soldiers who were going to kill each other to escape capture by the Romans at the fort of Zotapata —

Do ye not remember that all pure spirits who are in conformity with the Divine dispensation live on in the loveliest of heavenly places, and in course of time they are again sent down to inhabit sinless bodies; but the souls of those who have committed self-destruction are doomed to a region in the darkness of the underworld?

shows that the idea of reincarnation was familiar to the Jews, and that many of the Jews must have firmly believed in it. In the more mystical teachings of the Jewish faith, in the Kabbalah, we find the *Zohar*, or *Book of Light*, giving definite teaching on the subject of many lives —

The souls must re-enter the absolute substance whence they have emerged. But to accomplish this end they must develop all the perfections, the germ of which is planted in them, and if they have not fulfilled this condition during one life, they must commence another, a third, and so on, until they have acquired the condition which fits them for reunion with God.

For those who could receive it, Jewish tradition and Christian teaching were quite clear on this point. In the East, in the great religions of Hinduism and Buddhism, reincarnation is the chief stone. We do not know who wrote the many books which make up the Buddhist and Hindu canon. But these bygone religious teachers taught reincarnation with the greatest plainness.

In Hinduism, in its most popular Scripture, the *Bhagavad Gita*, we find Krishna telling his pupil Arjuna at a crisis of his fate:—

Many births have been left behind by Me and by thee, O Arjuna.

And, as an argument to play his warrior part in the Eastern Great War, Arjuna is told:—

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

In the *Devi Bhagavata* we find:

At the end of the fruits (the results of his past life) when the time for his rebirth arrives then Time unites him again with activities selected from the accumulation of past activities.

In Zoroastrianism the *Desâtir* teaches:

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

In Mohammedanism the *Koran* teaches:

How is it that ye believe not in God? Since ye were dead, and He gave you life, He will hereafter cause you to die, and will again restore you to life, then shall ye return unto Him.

Jalal-ud'Din's tracing of man's ascent from the mineral to the vegetable; from the plant to the animal; from the man to the angel, from the angel to "that which entereth not the imagination"; shows the mystical insight of the Sufi poet. (Reincarnation, however, in Mahomedanism as in Christianity has practically disappeared from the exoteric teaching.)

Herodotus says that the Egyptians were the first who propounded the immortality of the soul and the doctrines of metempsychosis and reincarnation, and the *Book of the Dead* shows these doctrines. Plato in the *Phaedrus* writes:—

But should it happen that she (the soul) cannot follow on to know . . . then the law is that this soul shall not take upon her the nature of any beast in the first generation (or birth), but the soul that has seen most shall come to the birth of a man, who is to be a philosopher or an artist, or of some musician or lover; and the second (to the birth) of a lawful king, or warrior or ruler; the third of a statesman or of some financier, or man of affairs; the fourth, of a toil-loving gymnast; the fifth, the life of a soothsayer, or some hierophantic function; to the sixth, the life of a poet, or of some other sort of a mimic, will be suitable; to the seventh, the life of an artisan, or a husbandman; to the eighth, that of a sophist or a demagogue; to the ninth, that of a tyrant. And whoever in any of these positions conducts himself rightly receives a better lot; but whoever behaves otherwise a worse.

Pythagoras taught metempsychosis, and is said to have remembered his own incarnations. Pythagoras is said to have acquired his wisdom in the East; "he brought from Ind the wisdom of the Buddha, and translated it into Greek

thought," writes Mrs. Besant. As Pythagoras taught his disciples to aim always at returning to that from which they came, it is probable that if we knew more details of "the gold dust of his thought" we should find that his doctrine of metempsychosis included reincarnation.

The human mind in the West is strangely materialistic. Professing Christians show by their treatment of death how little they believe in that pivotal doctrine of Christianity, the immortality of the soul. As Professor W. A. Butler, in his *Lectures on Platonic Philosophy*, candidly allowed :

It may be doubted whether the strangeness and improbability of this hypothesis (pre-existence) among ourselves arises after all from grounds on which our philosophy has reason to congratulate itself. It may be questioned whether, if we examine ourselves candidly, we shall not discover that the feeling of extravagance with which it affects us has its secret source in materialistic or semi-materialistic prejudices.

Professor William Knight, in a striking article in *The Fortnightly Review* for September, 1878, wrote :—

Whatever their (the doctrines of Pre-existence and Metempsychosis) intrinsic worth or evidential value, their title to rank on the roll of philosophical hypotheses is undoubted. They offer quite as remarkable a solution of the mystery which all admit as the rival theories of Creation, Transduction, and Extinction.

Huxley, in *Evolution and Ethics*, confessed :

Like the doctrine of evolution that of transmigration has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying.

Emerson, in his *Essay on History*, writes :—

The transmigration of souls is no fable. I would it were, but men and women are only half human.

In *Nominalist and Realist* he says :

It is the secret of the world that all things subsist and do not die, but only retire a little from sight, and afterwards return again. Nothing is dead. Men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well in some new and strange disguise. Jesus is not dead ; He is very well alive, nor John, nor Paul, nor Mahomet, nor Aristotle ; at times we believe we have seen them all and could easily tell all the names under which they go.

Writing on the death of his son, in the *Threnody*, we find the lines :—

They could not feed him, and he died,
And wandered backwards as in scorn,
To wait an aeon to be born.

The philosophy of Leibnitz favours the doctrine of reincarnation, as taught in ancient and in modern times. "I believe," says Leibnitz,

"that the souls of men have pre-existed, not as reasonable souls, but as merely sensitive souls, which did not reach the supreme stage of reason until the man whom the soul was to animate was conceived. After the dissolution of our present bodies, our souls, according to this philosophy, will pass successively into other corporeal forms, carrying with them higher energies, larger and nobler thoughts and aspirations."—(*The Ideal Philosophy of Leibnitz*, *Theosophical Review*, May, 1900.)

Schopenhauer on different grounds taught reincarnation. In the chapter on "Death," in *The World as Will and Idea*, we find :—

What sleep is for the individual, death is for the will. It would not endure to continue the same actions and sufferings throughout an eternity without due gain, if memory and individuality remained to it. It flings them off and this is lethe ; through this death of sleep it appears refreshed and fitted out with another intellect, as a new being and a new day tempts to new shores. These constant new births then constitute the succession of the life dreams of a will which in itself is indestructible, until, instructed and improved by so much and such successive knowledge in a constantly new form, it abolishes or abrogates itself.

Lessing, in his well-known book, *The Divine Education of the Human Race*, puts the case for reincarnation with remarkable clearness. He writes :—

The very same way by which the race reaches its perfection must every individual man—one sooner, another later—have travelled over. Have travelled over in one and the same life ? Can he have been in one and the self-same life a sensual Jew and a spiritual Christian ? Can he in the self-same life have overtaken both ?

Surely not that ; but why should not every individual man have existed more than once upon this earth ?

Is this hypothesis so laughable merely because it is the oldest ? Because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it at once ? . . .

Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh experience ? Do I bring away so much from

once that there is nothing to repay the trouble of coming back ?

Nietzsche laid much stress on reincarnation in his doctrine known as "Eternal Return," or "Eternal Recurrence." He held that everything returns and takes place as before ; the work of evolution being constantly repeated, apparently without the progress that would alone explain the making of the Superman.

Many philosophers have acknowledged the difficulty of attributing immortality to a soul conceived of as suddenly created. Hume wrote :—

The soul, if immortal, existed before our birth. What is incorruptible must be ungenerable. Metempsychosis is the only system of immortality that Philosophy can hearken to

And Professor J. Mactaggart, in his *Address to the Synihetic Society*, January, 1904, said :—

The belief in human pre-existence is a more probable doctrine than any other form of the belief in immortality. I do not see how existence in future time could be shown to be necessary in the case of any being whose existence in past time is admitted not to be necessary.

As Shelley wrote :—

If there be no reasons to suppose that we have existed before that period at which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased

Goethe seems to have had rather a strong belief in reincarnation as affecting his own life, as is shown in his private correspondence. We find him writing to Mrs. V. Stein :

I have a strong longing to get away from here. The spirits of the old times do not allow me here a single happy hour. . . . How good it is that man dies, precisely to extinguish the impressions, and come back bathed.

Writing to the same lady, he says :—

Ah, in times past thou usest to be my sister or my wife, usest to know every feature of my character and to spy how the purest nerve was sounding, and with one look thou wert able to read me, who am so hard to be penetrated by the mortal eye. . . . And of all that a remembrance only is hovering about the uncertain heart, it never ceases the old truth and the new state becomes pain to it.

And writing to Wieland, Goethe remarks :—

I cannot explain to myself the power which this woman has over me, unless by metempsychosis. Yes, we were once man and wife.—(*The Religion of Goethe*. By Dr. Schrader.)

In the world of romance reincarnation is a favourite *motif*. From the Jataka, birth stories of the Buddha, who remembered His past incarnations, to the present day stories of reincarnation have been told in the East as truth, and in the West smiled on as fiction. But it is interesting to find one of our most prominent novelists affirming his own belief in many births.

Mr. Rider Haggard says :—

I am of opinion that all the people in the world to-day, at least a large majority of them, have been on this globe before, and will probably be here again after they have passed through the mysterious condition which we now term death. —(*Cassell's Magazine*, 1908.)

Max Muller, in the eighteenth volume of his *Works*, wrote .

I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in a former life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof, in a former life.

There is an old saying : "Truth alone endures, not falsehood," which perhaps explains why the doctrine of reincarnation has persisted from antiquity to the present day ; why the East with its acknowledged spiritual insight has always credited it ; why periodically in the West the belief reappears ; why among the thoughtful and cultured the doctrine at the present time is acquiring special importance. When the flower of Europe's manhood is falling on the battlefield—not only Europe's sons die, but the chivalry of India, Canada and Australasia keep them company in death—a doctrine that teaches : "For certain is death for the born and certain is birth for the dead" is certain of increasing popularity in a grief-stricken world. For, as the inspired writer continues : "What need, then, for lamentation ?" What need, indeed, when with the certainty of a renewed life, of immortality, death has lost its sting and the grave its victory ?

ELISABETH SEVERS.

The Theosophical School, Benares

By B. SHIVA RAO.

[Some months ago an account was given of the Garden City Theosophical School at Letchworth. It may interest some of our readers to hear something of another Theosophical School, the parent institution of its kind, many thousands of miles distant in India.]

Mr. B. Shiva Rao was one of the original staff of teachers at the school. He then came to England and resided for some months with the Head of the Order, and has now returned once more to Benares to take up his old duties.]

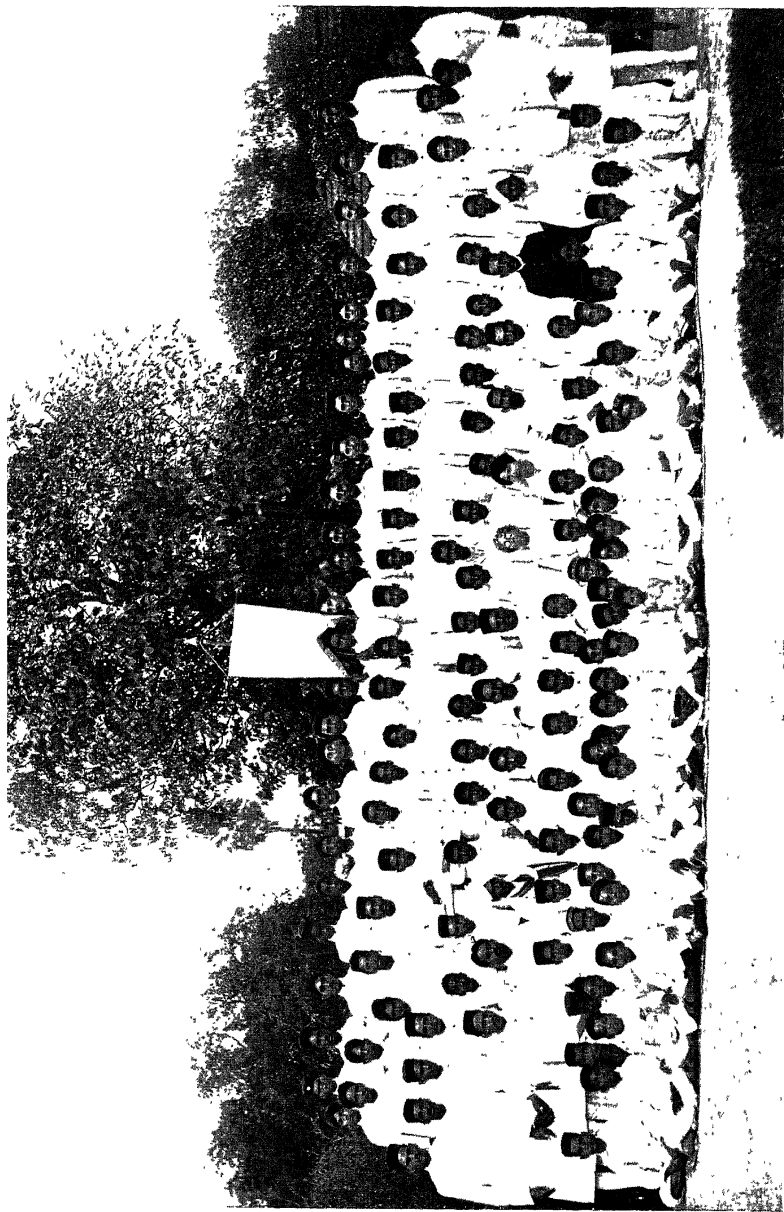
AS education has come to be recognised as a subject of the utmost importance, and in its broadest sense is of interest to most members of our Order, an account of the Theosophical School at Benares may not be out of place in the *Herald*. Theosophical Schools are springing up in many countries, and since the same principles and ideals inspire the work of them all, it may interest those who are actively connected with them to know a little of how those principles and ideals find application under a particular set of conditions and circumstances. One may perhaps hope that this article may induce other teachers to write about the institutions in which they are working, so that, through the *Herald*, a link of mutual sympathy may be established between all these Schools throughout the world. Theosophical education is, after all, pioneer work, and it would considerably facilitate it if each School gave the others the benefit of its experiences.

Started in July, 1913, the Benares School is still building up its form, and can hardly be said to have begun, in any real way, the work which will be the privilege of all Theosophical institutions in India, namely, to create a generation of Indians who will accept the Message of the World Teacher so that India may take advantage of the forces which He will wield.

Briefly, "Education as Service" is the motto of our School, and we follow, as far as possible, the principles of education embodied in the book written by our Head. The School, I must explain, is only one of fifteen similar institutions scattered over the country. They are all controlled and managed by the Theo-

sophical Educational Trust, started about three years ago by Mrs. Besant. That so many schools have been started in such a short time, and many of them have gained almost immediate approval, both from the Government and the people, is a most hopeful sign for the future growth of the Trust. More of these schools are being established, and Gaya has a magnificent gift of 60 acres of land from the Maharaja of Tikari, for a Theosophical School. So the number is steadily increasing, and Theosophical principles will, in proportion, extend their sphere of influence. For the work of a school such as ours is not confined to the boys who attend it, as a school, it exerts a definite influence over other schools in the neighbourhood. I know that in Benares, in one or two schools, the relations between the teachers and the boys have sensibly improved, and the system of punishments has been discouraged since we began work. Even if our principles are not recognised, the results of our work are accepted and reproduced. Too often it happens in India that a school is either entirely under the domination of the Education Department, and consequently has no life of its own, or takes up a hostile attitude to the Government and comes to a speedy end. The Trust is a new departure in every way, for while the schools under its charge are independent of Government aid and work on their own lines, at the same time they inculcate loyalty to the Empire as part of the dharma of the country.

The history of our School is soon told. In the early part of the Summer of 1913, Mr. Arundale, whose work demonstrated the possibilities of Theosophical education in India, resigned his Principalship of the



THE THEOSOPHICAL SCHOOL, BENARES, INDIA

A group of boys and teachers taken in 1911 Mr P K Telang the Headmaster is seen immediately below the banner in the centre of the photograph.



P K. TELANG, M A.
Headmaster of the Theosophical School at Benares

Central Hindu College, and with him eighteen other workers, because of various difficulties in connection with the founding of our Order. It seemed most unfortunate that the work should be wrecked. Mrs. Besant, who was then on a short visit to Benares, decided immediately to establish a Theosophical School in the following July. A plot of land of about nine acres was secured for the school; "Gyan Geha," a residential quarter, was converted into a school-house,—very appropriately perhaps, for "Gyan Geha," translated, means the "Home of Wisdom." A few of those who had resigned from the C. H. C. were retained to form the Staff of the new School, with Mr. P. K. Telang (who, by the way, is also National Representative of the Star in India) as Head Master.

We did not expect many boys to join the School, for parents are generally very unwilling to send their children to a new school which has not received official recognition from the University; nor did we make arrangements for more than 25 boarders. However, the Head Master's name may have been a great attraction, for within a few weeks we had 150 boys and our boarding-house was quite full, and many were refused admission for want of room. In July, 1914, with the opening of a new class, and the addition of two more boarding-houses, the School was able to admit nearly 200 boys, of whom 70 were boarders. The intention is to make the School completely residential, and since a fair number of the boys come from distant parts of India, and even Burma, many of them almost too young to be sent from home, the necessity of more boarding-houses is becoming pressing. Parents who are Theosophists or in sympathy with our ideals prefer to put the boys under the care of one of the members of the Staff, and the results are most gratifying; some of the boys spend even their vacations with their guardians. It may possibly be that the ancient Indian custom will be revived, whereby the student passed the whole of his scholastic career with the teacher.

We assembled every morning for the prayers in the hall of the Indian Section

of the T. S., as none of the schoolrooms were big enough for the purpose. Prayers were conducted by the boys themselves, for four days by Hindu boys, and twice a week by the Mohamedans; as other religions are better represented in the School, the function will, no doubt, become more broadly Theosophical. After prayers would follow a short talk by one of the teachers; if, however, it happened to be a Hindu festival or some religious ceremony, the Head Master would explain its original meaning and significance—a step of the greatest value, as all who know India will recognise, towards the revival of Hinduism which, in practice, has departed so much from its spirit as to be divested of a great deal of its life. We have, of course, religion on the School curriculum. For the lower classes, it takes the form of stories told by the Head Master himself. The bigger boys study their respective religions twice a week, and meet together for a common lesson based on Mrs. Besant's Universal Text Book of Religion and Morals.

Our boarders had obviously the advantage of coming most into contact with the members of the Staff. After school hours we met on the playgrounds, but it was not possible to induce many of the non-boarders to join us in the games, except for matches and on holidays. In the evenings the boys would group round some of the teachers for stories to be read to them. Winter gave us a little variety of diversion, and Sarnath, where the Lord Buddha preached His first sermon, was the objective of a most enjoyable holiday.

So we lived together, a very happy family. It is not possible to say much on the positive side of our work, for many of the boys are young and unaccustomed to Theosophical methods, and it is work essentially for the future, rather than for the present. The School is bringing together boys from all parts of India, and belonging to different religions. Social barriers, provincial feelings, are breaking down, an attitude of tolerance and respect for other religions, and a reverence for one's own, is growing up, and of greater importance than any of these, perhaps, is

the feeling of happiness and cordiality which brightens the work of the School. What is happening in the Theosophical School at Benares and at other similar schools in India is that the life currents of the nation are again being stirred after ages of stagnation, so that they may be directed into fresh channels by the World Teacher.

The Head Master, in his capacity as National Representative, finds little time

for the work of the Star. But the work of preparation is many-sided, and if we believe in re-incarnation and karma, and accept that souls will be born now in every nation whose special privilege it will be to serve the World Teacher, then, surely, the work of educating them, so that they will take their opportunities, must be one very near to the heart of the Ruler of the world's Teaching Department.

B. SHIVA RAO.

YET ANOTHER THEOSOPHICAL SCHOOL

[America has now a Theosophical School of its own, the Francis Saint Alban's School at Santa Monica, California, which has come into being within the last year. The following is an extract from its Prospectus, setting forth the principles which the School is intended to embody.]

It is undoubtedly true that the ideal place for the child is in the home, with its parents and brothers and sisters.

But it is equally true that at the present day conditions are such that parents cannot always give the required care and attention to their children, and, from whatever cause it may be, if such circumstances prevail, children are left to haphazard influences in the years when their characters are most easily moulded and strengthened, either for good or for evil.

For many years the plan for such a school as this has been striving for realization. It has now been started and a suitable site has been secured.

It is hoped that it may prove the starting point of a movement whereby in time many similar schools may be dotted all over this vast country.

The buildings are to be located on elevated ground, at Santa Monica, California, within easy walking distance from the Ocean.

The school admits small boys and retains them up to high-school age; girls can be prepared for college.

Classes will be small and all overstrain or overstimulation will be avoided; yet, or rather *because* of this the intellectual attainment of the child will be at least on a par with that of the best public or private school.

Home-life and school-life will be kept separate; hours set apart for study and classwork will be scheduled and adhered to—the spirit that animates and guides will be the same in both.

The school aspires to help the children to develop into strong, self-reliant, capable, thinking men and women, ready to work for the good of all, each in the way best suited to his or her special ability and capacity.

The intellectual training of the child, important though it be, is but one of the sides of education that will receive attention; for the whole child has to be helped to self-realization and self-

expression, the whole child has to be prepared for life in all its phases.

Therefore it matters more what we induce the child to feel, to desire, to think, to aspire to, what principles we help him to love and live, than how much we manage to cram into him. Facts are easily forgotten; principles sown in the life and nurtured into habitual expression, remain a possession, an asset always.

It is abundantly evident that circumstances of the present day often make it impossible for parents and teachers to give the children all the care and nurture to which they are entitled. The home life and the home influence has many a time to be sacrificed to the needs of the growing family when both parents feel it necessary to earn the daily bread; or both think it their imperative duty to share in the world's work.

And again, even where home conditions are all that can be desired, the fact that many children are markedly individual has to be taken into consideration. It is no longer possible to treat children in the mass, without detriment to their growth and development; we neglect their particular needs, their temperament, their disposition, their capacities and proclivities at the risk of the welfare of the children and therefore of the nation, and we help to create ever graver and graver "Boy Problems" and "Girl Problems" without ever coming nearer to the solution of existing difficulties.

There are growing up amongst us, and their number increases day by day, children whose bodies are delicately built, who seem high-strung and impressionable and on whom the pressure of these problems bears very heavily. They are easily overworked, overstimulated, misunderstood or misguided and need constant and watchful care.

It is for these children as well as for those who through circumstances have been deprived of the home influences, that Francis Saint Alban School has been started.

Systems of Meditation

German Mysticism and Quietism

By W. LOFTUS HARE.

[In the present article Mr. Hare gives an account of two of the main channels of mystical thought in Christendom, namely, German Mysticism of the 13th and 14th Centuries and Quietism of the 16th and 17th. It will be observed that in both these—and especially the latter—the instruments of prayer and meditation became considerably simplified, so much so that "system" is scarcely the correct word to apply to the latter form of spiritual Communion. It will be observed that Mr. Hare indicates what he believes to be the originating source of many of the meditative practices familiar to the present day.]

VIII.—GERMAN MYSTICISM.

I DO not wish my readers to think that I imagine myself to have dealt adequately with that great body of mystical religion—and its methods of meditation—represented by the Catholic Church from the middle ages onward. Indeed the subject expands and the available material grows with the advance of time, so that the student suffers from embarrassment of riches rather than otherwise. I have, therefore, passed over many of the well-known figures whose names appear in the history of mystical Christianity—St. Francis, The Victorines, St. John of the Cross—and now propose to complete my studies of specific systems of meditation by a review of two movements which are known respectively as German Mysticism and Quietism. It must be said at once that these familiar names are by no means precise, nor would the great and saintly men and women who are encompassed by them recognise themselves as "German Mystics" or "Quietists." On the contrary, they belonged to the Catholic faith and considered themselves true

members of the Church, without being conscious of the categories into which modern historians have placed them. It is, therefore, for convenience merely that I deal with them as two groups instead of one. Indeed, Albert the Great, Bishop of Ratisbon, and a member of the Dominican Order, may, in a sense, be regarded as being an orthodox theologian, a "German Mystic" and a "Quietist." It is therefore appropriate that I should begin with his teaching on prayer, in which, as my readers will notice, there are the Neoplatonist and pietist phases of thought which are characteristic of the German Mystics and the faith and silence of the Quietists.

I. ADHERING TO GOD.

Albert the Great was the teacher of Thomas Aquinas and long survived that great theologian. His voluminous works cover the whole field of contemporary philosophy, theology and scholarship. Among them is a small work called "Of Adhering to God," in which are found his

final teaching on prayer and meditation. He says :—

I have purposed with myself, with the greatest accuracy, to give a description of the absolute and full withdrawal from all things, and our ready, secure and firm adhering to God alone : . .

By such means we more readily arrive at our ultimate end, which is God ; . . . for seeing that our Lord God is a spirit, they that would worship him must do it in spirit and in truth : that is, with knowledge and with love, with the understanding and affection, devoid of all phantoms or images.

To this purpose, *when thou prayest, enter with thy closet* : that is into the inmost retreat of thy heart, and when thou hast shut the door, viz., the door of thy senses, upon thee, there do thou, with a pure heart and a good conscience, and faith unfeigned, *pray to thy Father which is in secret, in spirit and in truth.* Which is best done, when a man, being disentangled and divested of all other things, and wholly retired within himself, and having forgot and shut out all, and everything, the mind doth alone, in silence, with faith and assurance lay open her desires before God, and thus by the truest affection of her heart and love, doth most sincerely and fully pour forth and plunge herself in God with the inmost marrow and strength of all her powers ; dilating, inflaming and dissolving herself wholly into Him.

—(*De Adhærento Deo.*)

Meditation of the kind recommended is but a small part of the conditions of the spiritual life which are strikingly similar to those laid down for Eastern devotees, namely, shutting the eyes and the senses, not being careful about material things, total renunciation, wholly to retire within oneself and committing oneself to Providence. A Doctrine that goes far to explain the practice of prayer is stated in the words : " God is the form of the soul." It answers the question put by Socrates to himself and his contemporaries : What is the form of the Soul ?

For the image of God impressed upon the soul consists in these three faculties, viz., Reason, Memory and Will, and as long as these do not receive their impress from God, the soul is not wholly deiform. *For God is the form of the Soul* . . .

Now this can never be fully performed until Reason be, according to its capacity, perfectly illuminated with the knowledge of God, who is *Sovereign truth*, and the Will be perfectly bent and taken up, in loving the supreme good ; and Memory be wholly employed in the beholding and enjoying of eternal happiness, and in a sweet and delightful repose and acquiescence in the

The rejection of all images and representations, both material and conceptual, in the approach to God is strongly recommended. It is the *via negativa* of the Neoplatonists.

Happy is the man who, by continual effacing of all phantasms and imaginary representations and by introversion, and the lifting up of his mind into God, at last, forgets and leaves behind him all images and by these means, consequently operating inwardly with a naked, simple and pure intellect and affection about the most pure and simple object, God.

Wherefore thou must reject and cast out of thy mind all phantasms, representations, and images, and the form of all things besides God, to the end that thy whole exercise about God within thee may depend only on thy naked intellect, affection and will. For indeed, . . . this exercise cannot be discharged by any corporeal organs, or the external senses, but by that part in man by which he is man. Now that which constitutes a man is Understanding and Love.

It can be readily understood that such an inner worship will in a manner compete with or replace outward worship of a ritual character, and further, the work of the intellect, even the reading of the Scriptures is transcended by it. Such doctrines became seeds of schism and objects of persecution in later days, as we shall soon learn. It is not too much to say that the practice of the Quakers in modern days is that taught by Albertus in the passages I am selecting :—

If so be, therefore, thou dost desire and endeavour by a strait and safe and short path to arrive to the end of true bliss . . . then do thou with an intent mind, earnestly aspire after continual cleanness of heart and purity of mind, with a constant calm and tranquillity of the senses and re-collecting the affections of the heart, continually fix them above, on the Lord thy God. . .

Wherefore . . . this exercise alone will be sufficient for thee, and serve instead of all study, and reading of the Holy Scriptures, and will advance thee to the love of God and thy neighbours accordingly as the appointing teacheth thee. Wherefore, . . . labour and endeavour to simplify thy heart that being immovable, and at peace from any intruding vain phantasms, thou mayst always stand fast in the Lord within thee, to that degree, as if thy soul had got into the always present *now* of eternity, that is of the Diety.

My concluding passage unites in itself the lofty Vedantic thought, the love of

the devotee, the ascetic withdrawal from earthly things, and the promise of a life of union, the goal of religion. It gives the formula for a "Meditation on God," and describes its effects.

Moreover, as it is said in the book *Of the Spirit of the Soul* "to mount to God is to enter into oneself." For he who inwardly entering, and intimately penetrating into himself, gets above or beyond himself, truly mounts up to God. . . . It behoveth therefore that the mind raises itself above itself and says within itself —

"He whom of all things, before all things, and above all things I seek, love, long for and desire, is neither sensible, nor imaginable, but is above everything that is sensible and intelligible, too: he is not to be perceived by any sense, but wholly desirable by full and perfect desire, neither is he figurable or representable, but to be most perfectly longed for by the most intimate affection. He is not to be rated or valued, but wholly to be affected with a pure heart as being above all things amiable and delectable; and of infinite goodness and perfection."

And thus he is carried into the darkness of the mind and becomes raised higher within himself and enters deep into himself.

But if our spirit do withdraw by desire and love from the infinite distraction of inferior things here below, and by gathering herself up into that one unchangeable all-sufficient good, learn and accustom herself to stay at home, and with her whole affection inseparately cleave into it; so much the more she is gathered up into one and fortified, by the extent to which she is elevated by understanding and desire to the things that are above; and becomes so habitually fixed and established in the supreme good within herself, till at length she be made altogether immutable, and arrives at that true life, which is the Lord God Himself; so as to be perpetually without any vicissitude of change or time, she now reposeth herself in that inward quiet and secret mansion of the Deity, being perfectly fixed and settled within herself, in Christ, who is the way to those that come to Him, the truth and the life.

—(*De Adhærendo Deo.*)

Albertus has, in *Of the Paradise of the Soul*, chapters on Silence, Solitude, and Contemplation: much to the same effect as the above extracts.

II. MEISTER ECKHART.

The state of Europe after the Crusades was deplorable, and the general disorder led to religious phenomena of a varied kind. The Beghards and Beguines became very numerous in Germany. Theirs was an intensely inward religion based on the

longing of the soul for immediate access to God. The ablest of these was St. Mechtild of Magdeburg (1212-1277), prophetess, poetess, reformer, quietist. Her writings prove that the technical terminology of German mysticism was in use before Eckhart.*

Numerous heretical mystical sects appeared advocating Communism, Rationalism, Puritanism. Most were anti-sacramentalist, and many held that those led of the spirit can do no wrong. Eckhart (1250-1329) was born in the midst of all this ferment and began his mystical teaching in Thuringia. The cities of the Rhine were made famous for this preaching of a philosophy based on Plotinus, Augustine and Aquinas. I shall state a few of the theological fragments left by him in order to indicate the system of prayer which he taught

There is something in the soul, which is so akin to God that it is one with Him and not merely united with Him

There is a force in the soul; and not only a force but something more, a being; and not only a being, but something more; it is so pure and high and noble in itself that no creature can come there, and God alone can dwell there. Yea, verily, and even God cannot come there with a form; He can only come with His simple divine nature.

The eye with which I see God is the same eye with which He sees me: Mine eye and God's eye are one eye and one sight and one knowledge and one love.

This is "pure Vedanta" in its German form. The highest blessedness is the perception of God—"the knowledge of the Self" I quote a few words from one of his sermons in which he carries the doctrine of the immanence of God to its farthest point.

Our blessedness depends upon our perceiving and knowing the highest good, which is God Himself. I have a power in my soul which enables me to perceive God, I am as certain that as I live that nothing is so near to me as God. He is nearer to me than I am to myself. It is a part of His very essence that He should be nigh and present to me. He is also nigh to a stone or a tree, but they do not know it. If a tree could know God, and perceive His presence as the highest of the angels perceives it, the tree would

* Dr. Inge's Introduction to *Light, Life and Love* (Methuen).

be as blessed as the highest angel. And it is because man is capable of perceiving God and knowing how nigh God is to him, that he is better off than a tree. And he is more blessed or less blessed in the same measure as he is aware of the presence of God. It is not because God is in him, and so close to him, and he hath God, that he is blessed, *but because he perceives God's presence*, and knows and loves Him: and such an one will feel that God's kingdom is nigh at hand.

Eckhart anticipated Kant in his criticism of time and space, "and the phenomena dependent thereon," as will be seen by the present words which tell that the "Kingdom of God" is not of space and time:

If the soul is to see, she must not look at the things that exist in time, as so long as she is looking at time and place, or at the phenomena dependent thereon, she can never perceive God Himself. When she comes to know God, then does she know to perfection, in Him, both herself and all the things from which she has separated herself. If I am truly to know all the Highest Good, or the Eternal Goodness, I must know it in that wherein it is good, namely, in itself, not in those things in which it is only part. If I am to know real Being, I must know it in that where it is self-existent, that is in God. So I am as certain that as I live and God lives, that if the soul is to know God, she must know Him above time and space, and such a soul knows God, and knows how nigh God's kingdom is; that is, God with all His riches.

All these doctrines are summarised in the conception of prayer held by Eckhart: "Prayer is a golden ladder which reaches up to Heaven and by which man ascends to God."

III. TAULER AND SUSO

Dr. Tauler preached at Strassburg doctrines similar to Eckhart's, though couched in terms less bold if more evangelical. He owed his conversion to the work of a mysterious individual named Nicholas of Basle, who predicted his illumination. His sermons are full of experiences of a mystical kind. He teaches meditation of a quietist type and urges his hearers to listen for the Voice of the Eternal Word. He says:

We know that the Eternal Word is still so unutterably nigh to us inwardly, in the very principle of our being, that not even man himself, his own nature, his own thoughts, nor aught that

can be named or said, or understood, is so nigh or planted so deep within him, as the Eternal Word is in man. And it is ever speaking in man, but he hears it not by reason of the sore deafness that has come upon him.

—(Sermon XXIV.).

The following passage, typical of many, makes it clear that man's work in his mystical redemption is passive and permissive; God is the active agent.

This kingdom is seated properly in the inmost recesses of the spirit. When through all manner of exercises, the outward man has been converted into the inward, reasonable man, and thus the two, that is to say, the powers of the senses and the powers of the reason, are gathered up into the very centre of the man's being—the unseen depths of his spirit, wherein lies the image of God—and thus he flings himself into the divine abyss, and then the Godhead bends down and descends into the depths of the pure waiting soul, and transforms the created soul, drawing it up into the uncreated essence so that the spirit becomes one with Him. Could such a man behold himself, he would see himself so noble that he would fancy himself God, and see himself a thousand times nobler than he is in himself, and would perceive all the thoughts and purposes, words and works, and have all the knowledge of all men that ever were.

I cannot use space further to do more than refer to Ruysbroek, Suso, *Theologia Germanica*, and Thomas à Kempis, but it will suffice to say that each in his way carries forward the Eckhartian doctrines and practice of the inner way. I may here add, however, a short passage from Suso which describes how the Eternal Word penetrates the soul that makes itself ready to receive it

A certain Dominican, well known to me, at the beginning of his course, used to receive from God twice everyday, morning and evening, for ten years, an outpouring of grace like this. . . . At these times he was so entirely absorbed in God, the Eternal Wisdom, that he would not speak of it. . . . He often seemed to himself to be flying in the air, and swimming between time and eternity in the depth of the Divine Wonders, which no man can fathom.

—(Light, Life and Love, p. 67.)

The *Imitatio Christi* may be said to represent the merging of the peculiarly mystical stream into the general sea of pietism characteristic of the time and with it "German mysticism" properly so called expires. It is worth noting, however, that the exalted demands made by à Kempis on the renunciatory powers of his readers—

demands which at this moment seem impossible of obedience without effacement—were, after all, not so unreasonable. They were addressed to the Brothers of the Common Life, an order in which no one had anything of his own, but each was dependent upon all; in fact to a spiritual

and economic community. This was one of the social results of German mysticism, that it constructed an order of its own—founded on the industry of its members—in which it was found possible to “imitate Christ.” Is it too much to hope that the modern world may learn the lesson?

IX.—QUIETISM.

The designation “Quietists” (*hesychastæ*) was first applied to monks who were allowed to have separate cells within the precincts of the monastery so that their meditations might be uninterrupted; it may also have referred to those who were bound by a vow to silence, whether solitary or in company. In either case strict silence would affect the methods of prayer adopted by these men, as we have seen in our studies of Monastic Prayer (Article VI.). In the fourteenth century the word *Hesychastæ* was applied to the mystics of Mount Athos and covered the doctrinal as well as disciplinary characteristics of these extraordinary men. A few particulars about them may be of interest. During the reign of Andronicus the Younger, when Symeon was Abbot at Athos, the monks began to speak of a Divine light, uncreated and yet capable of being communicated, approachable by a process of complete seclusion from the world and persistent introspection, facilitated by contemplation of the solar plexus. These physical contortions would not have attracted much attention had it not been for the grave theological dispute which arose about the nature of the divine light which they felt suffusing them as they sat in quiet seclusion. It was finally settled in their favour by the adhesion of the Byzantine Emperor Cantacuzenos to their sect (1351). Quietism of this sort was already doubly heretical from the viewpoint of the Roman Church.

I. SANTA TERESA’S “PRAYER OF QUIET.”

In the orthodox mysticism of Spain the term “quiet” appears in the writings of Santa Teresa (1515–1582) especially ap-

plied to a system of prayer, but it was not until the condemnation of Molinos that “Quietism” became a term of reproach on account of the ethical and theological peculiarities of its professors. We shall soon have occasion to observe how very far these worthies differed from the original *Hesychastæ* of Mount Athos.

Inasmuch as Molinos often appealed to the authority of Teresa it may be well to refer to her received teaching about prayer, including the Prayer of Quiet. Teresa’s conventual experience had opened her eyes to the fact that vocal prayer—that is to say, the recital of prayers, however thoughtfully repeated—could not *satisfy* the soul. She felt that there should be greater freedom. Mental prayer was therefore early adopted by her, and—though often interrupted for long intervals—because the germ of the mystical theology of which she was destined to be so great an exponent.

She divided mental prayer into four distinct stages: the stage of *recollection*, the stage of *quietude*, the stage of *union*, and the stage of *ecstasy* or *rapture*. We shall see that Molinos follows Teresa in general, and that the term used to describe her second stage of prayer was applied to his system as a whole.

II. ANTOINETTE BOURIGNON.

One of the most original and thoroughgoing Quietists whose teaching draws some of its inspiration from Santa Teresa, is Antoinette Bourignon, of the Low Countries. She was one of the earliest of the Quietists to establish religion on an entirely personal basis, repudiating all ecclesiastical authority of any kind—but substituting her own! She was far more

outspoken than any of the better known Quietists, and I print here a few extracts from her writings as typical of the direction in which Quietism naturally goes.

The resignation of our will to that of God supplies all things. We no longer need any means of devotion, such as Fasting, Public Worship, and the Sacraments, because God works in us what pleases Him, and we have no further need to act, requiring only to be still and passive. Our devotions are without ceasing and we are always at prayer.

I discover all truths in the interior of my soul, especially when I am *recollected* in my solitude in a forgetfulness of all things. Then my spirit communes with Another Spirit, and they entertain one another as two friends who converse about serious matters. And this conversation is so sweet that I have some times passed a whole day and a night in it without interruption or standing in need of meat or drink.

To be resigned to God, we must have no more self-will, to will this and not to will that; . . . Resignation to God is a total dependence upon His disposal, as well for our soul as for our body, bridling our will in everything and desiring nothing, since His conduct is always better than anything for which we could wish. If it rain or be fair, if it be hot or cold, if we are at peace or at war, in adversity or prosperity, if our friend live or die, what does it matter?

And although men think it a happiness to have good desires, it is infinitely better to have no desires at all with complete dependence upon God.

It will be observed from the sentiments expressed in these few words that Antionette Bourignon antagonises Faith to Religious discipline, and with considerable force. Her prohibition extended to, united and systematic prayer. Some of her followers proposed to hold prayer-meetings at fixed hours, but she interposed with a vehement veto. Things spiritual must on no account be arranged, lest they should lose spontaneity—"to kneel before God without elevation of soul is wickedness." "Prayer consists in an elevation of the spirit unto God, which may be while we work and walk and eat and drink, and even while we rest; yea, even in sleeping our will ought to bless Him always."

III. MIGUEL DE MOLINOS.

Molinos, by far the greatest of the Quietists, was born at Saragossa, in 1640,

and settled in Rome in 1670, where the amiability of his character, his excellent education and his peculiar spiritual tendency soon gained for him the friendship of the Pope. In 1676, shortly before his patron Odeschalchi ascended the Papal throne, he published, at the instance of the Provincial of the Franciscan Order, his *Guida Spirituale*—"The Spiritual Guide, which Disentangles the Soul and brings it by the Inward Way to the Fruition of Perfect Contemplation and the rich treasure of Internal Peace." It made an immense sensation, and at first his success was unbroken. His teaching was hailed almost as a new religion and would have led to a reformation of a very remarkable nature if it had not been checked by the Jesuits, who drew up from his writings a list of sixty-eight charges, some of which I shall now print as a rapid introduction to his doctrines and consequently his methods of prayer:—

12. After remitting our free-will to God, we must also abandon all thought and care of what concerns ourselves—even the care of doing in ourselves, without ourselves, His Divine Will.

13. He who has given his free-will to God, ought to have no further anxiety about anything, neither of Hell, nor of Paradise, he ought not to have a desire of his own perfection, of virtues, of his sanctification, nor his salvation.

14. It does not become him who is resigned to the will of God, to ask of Him, because to ask is an imperfection, being an act of the personal will and of personal choice.

17. The free-will being remitted to God with the care and the knowledge of our soul, we need have no more concern about temptations, nor trouble in resisting them, unless negatively and without any other effort.

27. He who desires and stops at sensible devotion neither desires nor seeks God, but himself; and he who walks in the "interior way" sins in desiring sensible devotion, and in exciting himself in holy places and at solemn festivals.

33. The soul that is walking in the "interior way" does wrong to awaken in itself, by any effort at solemn festivals, sentiments of devotion, because all days to the interior soul are alike, all are solemn festivals; I say the same of sacred places, for to it all places are alike.

57. By acquired contemplation we reach a state in which we commit no more sin, mortal or venial.

59. The "interior way" has nothing to do with confession or confessors, theology or philosophy.

63 By the "interior way" one obtains a fixed state of imperturbable peace.

66. It is a new doctrine and a laughable one that souls in their interior should be governed by Bishops; every soul has the right to choose in these matters what seemeth to it good.

67. It is a manifest fraud to say that one is obliged to expose his interior to the exterior forums of superiors, and that it is sinful not to do so.

It will be seen at a glance that many of these affirmations cut at the root of spiritual discipline as designed by the Church, and in the case of No. 14 especially at all petitionary prayer. It remains, therefore, to make clear what is the *Interior Way* of Molinos. It appears to me to begin at the point where all volitional effort in the religious life has been laid aside, when study, asceticism, discipline, reasoned meditation, ritual prayers and burdens of all kinds have been abandoned entirely, and in place of them all we recall to our minds the fact that the soul is dependent upon God and is in His presence always. Recollection in the Presence of God is the preliminary to Faith; Faith is that state in which we stand ready to receive the illumination which is given us from above, according to our ability to receive it. For all this doctrine rests upon the classic dictum of Jesus Christ. "The wind bloweth where it listeth . . . so is he that is born of the Spirit." Religion ceases to be a process in which man strives to reach God, and becomes rather the work of God in those souls who prepare themselves for the coming of His Spirit. I think the passages I now reproduce will illustrate the view of Molinos.

IV. THE INNER AND THE OUTER MAN.

1. There are two sorts of Spiritual Persons, External and Internal. The former seek God from without, by Reasonings, by the Imagination and by Considerings; they endeavour painfully to attain Virtues by means of many Abstinences, Macerations of the Body, and Mortifications of the Senses; they give themselves to rigorous Penances, they put on Hair cloth, chastise the flesh, strive after Silence, produce *with effort* the sense of the presence of God, conceiving Him, in their fancy or imagination, sometimes as a Pastor, sometimes as a Physician, and sometimes as a Father and Lord. This is the external way, and the way

of Beginners, and though it be good, yet by it there is no arriving at Perfection, nay, there is not so much as one step towards it, as experience shows in the case of many, who after fifty years of this external exercise, are void of God, and full of themselves, having nothing of spiritual men, but just the name of such.

—(*The Spiritual Guide* III., i, 1)

6. Those who follow the external way, take care to practice continually all the Virtues, one after another in order to attain them. They endeavour to remove Imperfections through laborious efforts of destruction; they set about the eradication of their desires by means of various opposite exercises. But though they endeavour never so much they arrive at nothing; because we cannot of ourselves do anything which is not imperfection and misery

—(III., ii, 6)

The inner way is the reverse of all this *effort*; it is the way of Resignation, Quiet, Faith and Passive Contemplation, it is the way which allows God to take possession, to direct, to control, to bless, to inspire. Molinos declares there be few indeed that find it. He says:—

2. There are other truly Spiritual Men, who have passed beyond the beginning of the Inner way which leads to Perfection and Union with God. These men, withdrawn into the inner parts of their Souls, resigning themselves wholly into the hands of God, do always go with an uplifted spirit into the presence of the Lord, by the means of pure Faith, without Image, Form or Figure, but with great assurance, founded in tranquillity and inner rest; in which infused Recollection the Spirit gathers itself with such force that it concentrates thereon the mind, heart, body and all the physical powers.

—(III., i, 2)

5. In the same way they are always quiet, serene and even-minded in Graces and in extraordinary favours, as also in the most rigorous and bitter torments. No news causes them to rejoice, no event saddens them; tribulations cannot disquiet them, nor are they made vainglorious by the constant communing of their hearts with God, but they ever remain filled with holy and filial fear, resting in wonderful peace, constancy and serenity. . . .

7. In the Inner Way *it is the Lord who operates*; virtue establishes itself, desires eradicate themselves, imperfections destroy themselves, and passions allay themselves. Wherefore the soul without thought finds herself free and detached when occasions arise without ever thinking of the good which God in His infinite mercy had prepared for her.

9. It is their continual exercise to withdraw into themselves, in God, with quiet and silence, because there is His Centre, Habitation and Delight. They make a greater account of this inner withdrawal than of speaking of God;

they withdraw into that inner and secret Centre of the Soul, in order to know God and to receive His Divine Influence, with fear and loving reverence

—(III., II., 5, 7, 9.)

This is the true Solitude, wherein the Soul reposes with a sweet and inward serenity, in the arms of the Highest Good.

120. O what infinite room is there in a Soul that has attained. O what inward, what hidden, what secret, what spacious, what vast ranges are there within a happy Soul that has once come to be truly Solitary!

121. O delightful Solitude, Symbol of Eternal Blessings! O Mirror in which the Eternal Father is always beheld!

—(III., XIII., 119, 120, 121.)

As soon as the Jesuit Order had realised the danger of the new teaching and seen its influence in the Church they chose one of their most popular members, Father Paul Segneri, to write against it. At first he did so in friendly vein in his *Concordia tra la fatica e la quietà nell'orazione*.*

There is much that is excellent in this work, and indeed in all Segneri's writings, and no doubt such a "Harmony" was necessary and legitimate. The time came, however, when the declaration of hostility was clear and determined, and Molinos was condemned and imprisoned in 1687. He died after twelve years seclusion in cloister or dungeon. His friend Petrucci, Bishop of Jesi, supported the cause in Italy by means of correspondence, and I shall give a specimen of his teaching:—

7. But I can never say enough of the necessity of faith in mental prayer. . . . I advise you to endeavour to put yourself immediately upon the apprehension of the real Presence of God . . . rest contented to know by Faith that you are most immediately present to God, that you are willing to love Him dearly, depend upon Him, please Him and glorify Him, and that you study not your own satisfaction; in such a condition be constant, patient and cheerful in spirit and calm in the midst of dryness, temptations, vain imaginations, that befall you in the time of prayer. If you cannot meditate on the point or points which you had fixed upon be at least content to stand entirely immersed in the divinity of your God, believe therefore from your heart that He is in you, and that you live and move in Him, and so adore Him in the depth of spirit, love Him, and be inwardly quiet in this state of faith, adoration and love. . . .

—(Christian Perfection, x., 7.)

VII. MALAVAL AND LACOMBE.

Quietism flourished in the free air of France, whose Church often showed a tolerance and independence of spirit unfamiliar to Italy and Spain. Malaval wrote voluminous works in the same strain as Molinos. *Oraison de pure joy, Pratique facile et court pour lever l'ame a la contemplation* and *La Pratique de la vraie theologie mystique* are the titles of his books. He had evidently read Plotinus, and uses many of his illustrations to support the Quietist view. Lacombe composed an *Analyse de l'oraison mentale*, in which the familiar terms of Teresa and Molinos are reproduced. I quote a passage from his writings:—

Christian perfection consists in being united to God, and enjoying Him. This union is gained by the submission of the soul to the will of God, and this enjoyment by prayer. The whole spiritual life is reducible to these two points, which are, as it were, the two poles, upon which the formation of sublime virtues and holy exercises turns—

I. The practice of mental prayer.

II. The love of the will of God.

There is no solid devotion without the profound and durable prayer of the heart. How wretched, then, is the life of so many persons, who live without prayer? There are six inward exercises, which are, as it were, the arms and hands, the feet and wings of prayer, by which it reaches to all the actions of our life, to all places, times, persons and employments, as follows: Recollection, The Presence of God, Intention, Attention, Aspiration, Faith.

—(A Short Letter of Instruction)

My readers will now be sufficiently familiar with these headings, and I need not add any particulars of Lacombe's analysis. He was called to Paris and imprisoned in the Bastille, charged with being a follower of Molinos.

VII. MADAME GUYON.

If I had not already explained at some length the earlier teachings of Molinos I should not consider this article on Quietism complete without a fuller study of Madame Guyon; but a brief reference will suffice in the circumstances. This remarkable lady placed herself under the direction of Lacombe, and may, therefore, be considered a lineal spiritual descendant

* "Harmony of Effort and Quiet in Prayer."

of the great Molinos. She was in her earlier life a martyr to the cruelty of relatives and persecutors, and she added voluntary mortifications such as had been abandoned by the more consistent Quietists. A graceful writer, Madame Guyon wrote many works of spiritual autobiography. Her *Short and Easy Method of Prayer* gives a statement of her teaching, and is well worth perusal. It makes more clear than ever the doctrine that the only effort required by true prayer is the removal of obstacles in order that the Divine life may work in us. Madame Guyon was herself gifted with extraordinary spiritual experiences sufficient to confirm in her the truth of the doctrines she accepted. Her teaching led to a great controversy in the Church. Bossuet called upon Fenélon, the Archbishop of Cambray, to condemn her writings. He replied by blessing them in his *Maxims of the Saints*, wherein he gave a Quietist interpretation to the ancient teachings. Bossuet's *Relation sur la Quietisme* is very unjust. He was the French Segneri, and himself published works *On the States of Prayer* and on a *Short and Easy Method of Prayer by Simple Faith*.

VIII. BERNIERS DE LOUVIGNY.

The Interior Christian, published in English at Amsterdam in 1684, represents an advance in the style of treatment of the Quietist themes. It is virile, detached and philosophical, with a certain amount of personal experience related. It contains, for the first time in this literature, so far as I have observed, proposals akin to "New Thought affirmations," now so familiar to us. I quote a specimen:—

It will much conduce to elevate a soul to a more perfect union with God, to have in memory many universal verities—such as :

1. That God is omnipotent and infinite Goodness.

2. That His Love to us is from Eternity, and the Eye of His Divine Providence is watchful over us to conduct us to Happiness.

3. That God, being Love, requires nothing of us but Love and affection.

4. That God is the centre of our Soul, which can find no true repose but in Him alone

These, deeply considered, are very instru-

mental to elevate a contemplative soul to so high a pitch, that sometimes she, in a wonderful manner, participates of that Life Eternal, which is God Himself.

—(*The Interior Christian*, Ch. viii.)

Faith is defined as "the participation in Eternal Wisdom," a term used in German mysticism of Tauler and Suso, as we have seen

IX. THE PRAYER OF INTERIOR SILENCE.

My closing illustration will be from a Spanish priest, Antonio de Rojas by name, the author of *Vita Dello Spirito*, a work condemned by the Papal Inquisitors in 1689 —

The soul, having an implicit assurance by a bare and obscure faith that God, Who is incomprehensible universal goodness, is indeed present to her, and in her, all that remains for her to do is to continue in His presence in the quality of a petitioner, but such an one that makes no special direct requests, but contents herself to appear before Him with all her wants and necessities, best and indeed only known to Him, Who therefore needs not her information ; so that she, with a silent attention, regards God only, rejecting all manner of images of all objects whatsoever, and with the will she frames no particular request nor any express acts towards God, but remains in an entire silence both of tongue and thoughts, with a sweet tacit consent of love, the will permitting God to take entire possession of the soul as of a temple wholly belonging and consecrated to Him, in which He is already present.

A peculiar interest attaches to this work because the writer, conscious of the opposition from the orthodox side, attempts on his side a "harmony of effort and quiet." He shows, and I think, with great conviction, and beauty of diction, that the Prayer of Interior Silence really covers all these manifold duties and virtues which the advocates of the more active volitional religious life make necessary. He says:—

5. In this, all the divine virtues are in a sublime manner exercised and fulfilled—

Faith, by quitting all discourse and doubting, the soul ever perceives the divine presence by which she conquers the world ;

Hope, because the soul confidently expects that God will impart to her both the knowledge of His will, and the ability to fulfil it ;

Love, because the soul resolutely affects nothing but correspondence to the divine love ;

Resignation, because the soul forgets all private interests, has nothing at all to ask, neither repose nor business, but only whatsoever God would have her to enjoy, do, or suffer ;

Patience, because herein the soul must expect to suffer dryness, desolation, obscurity, incumbrances of thoughts, temptations, and other internal afflictions ;

Purity, for the soul is hereby separated from all adhesion to the creatures, being united to God only ;

Mortification, because the eye sees nothing to please the sense, the ear hears nothing, the tongue is silent, a curtain is drawn before all images, and representations of the memory, the will is separated from all created things, neither willing nor nilling any of them, but permitting God to will only ;

Humility, because the soul is hereby reduced to nothing ;

Obedience, because the understanding closes the wings of all discourses and disputes against anything that God commands.

Finally, here is adoration, sacrifice, devotion, in which God and his perfections are alone exposed to the faculties of the soul, to be contemplated by the mind. Here is abstraction in perfection, and all is learned by having abstraction.

Though the exercise be the same in substance at all times, yet by long practice, it grows more and more pure and abstracted, the silence and introversion grown more profound, and the operations more imperceptible, and it all in time securely brings a soul to that which St. Teresa calls the Prayer of Quietness, which is indeed perfect contemplation.

X. QUAKERISM.

It can hardly escape notice that in Quietism are to be found the roots of many religious manifestations known in England and America from the seventeenth century onwards. Its distinctly personal aspect is harmonious to Protestant conceptions, and it is for this reason that the Quietist literature was so popular in England. In particular I may point out

that Quakerism, which appeared in England in the second part of the seventeenth century, belongs properly to the Quietist movement. Here mortification gave place to a sane simplicity ; neither the intellect nor the senses were made the avenue of approach to God, but the spirit ; in consequence, thinking during prayer was laid aside in common with music and ritual of all kinds.

The Quakers laid emphasis on meeting together to wait upon the Spirit of God to guide and inspire them in his own way. Their Quietism, moreover, had a strong ethical development and led them to abandon all forms of strife and contention and to testify against war. George Fox declared that he had come into that life which took away all occasion for war. The " Friends' Meeting " is held on the basis of a mystical silence of words, thoughts and desires, during which the spirit of each is united to God, and in consequence each is united to all.

Christian Science and New Thought of various kinds are based on faith and prayer of the Quietist type, but I do not propose to enter into a further study of these latest branches of the subject, deeming it necessary only to point to the connecting link.

I have now completed the survey I undertook of the chief systems of meditation in use in the religions of the world, and reserve to the next and closing article a statement of general philosophical principles that lie behind the almost universal practice of prayer and meditation.

W. LOFTUS HARE.

(To be concluded.)



IN EMMANUS.
By Girardet

Gallery Tretyakoff, Moscow.



CHRIST PREACHING.
By Joseph Aubert.

Galerie TredaLoff Moscone.

The Rationale of the Order of the Star in the East

XI.

By THE GENERAL SECRETARY OF THE ORDER.

[The purpose of this series of articles is to present, as clearly and consecutively as possible, the steps in thought which have led many members of the Order of the Star in the East to an intellectual conviction that the time is near at hand for the appearance of some great Spiritual Teacher in the world]

The present article attempts a summing up and interpretation of the two great Movements with which the last few papers have been occupied, and a general foreshadowing of the kind of civilisation to which they seem to be pointing]

THE last three papers have dealt with, what appear to the writer, two great features of the age through which the world is at present passing, features, whose very universality would seem to reveal them as vitally connected with whatever general Movement is reshaping the Civilisation of our times into the mould of some future Order.

We have seen, in the first place, the assertion, all along the line, of the principle of a Larger Life, which is being called in to reconstruct and revivify many widely different departments of human activity. We have seen it as the deeper spiritual Reality, contact with which is to bring back the lost freshness of inspiration to the Religions, as the fount of inner strength, which is to link up human personality with its greater potentialities, as the ultimate movement of the world-process, entrance into which, through the medium of the Intuition, is to provide not merely a new dynamic quality, but a new method to Philosophy, as the expression of a higher order of Fact, which is to spiritualise the whole world of Science, breaking through its crust of materialism and reconciling it with the deepest soul-aspirations of mankind, as the great positive Healing Force, which is to give us a new and a profounder Science of Medicine, as the guiding principle in that unfolding

of the child-nature, which is becoming the true objective of modern education. In these, and many other ways, the New Vitalism has been observed at work to-day. And it is not difficult to gather all these together and to see in them merely the varied expression of a single great Movement. Whatever may be the ultimate Order of things, which the Spirit of our Age is engaged in bringing about, it is clear enough that part, at least, of the process leading in that direction is to be seen in this remarkable affirmation of a greater Spiritual Life as the sustaining and energising force behind every kind of human endeavour.

In the second place, our attention was drawn to the remarkably active process of Organisation which is visible to-day throughout the world, this process showing itself, on the one hand, in a widespread movement towards disintegration, on the other hand, in a no less universal movement of integration or synthesis. Thus, on the one hand, we saw Religions, Nations and Classes actively engaged in defining themselves, coming more and more into consciousness of their own separate individualities and, in this way, growing in one sense more self-contained and more definitely marked off from each other, while, on the other hand, there was visible the operation of no less powerful influences, tending to gather up

these separate units into large groupings and to draw them together into a common life.

A synthesis of Religions into the higher unity of some kind of World-Religion, based on the indivisible oneness of the Spiritual Life; a synthesis of Nations into large Federations, not merely for self-defence and security but as the logical outcome of the many internationalising factors which modern civilisation has developed; a synthesis of Classes into the larger unity of the Nation, to be wrought out of the free correlation of all activities within the Nation in the service of the community;—all these were tendencies which, albeit differing considerably as to the point which they have reached in their respective working out, were nevertheless clearly apparent, and were general enough to permit of being grouped together as evidences of another universal Movement, one in its essence although manifold in its outward expression.

To this Movement we gave the name of the "Movement towards Organisation," since its characteristic feature—the union of these two apparently opposite tendencies—was seen as precisely that which goes to the making of all organisms. For the specialisation of function, side by side with the unifying of those special functions into a single corporate life, is ever the formula of organic growth.

To-day the individual Religions, Races and Classes are each of them specialising their functions, but at the same time they are, in each case, coming to form parts of larger organic groupings. A World-Synthesis in Religion, a Federation of Nations, a unified National Life,—all these are only larger organisms in which the component parts must live and perform their several functions in exactly the same manner as the limbs and organs with the human body. And, according to the measure in which the whole life becomes really organic, the opposition of tendency already alluded to will become the more definite. For, as has already been remarked in an earlier place, in the perfect body, considered as an organism, every limb will reach its

highest possible point of specialisation, while at the same time the unity of the whole will be completely realised.

Summing up the movement of our age, therefore,—so far as it affects the grouping of humanity into collective units—we may describe it as an intensely vigorous movement in the direction of the building up of new Organisms in human Society. New and larger Organic Groupings are rapidly coming into being, within which the units which have hitherto been considered separate and unrelated are coming to realise an ever more conscious communal life; and the apparent disintegration, which would at first sight seem to be militating against any such union, is really only the preparation of each unit for a freer and nobler life within the whole.

And this brings us to the question for which the whole of the above rather lengthy survey has been preparing: the question, namely, as to what is the inner significance of those two great features of our age.

What do these two remarkable signs of the times, the New Vitalism and the Movement towards Organisation, imply?

To the writer's mind, they have a definite significance; for they seem to him to be direct and positive evidences that we are living at a time when a new Wave of Spiritual Life is flowing into the world.

Let us see, why.

If, as history would seem to show, there is a great and rhythmic Spiritual Ebb and Flow beneath the outward course of human events,—if at one time a flood of vitalising energy seems to pour into the world, quickening everything into activity, sweeping away obstructions, and reshaping human society and institutions by its own inner compulsion; and if, in the fulness of time, this wave seems to recede, leaving but the outward forms of the established Order, crumbling and devitalised, to testify to the greatness that has been,—until the day comes for the release of a fresh Wave of Life, and once more the débris of the Old Order is swept away and

a fresh period of renewed youth and constructive energy begins;—if this be a true formula for history, considered in its largest aspect (as the writer would hold it to be), then it is only natural that, in a period of fresh inflowing, there should be visible, in humanity at large, a certain instinctive response to the new infusion of spiritual life.

Just as the flower opens itself to the rays of the sun, so is it natural that the deeper Soul of Humanity should instinctively open itself to the inflow of new life from the source of Being. Intuitively it will become aware of a larger life, which it had not perceived before. And since all forms of higher human activity are spiritually one,—in the sense that they draw their deepest nourishment from the same Source,—this sense of a Larger Life will dawn in each alike, interpreting itself naturally in the terms which are appropriate to the activity in question.

And so in Religion, in Philosophy, in Science, in Medicine, in Art, as well as in other departments of human endeavour, one and the same phenomenon is likely to be simultaneously visible; namely, the spontaneous awakening, within each of these, of the sense of a Larger Vitality. Each will become respiritualised, it knows not quite how. Into the life of each a new liberalising and widening influence will pour, lifting it out of its narrow groove, breaking the bonds within which it had confined itself, and opening it to the ampler air of the Spirit.

Thus something like that which we have called the New Vitalism, may be taken as an instructive response, on the part of the hidden Soul of Humanity, to the deeper movement in the currents of the world's spiritual being.

And the same thing is true of Organisation also. If we conceive of a single great Spiritual Life behind the manifold world of phenomena, and if we think of this as ever striving to realise its own Unity through the Many, it will be seen that the realisation can only come through the conversion of this multiplex world of separated life into a gigantic Organism

through which the One Life can come into consciousness of Its own Oneness, while at the same time living intensely in each of the separated parts. For only in the Organism do we get the vital union of the one and the many.

If then we accept this transcendental view, we may look upon Nature (the term which we may use, for the moment, to express this One Life) as striving ever to realise herself through greater and greater Organisms; and, at the same time, through Organisms which shall be ever more perfect in all their parts. And the end of the process we may express, conceptually, as the point where she shall have come into perfect self-realisation, not merely in every minutest point of her manifested existence, but in the totality of this, considered as a single great Living Whole.

Considering the application of this idea, for the moment, to the organisation of human life merely,—it has always seemed to the writer that some such Impulse as this may be seen in that great cumulative process which is for ever organising the tribe out of the family, the nation out of the tribe, and which has striven in the great empires of history, and is to-day striving in another way also, to weld even the nations into larger Organisms still.

It is as though Nature were ever striving onwards, through this great constructive process, toward that far-off goal, where the whole of Humanity will have become a single great Organism, linked together consciously by a common life. For, when that goal is reached, the great Soul of Humanity will have found liberation; it will have wrought out for itself the expression which its own deeper unity has ever been demanding.

This perhaps accounts for the joy which attends every movement in humanity whereby, for the time being, an organised life is realised on a large scale. When a living patriotism binds a whole nation into one, when a great Cause or a great Ideal welds thousands into a single organic whole, there is always a sense of liberation, of exaltation, of a larger life. And the

reason for this is, possibly, that, at such moments, the great Soul behind humanity has leaped into sudden self-realisation. The consummation has been effected (in a smaller or greater degree) which Nature is ever striving for. At such times we see human society, in Emerson's striking phrase, as "God in distribution." The One has realised its own Oneness through the Many.

And with the effort after unification goes also the effort after the ever higher development of the units which are to compose it; and the two efforts, taken together, constitute the motive force which builds up Civilisations. For what is Civilisation, after all, but a process of specialisation combined with a process of unification? As men grow more civilised, their common life breaks up into an ever greater number of specialised functions; individuals become distinguished from each other by numberless fine shades of difference; even in face, the civilised man differs from his fellow far more than do two primitive human beings. Yet at the same time, with every advance in Civilisation, men are brought nearer together. It is not merely that a higher sense of brotherhood naturally emerges, but that life itself, as it becomes more civilised, weaves for itself an ever more complex web. Its threads extend over a wider area; new interrelations are opened up, and old gaps are bridged over.

All this is only the old formula of the Organism, expressed in different terminology; and that is why, to the present writer, it has often appeared that the Organism is really the sovereign formula of the world-process; for it expresses what must, metaphysically, be the aim of the process from the point of view of the One Life, and it also expresses what we may actually see taking place in the world about us. Nature, considered as the great Energising Life which informs the world of manifestation, is ever organising, and must organise. For it is the Law of her Being.

When, therefore, there comes, from time to time, a new influx of this Greater

Life into the world of men, it is only natural that this work of Organisation should at once take on a new impetus and become correspondingly quickened. The outline of new Organisms will swiftly emerge; and, at the same time, there will be visible a rapid vitalisation of the parts, which are to compose them, into a keener consciousness of their own several individualities. For Organisation is merely Life in operation; and the more of Life that there is, the more active and vigorous will the operation become.

The New Vitalism and the Movement towards Organisation are thus, for the writer, only universal and necessary signs of a single great phenomenon,—the inflow of a new Wave of Life in the world. They indicate, for him, that the world is entering upon, what was called in an earlier place, a "period of influx." And since such periods of influx seem, in history, to be coincident with the birth of a New Order of things,—with the inauguration of new Civilisations—he would read in the two Movements to-day a sign that we are on the eve of a great reconstruction of the world, that the time is coming for the Spirit to build for Itself a new mansion upon earth.

And, from a study of the ways in which these two movements are already working, we may catch (he feels) some glimpse, however faintly, of what that New Order will be. For the leading tendencies of the time are only, from another point of view, the outline of the changes which they are bringing into being. Each is like a pencil which, though it move in the hand of artist, nevertheless leaves behind it a permanent line which becomes part of the picture that is being evolved. Let us, therefore, take the two great Movements, with which we have been dealing, and see what lines they are already tracing of the great World-picture which will find its completion in the full establishment of the dawning civilisation: even though we have, in some degree, to recapitulate in order to do so.

Let us, this time, take the Movement of Organisation first; and let us see what

is already limning for us of the Civilisation of the future ?

I think that the Movement, in question, indicates to us, sufficiently clearly, a Civilisation which, from the standpoint of the collective groupings of humanity, will establish a really organic method in such grouping ; and by an organic method, as we have seen, is meant one which will realise, in a high degree, the great and healthy principle of variety in unity.

In the case of an Empire, this will be realised in an empire of free, self-governing units, knit together by a common loyalty to the whole of which they are parts ; in the case of countries and races which are not included in what we call an empire, it will be realised in free federations, held together by loyalty to the principle of their union.

In respect of the relations between the various Classes in the community, its ideal will be that of the harmonious co-operation of all these classes for the good of the whole, each filling its own place in the national life and performing the functions for which it is best suited. In such a community all will have equal rights ; none will be excluded, disfranchised, or oppressed ; and its general life will be ordered according to the oft-quoted principle of "to each according to his needs ; from each according to his capacity." The ideal here, in a word, will be very like that which the Hindu calls *dharma*—*dharma* being, from one point of view, the principle of all truly organic life

The same principle will apply also to other large groupings, or denominations, into which human life naturally falls. The new Civilisation will introduce it, for example, into the relations between the Religions. Instead of the competitive spirit, at present so generally visible in the attitude of the Religions towards one another, the various Faiths will come to be seen as parts of one organic whole, as facets of one central Truth. The result will be the same kind of federal unity amongst the Religions as will, as time goes on, be realised amongst the nations ; and this unity will also, with the growth

of the New Order, extend itself to Civilisations.

Where Civilisations are now kept apart from each other by every barrier of prejudice and misunderstanding, the tendency will be to break down these barriers and, without impairing the essential quality of the civilisations concerned, nevertheless draw them closer together. It will come to be recognised that each has its part to play in the great common life of humanity, that each reveals some essential aspect of human nature, and that therefore the truest and richest life for humanity as a whole will be realised when all these various elements are brought together, intact, into a higher unity. The efforts, so common in the past, to impose one Civilisation on another, will cease, and each will be encouraged to develop itself to the utmost along its own lines. The Civilisation which is dawning will thus be what may be called a "synthetic" Civilisation—one to which all existing Civilisations will contribute, each in its own way.

What does all this amount to ? It means, in a word, that the dawning Civilisation will be, in one of its aspects, one of Brotherhood—of brotherhood between civilisations, brotherhood between Religions, brotherhood between the Nations, and brotherhood between the various Classes which compose the Nations. This is the great Ideal which is pressing through to-day ; and if we can understand the few leading principles which this Ideal involves, we shall have a key to the greater part of the movement of our age.

For Brotherhood has many implications—implications which are not always quite clearly understood by those who use the term.*

(1) It implies inequality ; for in every family there are elders and youngsters.

(2) It implies difference of function, largely determined by age

(3) It implies, also largely as a consequence of difference in age, difference of

* For the fuller treatment of these implications of Brotherhood the reader is referred to Mrs. Besant's ethical, sociological, and political writings *passim*.

duties. In a family, the elder protects the younger. Where it is a question of rights, it is the younger who has the rights; the elder has only duties.

(4) In a family, the authority always comes from above. The head of the household is the one ruler. This principle has thus to be extended to all collective groupings of human life, where the Ideal of Brotherhood would be introduced. It is a false conception of Brotherhood to regard it as a condition of things where all are permitted to rule; and Brotherhood can never, as a matter of fact, be realised on such terms.

(5) The elder, the wiser, and the more mature in mind and soul must thus necessarily rule in any Brotherhood, since it is their proper and natural function. But it need hardly be said that they must rule unselfishly—not for themselves, but for the good of others—otherwise theirs will not be the rule appropriate to a condition of Brotherhood.

(6) Moreover, just because they are the elder, the responsibility which falls on them is the heavier, and the standard expected of them the higher and more rigid. And, conversely, that which is expected of the younger is less rigid. The young are ignorant and undeveloped, and what they need, therefore, is kindly and patient teaching, not harshness and severity. The elder brother must be an elder brother, not a tyrant. Where disorder, misery, injustice exist amongst the younger members of the national family, it is the fault of the elders, not of the children, and it is they, therefore, who must be held responsible.

The Ideal of Brotherhood is thus not only a very pregnant Ideal, full of all manner of implications, but it is an Ideal of the most exacting kind. Let us see, in a word or two, what qualities this Ideal would imply, in the individuals composing such a Brotherhood, were it to be definitely established as the guiding principle of life.

(i.) In respect of the attitude towards different Civilisations, it would involve the disappearance of all feeling of arrogance or contempt on the part of the more

developed towards the less developed. It would imply a willingness on the part of the former to help the latter in the latter's own way, and not by seeking to impose upon it the ideas and methods of the elder. The brotherly attitude, in all these matters, would consist in seeking out and seeing the good in other ways of thinking and living than one's own, rather than the evil; in respecting, not in condemning, difference.

(ii.) As regards the relationship with other Religions, it would involve a feeling of reverence for all of these, as aspects of the One Truth; a giving freely of the best in one's own Religion for the helping of others, but, at the same time, no wish that the person helped should desert his own Religion for that of the helper; a willingness also to receive both help and teaching from other Faiths—perhaps a harder task still; and so a complete absence of religious pride, intolerance and bigotry.

(iii.) In the attitude towards different Races, it would involve the absence of all desire on the part of the stronger to take advantage of the weaker. It would do away with all idea of "dominant races"; and the only dominance claimed by the powerful race would be the right to protect and safeguard the weaker. An empire which embodied the spirit of Brotherhood would be a community of free and self-governing countries sheltering under the protection of a strong central Power which all contributed to support.

(iv.) In the case of different Classes in the community, it would involve a general idea of service on the part of the elder toward the younger. It would be the first care of the elder that the younger should be well provided for, even though the elder had themselves to suffer privation. Penology, instead of being cruel and paralysing to moral growth, would become educative. Industry would become co-operative, and based on some principle of profit-sharing. Government would be in the hands of the wise and it would be entirely divested of any other motive than the good of the people as a whole.

(v.) Finally, in the individual dealings between man and man, there would be three general attitudes, based on disparity of age and all that this involves: (a) from the younger to the elder, reverence and willing obedience; (b) from equal to equal, love and affection; (c) from elder to younger, compassionate love and protection.

These are some of the ways in which the Ideal of Brotherhood must change men's inner attitude towards life and towards each other. Consequently, when we are trying to picture to ourselves the Civilisation which is dawning, we must conceive of it as marking the birth, and the gradual diffusion of a new spirit of this kind, and the embodiment of it by degrees in the outward arrangements of life.

"But it is an ideal of perfection!" many will exclaim. "You cannot expect us to believe that the coming civilisation is going to make us all perfect at one stroke? Human nature is not ready for a civilisation of that kind!"

In a sense, this is true. I do not suppose that any thinking person imagines that mankind is on the point of realising in its collective and individual life, the ideal of perfect Brotherhood. All that we claim is that the *principle* of brotherhood is everywhere pressing through to-day into a world which has long been accustomed to order its life according to the opposite principle of Competition, of the dominance of the strong, of the survival of the fittest. The battle of our times—or rather, we should say, the chief battle of our times—we conceive to be between these two Principles—the one desperately resisting, the other, with equal insistence, silently imposing itself on the world; and the great Co-operative Process, which we were speaking of a few chapters back, is, as we see it at the present time, largely concerned with this particular substitution of ideals.

Wherever we look, in other words, we may witness the combined efforts of God, Nature and Man to make the Competitive Ideal no longer practicable and to secure the definite recognition and adoption of the Ideal of Brotherhood.

We have seen, in other words, how, in the world of Religion, the whole trend of modern thought is making for the ever deeper recognition of the oneness of the Spiritual Life; how, in the world of International Relations, not merely the increased facilities of intercommunication but the gradual internationalisation of all the more important human activities is breaking down the old hard and fast barriers between peoples, and how to all this is being added the compelling pressure of political necessity; and how, finally, in the world of Classes, the nations are being forced to reconstruct their social order on a basis of activities and must, ere long, be forced to construct out of this mass of differentiated work some coherent and organic social system.

All this is what I mean by the work of Nature,—the silent process which is bringing all these changes as it were mechanically about, and is so reshaping the outer conditions of life that only the principle of an organic brotherhood will ultimately solve the problem which they are generating.

And what do I mean by the work of God?

The term may not be well chosen, but I mean by it all that growing Idealism, in the thought-world of to-day, which is coming to see this higher solution as the only desirable one and is thus actively co-operating towards its realisation; the recognition by the Soul of Humanity of the goal which has to be reached.

No one can have studied the thought movement of the age without seeing how rapidly this higher Idealism is spreading. The ranks of the Utopians and the dreamers are steadily increasing, and there are countless thousands at the present time who are looking forward with the eyes of hope to the dawning of a new and better Age. They may not be entirely practical. They may not, in the outcome, get all that they expect. But they are at least, when taken together, the gathering "cloud of witnesses," in our world of hard realities, to the truth and beauty of the Ideal. And by the power of their combined thought and aspiration they are inevitably bringing

that Ideal nearer to realisation. Completely realised it may not be. Perhaps many new civilisations will have come and gone ere we begin to approach appreciably near to a Kingdom of God upon Earth. But to sense the Ideal and to give oneself to it is even now to become a partner in it ; and everyone who does this becomes, in a very real sense, a co-worker with God.

And what, finally, do I mean by the work of Man ?

I mean by this all the varied reactions of men upon the great movement of the age.

Some there will be, as has just been said, who will go forth to meet the Ideal and to welcome it and this represents one aspect of Man's work. There will be others who, forced by the pressure of the age, will find it more convenient and advantageous to yield to that pressure, and will thus be led towards the Ideal by simple considerations of self-interest (as the Norman Angell school, for example, in founding its appeal for universal arbitration to-day on the basis of the proved commercial disadvantages of war ; or as the nations are being forced ever more definitely towards some kind of federal interrelation by the sheer necessities of mutual self-defence). Finally, there will be those who, stoutly holding on to, and glorifying, the traditional ideal, will through the very desperation of their resistance accentuate the various problems concerned and so, by reason of the gathering menace of those problems, bring them nearer to solution. The apostle of an aggressive Militarism in international affairs ; the bigot and the separatist in Religion, the more selfish and unscrupulous Capitalist in the sphere of commerce ;—all these, and many others typical of the same attitude, are playing their part in the general reconstruction. It is these who bring problems to a head, who create the situation which forces the various evils of the age upon the notice of practical people. And, as such, they too (albeit in despite of themselves), are "doing their bit."

That then is what I mean by God, Nature and Man all co-operating to-day

to bring the Ideal of an organic Brotherhood nearer to realisation in human affairs. I mean that, either by direct or by devious routes, the world is being steadily pressed into a position where, unless it is to resign itself to chaos, it must sooner or later accept the Brotherhood Principle as one which it must definitely attempt to work out, as the only basis on which it can set its house in order.

No sensible man imagines that the world is about to become perfect—for we all realise that humanity is composed of souls at all stages of development, and that we cannot hope for Utopias yet—but it is quite possible for a sensible man to believe that the time which is immediately ahead of us will witness the definite and widely-spread recognition of the Ideal as the only one upon which a Civilisation, worthy of the name, can order its life. Nor can there be any doubt that with the Ideal of Brotherhood will rest the final victory in the great conflict of principles which is raging round us to-day, and that the time is coming when the greater part of the fabric of our modern life will be reconstructed with this ideal as its basis.

Whether the process be a long or a short one, does not much matter. The great thing is the recognition of the principle—the recognition of it, that is, not merely as a theoretical Ideal, but as something definitely practical. And even this must work the profoundest changes both in our inner attitude and in the outward disposition of our life ; changes great enough, in fact, to go far, of themselves, towards the inauguration of an altogether new Civilisation.

This then is the outline of what would seem to be the coming Order of things, as inferred from the present great movement towards Organisation. We have now, for a moment, to glance at the New Vitalism, and see what it too has to tell us of the future ; and then to pass on to the conclusion of this series of articles.

E. A. WODEHOUSE.

(To be concluded.)

Notes and Comments

[The pages under this heading are reserved for matters of interest to members of the Order of the Star in the East.]

THE SECOND INTERNATIONAL CONFERENCE OF THE ORDER OF THE STAR IN THE EAST.

Held in San Francisco, U.S.A., August 2nd, 3rd and 4th, 1915.

The National Representative for the U.S.A. writes as follows:—

The year 1915 marks the second time in the history of the Order that our Head has authorised the holding of an International Conference, the first Conference having been held in London in October, 1913. To one who has had the privilege of attending both, it is interesting to compare these events and the circumstances surrounding each. Under what happy circumstances the first Conference was held, when delegates from many countries gathered around our Head in all the joy of a new work well started, with all present filled with enthusiasm to face any difficulties of the future! And the Second Conference met with those difficulties already upon us,—difficulties caused by the war which had imposed so many unexpected duties upon our beloved leaders, which had caused so many gaps in our membership and made travel and even communication between countries impossible for the most part, and which had, in addition, raised various problems as to our duty as individuals and as an organisation.

Under these difficulties of the heavy burdens the war has placed upon our officers, together with the danger of indiscriminate destruction from which even passenger vessels were not safe, no attempt was made to assemble delegates from far-away countries and this Conference had regretfully to be content with messages merely from our brothers across the seas. And even these had in many cases been sent only with difficulty.

The Conference was called to order by

the National Representative of the United States, and after a few moments, during which all present arose and in silence sent their loving thoughts to the great Lord of Compassion, to Those who are serving Him, and to our Head and his colleagues who are leading us under His banner, messages from various Sections of the Order were read. As expressing the spirit of the work and ideals of our Order in the different nations, the following excerpts from the reports are of especial interest* —

Austria. (The National Representative writes that, barring American reports, he has been cut off from all news of the Order this year on account of the war.)

"It is especially pleasing to send a report, for to think of peaceful activities for a while, when north, south, east and west of us here rages terrible war, is a respite not to be missed. And marvellous to think of is the fact that it was just this winter that we succeeded for the first time in holding regular Star meetings. Earlier in the season we could not have started, as the writer was being looked after in an old castle! He had to retire there soon after the outbreak of hostilities, and was only set at liberty again in October last. Whilst in 'durance vile' I was kindly permitted to study our national 'Star' classic, Albert Schweitzer's *History of the Higher Criticism*, wherein the coming again of the Teacher is discussed.—JOHN CORDES."

* A more detailed report of the Conference activities is in course of preparation and will be sent to all National Representatives.

Hungary. (Report had to be sent twice to ensure that one of the copies of the letter would arrive safely.)

"We send fraternal greetings to assembled delegates, notwithstanding the fact that some nationalities are perhaps not at all friendly to us, but hoping to become again good friends very soon.—NEREI ÖDÖN."

Germany. (Report forwarded through the kindness of the Holland National Representative.)

"We are united in spirit, and the brothers from the other side of the sea will feel in heart and mind with the brethren in the besieged fortress, our country. Yet but too deeply we feel that these times of dire affliction have come to us in order that we may learn, and all we can do is to try to grasp humbly, to try to comprehend the awful, the stupendous lesson we are taught at present. So while listening to the voice of destiny, we try to do our duty according to the needs of the day. . . . We try to spread the Good News among the warriors, the wounded and the weeping. . . . Since all over Germany the official and private institutions for help are well organised, Star members need but to enter those ranks wherever they feel most inclined and qualified.

"We rejoiced to receive through Mr. Arundale the following message from our Head, which was most gratefully accepted by our members far and wide as letters have made known to us: 'I send my heartiest greetings to our German brothers and sisters of the Star. Our Head wishes me to tell them that he often thinks of them and will be thankful when, this war at last over, we shall be able to meet and join in a common activity once more.—Dr. HUBBE-SCHLEIDEN, J. LOUISE GUTTMANN."

Finland. The war has scarcely affected the Finnish Section. Mr. Angervo reports a recent Star "fest" for which occasion one of the most prominent composers of Finland, Baron Axel von Kothen, had composed a large cantata for choir and orchestra, by name, *Waiting the Master*. This composition was the

second gift to the Order by this composer, the first on being a duetto, by name, *The Star of Bethlehem*.

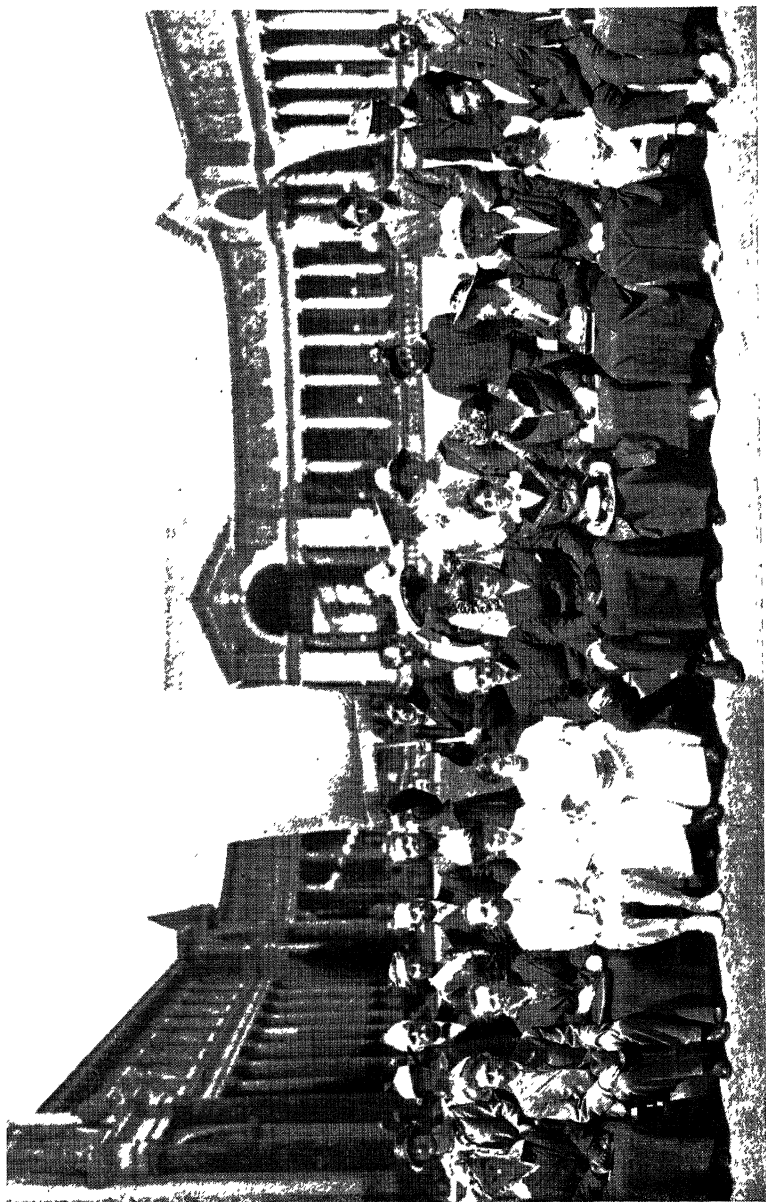
France. "As you may know, the Star work as an organisation has been stopped by the war. A part of our France is occupied by the enemy, a battlefield over three hundred miles long. All our activities are on the line of service, those who are not soldiers doing any work of help; all our thoughts are in the soul of France and with the crusade for the right. Our hopes are in the future, when the Great One will come to help us out of the trial —ZELMA BLECH."

Reports from other countries were similar to those already published in *The Herald*.

The Conference activities included two morning meetings for members only, two afternoons open to the public and devoted to special features, and a series of three public lectures.

The members' meetings were given over to discussion and interchange of experience in various phases of propaganda—the need of spreading *The Herald*, the work of local centres, etc. Much interest and enthusiasm was aroused at these meetings, and the members went away with new ideas to carry to their home cities. Of interest to American members was Dr. Lindbergh's proposal to start during the coming year a small American bulletin, somewhat similar to the excellent one published by our Indian brothers. All agreed that it should be supported by a voluntary fund rather than by single paid subscriptions, so as to reach all members and also that it might not in any way deprive *The Herald* of subscriptions. As a fund was volunteered on the spot to start such a bulletin, it will presently make its appearance.

One of the pleasantest events was the afternoon *musical*, which supplied the place of the formal reception usually deemed necessary at conventions. As most of those present had previously become acquainted during the Theosophical and Co-Masonic Conventions which had preceded the Star, it was felt that a *musical*



STAR GROUP AT THE PANAMA EXPOSITION

This is a section of a larger photograph sent us by Miss Tuttle, National Representative of the U. S. A. Miss Tuttle is seated sixth from the left, and next to her is Mr. Irving S. Cooper, Travelling Organiser of the American Section. In the original photograph the group extended some way to right and left beyond the limits of the present reproduction.



MADAME ZELMA BLECH.

National Representative of the Order in France, whose Report is quoted on the previous page.



MR JOHN H. CORDES,

who is in charge of the Star work in Austria. Political reasons prevent the Austrian members from being organised as one of the regular Sections of the Order.

would offer a more suitable expression of our emotions on this occasion! Fortunately, there were found to be several musicians present, and an excellent program was therefore possible. Two of the numbers had been composed by our own members, and it was a pleasant surprise to many to hear them for the first time. Our *musicale* served, in addition, another happy end,—to gather a contribution for the benefit of the fund for wounded Indian soldiers in whom many of our members are interested for our Head's sake; and it gave occasion to recall to our assembled guests the great part that India has taken in the past in presenting so many of the world's teachers.

The afternoon following was equally interesting in its way, being devoted to the "young age." It began with a meeting for The Servants of the Star,—a meeting all too small in attendance, but eagerly absorbed by the few who were there,—followed by an exceedingly interesting talk upon educational work and ideals by Mrs. de Leeuw, a member of the Star, who is founding a school in which to carry out her methods. Having been a successful teacher and supervisor for many years, her conclusion is that the school ought to imitate, as nearly as possible, the ideal home life, and she had fortunately brought with her the drawings for Francis St. Alban's school which, as we write, is now under way. It was thus a matter of extreme interest to be able to present to the Conference the first step (of many we hope) that has been made in America to embody in actual fact the ideals of happy school life that our Head expressed in "Education as Service."

The three public lectures which admirably presented our expectation, and which were well attended in spite of the many attractions that the presence of the Exposition offered the public, were as follows:—"Humanity's Great Helper," by Mr. Albert P. Warrington, President of the American Section of the Theosophical Society, and Head of Krotona Institute of Theosophy. "The Message of the Order of the Star in the East," by Miss Marjorie Tuttle; and "The Coming Renaissance and the Expected Teacher," by Mr. Irving S. Cooper. The last lecture was delivered in the Exposition grounds in the same building in which the Star booth is situated, the hall having been courteously loaned by the Exposition authorities. This lecture reached a large number of people who would not have come in contact with our thought in any other way, and, as a result of it, many inquiries flooded the Star booth, some applications being signed at once. And here we may mention the admirable service that has been rendered by the Star booth. It has attracted much wider interest than even our greatest expectations. Some of us had, indeed, feared that our modest booth might be unnoticeable among such a collection of more brilliant exhibits. But on the contrary, its uniqueness has made it a place of unusual interest in the building.

During Mr. Cooper's lecture, and in time to be announced before its close, came the event which added a finishing touch of happiness to the three days' proceedings,—a cable message to the Conference as follows: "We send loving greetings to all—ARUNDALE."

MARJORIE TUTTLE.

HERALD NOTES.

The number of free copies sent out by the *Herald* each month is gradually increasing. At present 20 Nursing Homes receive a monthly copy, while exactly 100 have been accepted by, and are sent out to, Public Libraries.

We exchange with six other periodicals, and a considerable number of copies have been sent to Ethical Societies, Brotherhood Centres, etc. In addition to these, we have a permanent list of nearly 100 private individuals to whom copies are regularly sent, and each month there is a varying list of other persons who receive the magazine. All this is, with the exception of the personal copies, in England alone. The same thing, however, is being done in other countries also, e.g., America, Scotland, etc.; so that the circle of readers, whom the magazine now reaches, must, we imagine, be becoming rather large.

The widest public is, of course, reached through the Public Libraries, and we receive many letters from people who have chanced upon the *Herald* in this way. The 100 Libraries, above mentioned, represent, however, only one-sixth of the number to which copies have been sent. over 600 Libraries in all having been approached in the course of the last few months, with a view to the acceptance of a free copy. Nevertheless, the fact that readers at 100 Libraries, in various parts of the country, see the *Herald* every month means that the Order and its message are becoming widely familiar—also, we hope, that many of the prejudices against it are being gradually removed.

One of the items arranged for next year is a series of five articles on Art, by Miss Hope Rea. Miss Rea, who has a short article in our next month's issue, is a well-known writer on artistic subjects, and has had very good reviews of two books that she has already written. We are glad to have her articles in the *Herald*,

as it is the aim of this magazine to include, as far as possible, articles concerning all the great lines of activity along which the world of the future is being shaped. Art in all its many departments is admittedly one of these, and it is a subject which should, therefore, be represented in the pages of the *Herald*. Up to now, however, we have had very few articles on this subject submitted, so that Miss Rea's contributions will be especially welcome.

Another feature of the coming year, which should be very much appreciated by our readers, will be a number of lectures by Mr. C. W. Leadbeater, given under the auspices of The Order of the Star or the Theosophical Society during his stay in Australia. We have just received three by the last mail, and are expecting a number more by the next. The first of these, a Christmas lecture to the Order of the Star in the East, will appear next month. The rest will appear from time to time during 1916, and will include a series of Theosophical lectures on "Australasia as the Home of a New Sub-Race," which has already been printed in book form by the Australian Section of the Theosophical Society, and which Mr. Leadbeater has very kindly given us permission to republish. The *Herald* does not as a rule reprint what has been already published, except in special cases, such as that of Mrs. Besant, or, on rare occasions, where the matter reprinted is not readily accessible to the majority of its readers. We make no apology, however, for enabling a wider circle of readers to learn what our Protector's great colleague has to say on many of the subjects nearest at heart to members of our Order.

The London Star Conference will have taken place a few days before this issue appears. We hope to be able to have a short report of it in next month's Notes and Comments.

The Herald of the Star

VOL. IV. No. 12.

December 11th, 1915.

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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star in the East, may stand.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East mentioned on page 3 of the cover.

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United Kingdom, Europe, British Colonies, India, etc., 7/6 per annum.

U.S.A. and South America \$2.00 " "

The price of "The Herald of the Star" will be lowered, from January, 1916, onwards, to 6d. per single copy and 6s. per annum.

To the Hindu Students in England

*Bronze gold from the Indus and Ganges,
Gold bronze from the Mountains of
Snow,*

*The Lotus that sleeps by the Taj,
The Pearl-drop of Lanka's flow ;—*

*You have bent to the feet of your fathers,
You have circled the altar-stone ;
O Siddhi-wooing Aryas!
To our cloud-lands have ye come.*

*With eyes like the jewels of Bana,
Or Chandra radiant in air,
Eyes of the brooding Buddha,
Eyes of the JANGAL-KA-SHER.*

*Smile of the prince of the discus,
Smile of the flash of the sword,
Or gloom of the doom of great sorrows,
The silence of burdens long stored*

*You have unwound the coils of your turban,
The MULMUL fallen to earth,
Our garments of night now enfold thee,
In sign of the twice-born's new birth*

*The TALWAR, with rhymes of rubies
Incrusted of emerald and jade,
Is cradled in sandal and cedar
Where the KINCOB of gold is laid.*

*And breast-gem and crest-gem hidden
That once were lifted in pride
When the great heart swelled with its passion—
Is the heart too laid aside ?*

*New prayers shape the breath of your whispers,
New lamps feed the flames of your feast.
With what new form of wisdom or madness
Will the West kiss the lips of the East ?*

*You send your White-Horse to the world
As did your grand grand-sires then,
And bid all to prostrate or battle,
Your Assowa-challenge to men.*

*A new fight with new-tried weapons :
You were strong and brave with the old.
In a new Mahabharata
Will your prowess of mind be told ?*

*In unwritten Ramayanas
Will they sing of the deeds of your pen,
And the kingdoms of thought you have
conquered*

For a Gita that hath not been ?

*You have joined our race with speed,
Our chase of the Golden-Deer,
That fell not to Rama's bow,
That heeds not the hunter's spear,*

*Hears not the call of the slain,
Stays not for those who fall,
That is both pursued and pursuer,
Life, love, victor, vanquished—all.*

*Your very names sing the old stories
Of star-clustered heroes divine,
Measureless, deathless in fame,
From Sun-birth or Moon-birth their line.*

*In this plunge for The Seven-seas-pearl
The self-conquered, honoured-one,
Takes rank with the foe-faced slain,
And fears not the disc of the sun.*

*Where in ceaseless unpitied war
Astrewen with its shipwrecks of lives
The GNANA-NIDDHI uprears
To engulf the swimmer who strives.*

*Stand you then fearless and brave,
The promise of hope on your brow,
As Shiva looked up to Gunga ;
May its torrent not break but endow.*

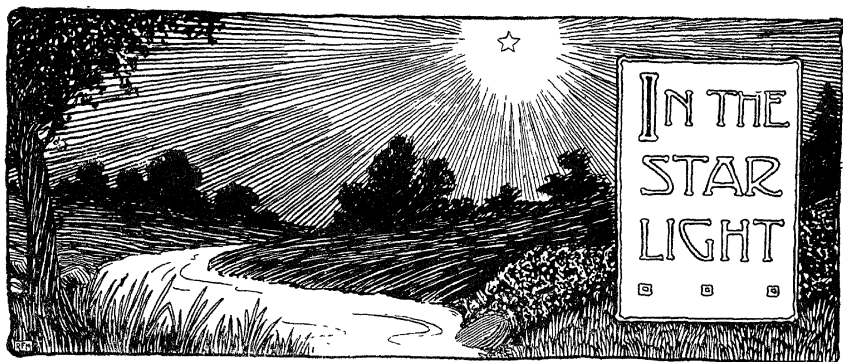
*Course with thy mental chariots,
The MANAS-KHURGAR now :
The winged-swords that scabbard
Beneath the aching brow.*

*Blue-Hari shall leap to thy side,
Between the two hosts guide thee on.
The glorious brothers conquered—
Thy trial is not begun.*

*For Kshattric thought must match
With Kshattric valour, till
The wreath of the victor shall crown thee
The PURUSHOTTAMA still.*

*The night of thy black despair
Shall break to a thousand dawns—
Yourselves the lotus-heroes
Of the lake of glory's swans.*

EDMUND RUSSELL



By G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

AS I sit down to write the December instalment of my monthly contributions to these pages, my mind naturally turns to the important events which take place in India at the end of the month. First in importance, to my thinking, comes the Theosophical Convention, to be held for the first time after many years in Bombay. Second, the Indian National Congress to which body some of us in England look with so much eager interest and anxiety. Thus the mother and her most famous Indian son will be meeting at the same time in the same great city, and I hope that between them they will encourage all friends of India by their harmony and earnestness of purpose. I have said that we look forward with some anxiety to the proceedings of the National Congress. It is because I feel sure that the great body of British public opinion, roused by the magnificent achievements of Indian troops in the battlefield, is ready to hear with sympathy any unmistakable expression of Indian needs, that I use the word "anxiety." Can India unite on any definite statement of her

needs and just aspirations? Will the National Congress of 1915 show to the world that India places principles above parties, or shall we witness the degrading spectacle of factions disputing among themselves, when they ought to be bent upon ensuring a common platform upon which all true patriots may take their stand? Living in England, and being in touch with the thoughts of some of her most sympathetic thinkers, I am deeply impressed with the vital importance of unity in Indian politics at the present time, and I am eagerly hoping that Bombay will take the lead in inaugurating a political attitude to which all parties shall find it, for the time, expedient to subscribe.

Friends of India over here often ask me: "What does India want? If India's needs are so pressing, why is there not more unity behind them?" I well know that time will weld all divergences into an harmonious whole, but there is little time to spare, every nation in the world is now in the melting pot, and the decisions taken during the next few months, within the next few years, will profoundly influence each nation's place in the period of peace

and prosperity which the great World-Teacher will usher in.

* * *

A NY movement started here in England to forward India's rightful claims must have India behind it, and not this, that, or the other party. India is a name to conjure with, stands for the greatness of the world of yesterday, and awakens the hope of a spiritual greatness for a united East and West in the future. But we ask for India, and not for moderates or extremists, nationalists or reactionaries. Does India ask for self-government or does she not? Let the answer be an emphatic "Yes," and not a disrupting "Yes, but——." If H. E. the Viceroy could say what he did in the Imperial Legislative Council on September 22nd, surely the Indian leaders of thought could join in giving utterance to principles somewhat more definite still. Lord Hardinge claimed for India a representation in the Imperial Council of the Empire. Surely India might go one step farther and agree upon some scheme of self-government to make such representation real and powerful. In his speech at a farewell banquet at Simla, Sir Ali Imam, Executive Member of the Imperial Legislative Council, declared that one of the great impediments to the granting of boons by the Indian Government was the contentious atmosphere to which any prayer for reform generally gave rise. How long are we to wait for co-operation to replace distrust and for united purpose to combine the many isolated efforts which find their exponents in the existing counsels of the child-nation India?

* * *

HOWEVER insurmountable the obstacles in favour of union and united action may appear when viewed close at hand, to the friends of India at a distance the position is somewhat strange. Every leader declares the urgency of common action and yet seems to take no step himself in the direction so earnestly desired. But perhaps this stage is now passed, and it may be that we shall read in the newspapers how the Congress met in Bombay and appointed a fully

representative Committee to draft an exhaustive scheme for self-government. We may perhaps have the good fortune to read of the deliberations of a really representative Congress, with no elements left out, a Congress *determined* to find a common platform, a Congress composed of members ready to meet each other far more than half-way—the extremists modifying their proposals, the moderates going a step further than their temperaments would normally carry them.

Here in England we long to help, and we believe that educated public opinion is with us in any efforts we may be able to make; but we want to know whether we have at our back India one and indivisible, or an India divided by leaders who place opinions before the welfare of the State as a whole. It is for India to answer this question, and upon the leaders in India depend the success of all work in the West.

* * *

FOR the benefit of Western readers I summarise the admirable utterance of Lord Hardinge, to which I have referred above. If such sentiments can be expressed by the Viceroy himself, surely the time is ripe for the nation as a whole to be ready with such proposals as shall make any representation of the kind referred to an expression of the aspirations of the people, and not merely the voice of the governing class.

* * *

Simla, Sept 22—His Excellency the Viceroy, speaking in the Imperial Legislative Council on the Hon. Mr. Mahomed Shafi's Resolution, *re* the representation of India in the Imperial Conference, said:

It has been a source of profound satisfaction to me that it has been within my power to accept for discussion the very moderate and statesman-like Resolution, happily devoid of all controversial character, that has been proposed by the Hon. Mr. Mahomed Shafi; and it is a matter of still greater satisfaction and pleasure to me to be able to announce that the Government of India gladly accept this important Resolution which has their warmest sympathy, and if it is accepted by the Council as a whole, the Government will readily comply with the recommendation contained therein. We have all listened with deep interest to Mr. Mahomed Shafi's eloquent speech, and it is a real pleasure to the Government of India to be able to associate themselves with his Resolution.

PAST HISTORY OF IMPERIAL CONFERENCES.

Before proceeding further, it would be as well that I should recapitulate what has taken place at the Imperial Conferences in the past and define the actual constitution of the Conference, as accredited by the Governments, who have hitherto been represented in it. It was due to the presence in London, in 1897, of the Premiers of the various self-governing Dominions, representing their countries at the celebration of the Jubilee of the late Queen Victoria, that the idea of a Colonial Conference first took a practical shape, and similar meetings took place in 1897, 1902, 1907 and 1911. At the earlier meetings the Secretary of State for the Colonies presided. In 1897 the Secretary of State for India attended the formal opening meetings of the Colonial Conference, but at the subsequent proceedings neither he nor any representative of Indian interest was present. At the meetings of the Colonial Conferences held in 1897 and 1902, the Secretary of State for India neither attended nor was represented. In 1907,—by arrangement between Lord Morley, the then Secretary of State for India and the Prime Minister,—Sir James Mackay, now Lord Inchcape, was permitted to attend the meetings in the absence of Lord Morley, not as a member of the Conference nor as the representative of India, but on behalf of the India Office, and with a view to the representation of Indian interest, and in a debate upon Colonial preference, Sir James addressed the Conference at some length, explaining the free trade principles on which the economic situation in India is based.

REFORMED CONFERENCE.

In that year a new constitution was approved by the Conference for its future gatherings. Henceforth it was to be known as the Imperial Conference, and there was to be, in the words of a Resolution passed by the Conference, a periodical meeting for the discussion of matters of common interest between His Majesty's Government and the Governments of self-governing Dominions beyond the seas. With the change of title, an additional importance was given to the assembly by the assumption of the presidency by the Prime Minister of the United Kingdom. The members of the Conference as then and now constituted are the Prime Minister of the United Kingdom, the Secretary of State for the Colonies and the Prime Ministers of the self-governing Dominions. But, again, in the words of the Resolution, such other Ministers as the respective governments may appoint will also be members of the Conference, it being understood that, except by special permission of the Conference, each discussion will be conducted by not more than two representatives from each Government, and each Government will have only one vote. At the Imperial Conference of 1911, the Secretary of State for India was present at a meeting, but

India herself had not a recognised place in this Conference. Representation is, therefore, at present confined to the United Kingdom and the Self-Governing Dominions, and no one can now attend the Conference as a representative except a Minister. Further alterations in the constitution of the Conference are made only by and at the Conference itself and, if the precedent be followed, take effect only at the next succeeding Conference.

From this statement of the actual constitution of the Imperial Conference, you will see that the ultimate decision upon the representation of India at the next meeting of the Conference rests with the Conference itself. It is of course premature to consider the manner in which the representation of India, if admitted, should be effected, but *prima facie* it would appear reasonable that India should be represented by the Secretary of State and one or two representatives nominated by the Secretary of State in consultation with the Viceroy, such nominees being ordinarily selected from officials, resident or serving in India. The present practice of the Imperial Conference excludes non-official representatives. It would of course be incumbent on these nominees to act in the Conference in conformity with the policy and wishes of the Secretary of State. Just as in the case of the Self-Governing Dominions the Ministers accompanying the Prime Minister have to take their policy from him, and the constitutional position of the Secretary of State is infinitely superior. I have thought it desirable to put before you all the difficulties and obstacles that present themselves to the attainment of the object that we all desire and have in view.

THE BRITISH CABINET'S SYMPATHY.

At the same time I am authorised by His Majesty's Government, while preserving their full liberty of judgment and without committing themselves either as to principles or details to give an undertaking, that an expression of opinion from this Imperial Legislative Council, in the sense of the Resolution that is now before us, will receive the most careful consideration on their part as expressing the legitimate interests of the Legislative Council in an Imperial question, although the ultimate decision of His Majesty's Government must necessarily depend largely on the attitude of other members of the Conference. This is, I venture to think, all that we can reasonably expect at the present time, and such a pledge is eminently satisfactory as showing due consideration for the claims of India. We can only hope with trust and confidence that, when the right moment arrives, these claims may merit the approval and support of His Majesty's Government and receive sympathetic consideration from the Government of the Self-Governing Dominions.

G. S. ARUNDALE.

The Christ : The World Saviour

An Address delivered by Mr. C. W. LEADBEATER, in Sydney, Australia, Sunday Evening, 20th December, 1914.

[Large numbers of our readers will be glad, after so long an interval, to have once more something by Mr. Leadbeater in the "Herald." We have selected the present very beautiful address for this issue, as it is appropriate to the present season. Other lectures and addresses by Mr. Leadbeater will follow in due course]

IN a few days the whole Christian world will be celebrating the anniversary of the supposed birthday of the Founder of the Christian religion. Those who have studied the subject know that it is highly improbable that it is really the birthday of Jesus, for up to the second or third century of the Christian era there was no agreement at all as to that date, and the general consensus of opinion fixed it in March or April. However, in the third or fourth century the present date of Christmas was fixed, because it agreed with the celebration of a great Pagan festival, and it was found to be a matter of policy not to rob the early Christians of more of their old Pagan festivals than was absolutely necessary. Now the 25th December is the anniversary of the birth of the Sun God, and in many ways this idea is related to our idea of Christmas. Those of us who live in the southern hemisphere have little idea of what winter means in the northern hemisphere, unless we have come from or have visited the old country. But even those of us who *do* know can hardly imagine what the gradual shortening of the day (which to him was life) must have been to primi-

tive man, and how the gradual lengthening of the night must have been to him a thing of horror ; we can hardly imagine how the steadily decreasing amount of sunlight brought with it an increasing sense of oppression and of fear to him. We can scarcely comprehend the extent of his relief when at last the sun appeared to be gaining the victory over the powers of darkness, when first the days began to grow longer.

Actually December 21st is the shortest day in the northern hemisphere (here it is the longest) and there are two or three days after it which are almost the same, when the sun appears to rise and set a minute earlier or later—but the difference is only a minute or so each day. December 25th is the first day which is definitely longer at both ends, which clearly marks the victory of the Sun God over Darkness, so that it was quite appropriate to take this day of the Sun's victory as our Christmas.

Whether that day be actually the birthday of any Great One or not, it is at any rate an occasion on which our race has decided to celebrate a festival of universal goodwill. We make some effort, I believe, on or about Christmas Day to live as we

ought to be living all the year round—in marked charity towards our poorer relations, in love and goodwill to all with whom we come in contact. It is at least a good thing, since mankind cannot rise to that level all the year round, that there should be one day set apart for that sort of living, for the Christmas idea of peace upon earth and goodwill to man. It may well be that the great novelist Dickens had a very considerable share in creating Christmas as we know it now. No one has written of it with greater sympathy from the social and the comparatively worldly point of view. At any rate, here is Christmas as a great and well-established festival, and although the conditions under which you celebrate it are as different as they possibly could be from those with which it is associated in its original home, I have no doubt you keep it with just as much fervour, with just as much kindness and happiness for all as it is kept in the Antipodes which many of you call "Home."

The Christian world is about to celebrate the Coming of the Christ, and in these few weeks which precede that day, they are occupied in observing what is called the Advent Season. Advent is the Latin word for coming; and while they are thinking of the celebration of the date which they assign to that First Coming, they are also devoting themselves to the consideration of the second Coming of the Christ. Since so much thought is directed to this subject at this season it will not be, I hope, uninteresting for us to try to see what is the Theosophical view with regard to this matter.

What to us who are Theosophists is meant by the birth or the coming of the Christ? Do not imagine for a moment, you who do not happen to belong to us, that to us such a thought means nothing. People sometimes say to us that they are afraid to enter into the study of Theosophy lest it should take away from them their old religious beliefs, lest it should take away from them their Saviour. I must admit that I do not understand that attitude at all; it seems to me that any belief which can be shaken or taken away so easily as that *ought* to be shaken and *ought*

to be taken away, because it is not based upon any definite bed-rock of fact or of conviction, but is surely only a matter of belief because others believe the same thing, or because the speaker happens to be born in a certain religion, or in a certain set of circumstances. I hold that no man should be content to rest belief on any important matter on so unsound a basis as that. It seems to me that if your convictions can be so easily shaken, it is well that they *should* be shaken, in order that you may come to think of your reasons for that belief.

Let no man think for a moment that Theosophy wishes to take away from him the idea of the World-Saviour; nothing is further from our thought. It is quite true that we cannot support some of the accretions which in modern religion have gathered round that central idea, for example, we cannot accept any theory of an eternal Hell, to which the whole human race is to be consigned unless men see their way to adopt certain beliefs. That is an idea which we cannot support, nor can we hold out to you any hope that if you have done that which is wrong you can escape the consequences of your wrong-doing by thrusting it upon someone else, who will bear it for you, instead of you yourself meeting the result of your own action. We should tell you that those who teach you such ideas as those in connection with the coming of the Christ are themselves misunderstanding the entire problem. We should tell you that there is indeed and most truly a birth of the Christ—that there are two senses in which that word may be taken, and in both those senses it is true to say that the Christ is the Saviour of the World. But the word is not to be taken in the sense of saving it from an eternal damnation, which is nothing but the product of the diseased imagination of the mediæval monk. There is no such thing as that in Nature, and there never has been; the whole thing is a frightful bogey which men have allowed to grow up and to terrify them. There is no eternal damnation to be saved from; the world needs a saviour from such a horrible idea, but not from the fact, because it is not a fact at all.

Such a delusion is part of the error and the ignorance which causes all the trouble and all the suffering which we see around us.

Now, this description of the Christ as a World-Saviour has two meanings to a Theosophist. In order that you may understand what those two meanings are, I must first say to you that when we hear a Christian end his prayer (as they all do) "Through Jesus Christ our Lord," that conveys to us, not (as it does to the Christian) the idea of one Being, but of no less than three Separate Entities. For we hold that Jesus and the Christ are two, and not one. We hold that the Christ is a mighty Official—the World Teacher; of Him I shall say more later on; but we hold that Jesus the man, Jesus who was born in Palestine some hundred years or more before the date usually fixed for his birth, was a pupil of the Great Teacher, and that it was he who lent his body to that Great Teacher in order that He might come and found His religion and preach His gospel upon earth. That to some of you may seem a new and strange idea, but I assure you that it is one quite commonly understood by those who grasp the facts of re-incarnation—those who know something of the might and the power and the dignity of the Great One, Whom we call the World-Teacher. We know that it would not be economy for Him, it would not be a good use of His stupendous power, that He should occupy a human body through all the period of its birth and growth—through all the earlier stages of its life. Therefore one of His disciples takes charge of all that for Him, and He steps in to the full-grown and fully prepared body when He is ready to do so, and uses it for the purpose for which alone He takes it over. For He Himself lives habitually upon a plane far higher, and carries on there a work so magnificent, so far beyond our conception, that it is little use for us to try to grasp it, except in the merest outline. To us who are Theosophists, Jesus Christ means two persons and not one—the disciple Jesus, who prepared and lent the body, and the Great Teacher, the Christ who took it and used it.

Then the prayer ends, remember, not only "Through Jesus Christ," but "Through Jesus Christ our Lord." "Our Lord" there means God. Highly as we venerate that World-Teacher—for I venture to think that we in our studies know something more of His glory and His beauty, His wisdom and His love than do most men who say His name so glibly—highly as we venerate Him, we should never give to Him the title of God, if by that we are supposed to mean that He is God in any exclusive sense. We are all Gods in the making. "Ye are all Gods, ye are all children of the Most High," said the Christ Himself, and that surely is true, and certainly the Christ, the Great World Teacher, shows forth infinitely more of the divinity than any of us can show; but the name God is to us so sacred that we can give it only to the very Highest. Yet there is a real truth behind that Christian ascription, because the great divine Power has three Persons, or three Aspects, as all religions teach that He has, and it is true that the World-Teacher has a special mystic association and connection with the second of those Three Aspects, and in that sense He may truly be spoken of as a Son of God, in a sense which is different, because it is so much greater than any association which we ourselves have. It is true that there is a special association between the Christ and the Second Person of the Ever Blessed Trinity, but we could not say, as the Christian says, that the Second Person is wholly incorporate in the Christ. We should take that expression "Through Jesus Christ our Lord," as including three separate persons or individualities, three several and separate Great Ones and not one alone; and so when we speak of the birth of the Christ or the Coming of the Christ, that conveys to us two quite distinct ideas. It brings the thought of the birth of the Christ within the heart of each man, and it also suggests the good news of the Coming of the Christ, the Great World Teacher.

Let me take the first of those ideas to begin with, and see whether I can make it clear to you. This mystic association between the Christ and the Christ prin-

ciple, the second person of the Ever Blessed Trinity, is really beyond our comprehension, it is impossible to put it into words, but we may say that that mighty Second Aspect of the Divine has its own image—its own extension, perhaps, would be a better word—in every one of us. There is within each of us a Christ principle, which as yet in most of us lies dormant. Dormant, but it can be awakened, and the awakening of that Christ principle is the birth of the Christ within the heart of each man. Remember that fact is recognised quite outside of Theosophy. Remember the saying of the poet —

“ Though Christ a thousand times in Bethlehem
be born,
But not within thyself, thy soul shall be forlorn,
And on the cross of Calvary He hangeth but in
vain,
Unless within thy heart it be set up again.”

And remember how in your Scripture it is written “ Christ in you, the hope of glory ” ; and that too is utterly true. For it is the presence of that Christ principle within you that brings the hope of glory to every human soul. Without that Christ principle we should be lost indeed. That is the true Christ, belief in Whom is necessary for salvation. Remember always that salvation is not escape from the mythical hell, but the escape from the wheel of birth and death. To escape from that is to avoid the broad road which leadeth to destruction, and to take the narrow path which leads to the Kingdom of Heaven. Not to escape damnation, and to attain Paradise, but to escape from death and birth, and birth and death, and birth and death, again and again and again—from what the Buddhists call the *Samsara*, the Wheel of Life, the birth and death which come over and over again ; and to attain the eternal life where death is a ridiculous impossibility, where life and the increase of life and power and love, and all that that means, is the only possible future before the sons of man.

To escape from that recurring birth and death we must develop within us this which is called the Christ principle. It is closely connected with the Second Person of the Blessed Trinity, that Son of God who

became incarnate, who descended into flesh, became one with us, became Himself part of us in order that through Him we might rise to the greater glory.

That Christ principle is in every one of us ; it can be awakened—it is being awakened among us even now ; and as it unfolds we realise the true brotherhood of man, because we realise the Fatherhood of God. We realise that our separate consciousness is nothing but an illusion—that we are one in Him. First one with all who know Him and love Him, and then secondly, by a still greater extension, with all the world, whether as yet they know it or know it not.

That is what in Theosophy we call the Buddhist consciousness. Now to attain that fully, to be able to use one's Buddhist body as a vehicle—that is indeed a rare power, for it means a great and mighty effort, a long-continued development. But to touch that wonderful consciousness, to realise the Christ within us, that is not so far away, that is not so impossible, for it is being done even now by some. It is true, however, that most who touch that glory for a moment touch it unconsciously, not knowing what it is, not realising the intensity of its splendour, not seeing whither it would lead them.

They are the saints among us, and they know that they have moments of ecstasy, moments in which the love of God reaches them in a way which they never imagined before, a greater intensity of bliss which touches them, which is far beyond all earthly things. But there are those who know more than this—who set themselves deliberately to gain this glory and this splendour, who endeavour to deal with it scientifically, and so to let knowledge grow more and more until they consciously enter into the glory and the fullness of the Christ Himself, realising the God in man, because they themselves are consciously part of that God whom they realise. That then is the birth of Christ within the heart of man, and assuredly that is a very real thing. Truly in that sense we may say that Christ is the Saviour of the World. For it is only in this way that man can attain that which God means him to attain.

That is the shortest and the most direct route to such awakening. I do not say it is the only route. For one can gain that elevation by intense intellectual absorption, by long-continued hard work and the practice of virtue. But the shortest, the most direct method of attaining the highest rapidly, is the deliberate awakening of the Christ within the human heart.

Besides that, we who are Theosophists expect the Second Coming of the Christ just as truly as do our Christian friends who sing hymns about it all through Advent. I even think that perhaps we expect it more vividly, more certainly than they, for we are already beginning to set our houses in order and to prepare ourselves for it to the best of our poor ability. We hold most strongly the second Coming of the Christ. We do not expect Him to come just yet to judge the World, to descend in power and great glory from the clouds, in order to separate the sheep from the goats. We know that that of which your Day of Judgment is a symbol will come, but it will come in what we call the middle of the Fifth Round, at a time far removed from the present. That separation of the sheep from the goats does not condemn those who are put upon the left hand to eternal torture; it simply puts them back a stage in the World's evolution, because they are not capable of going on with the higher classes, just as a master in a school might put aside some of the boys in a class. He might say—"You are so far backward for various reasons, some of which are no fault of yours, that it is useless for you to attempt to go on with the rest; therefore you had better step back a stage and come on with the lower classes whose work you can do quite easily, and take up your position again next year instead of this year." That is all that it means—that aeonian condemnation; for that is the real translation of the words which have been misinterpreted "eternal damnation." It is not a damnation at all, not even a condemnation in any bad sense, but a decision against the claims of those people to go on, so they are put back for a later class. It casts them out for that aeon or dispensation or chain-

period, as we call it. For that is the meaning of the Greek word . . . age-long.

So we expect the second Coming of the Christ. We expect Him to come in power and glory—not in the clouds of Heaven, to judge the quick and the dead—but in human form to help the world, precisely as He came before. The very same Great One, who took the body of Jesus some two thousand years ago, is ready soon to come again and to bless the world once more with His teaching and His help, as He blessed it before. That is our belief, based not upon vague pious conviction, but upon definite knowledge as to the intentions of the Great Ones who are concerned.

In order to make that clear to you, I must say something to you as to who this Great World-Teacher really is. Be it clearly understood then (all of you who are Theosophists know it already), that this world of ours is not rolling on its course unnoticed, unguided, undirected. Not at all. It may often seem to men who look round the physical plane only, that evil is allowed to riot unchecked, that there is no certainty as to human progress, and therefore no certainty as to the final attainment of any sort of goal. The Theosophist will tell you that that is not so, that in spite of all exterior appearances the world is being guided and directed. It is under the control of a definite spiritual Government, and its future is absolutely assured. This Government is, as I have said, a spiritual one. It does not interfere with your outer Government, with your kings, or your presidents, with your republics or your monarchies, though sometimes, perhaps, the inner power guides these outer manifestations, too. But there is a divine power behind which is guiding, guarding, directing all the time, and it is dealing with the inner evolution of the world, and not merely with its outer life. Those who wish to know what this conception means to us who have studied Theosophy, must first try to grasp the great central idea, that all this outer physical life, in which we think that we are so busy and so wise, is only the exterior part of the real inner life, and that the parts we are playing here on earth are literally parts, just like those

taken by an actor on the stage, and that every one of us besides and beyond the part he is playing is living the true inner life as a Soul. If you can grasp that great idea you will be able to understand that all this exterior existence of ours, with its struggle for money and place and power, is merely a sort of drama, and the real life is that inner spiritual life. If for a moment you can assume that, you can understand what a difference it will make. We believe it because we know it from investigations that have been made, from information which we have received from many of the Greater Ones who take part in the spiritual government of the world; and so we know that all this outer life is comparatively unimportant, because it is superficial.

I do not mean that the part we take in it is unimportant. That each man should play his part well, should do his duty, come what may, that is of the most intense importance to him, but what may chance to *happen* to him does *not* matter; all that is like the imaginary troubles that come to an actor in a play. It may be that he has to take a part in which, as the hero of a tragedy, he has to go through all sorts of misery and suffering, but yet he knows quite well that his own inner life is not affected by the apparent misfortunes that are cast upon him in his part. Exactly that is the Theosophical point of view towards that outer life. We should do our duty entirely in it, but what happens to us does not matter; it is Maya or illusion. The only thing that matters is the way we take it—the way we do the duty which is put before us.

I speak to you of an inner and a real Government. That Government has its Head, as have your outer governments; and that mighty Head rules, remember, not humanity alone, but all the kingdoms of the earth, the great kingdom of the Angels—so far stronger, grander, mightier than ours—and the other kingdoms of the animals, the vegetables and minerals, and of the elementals and the nature-spirits. All these are in His hands, are under His government, and this great inner spiritual Ruler has His Ministers looking after different departments, just as an earthly

King has his Ministers, his Secretaries of State. One of the most important of those Ministers is what you would call down here the Minister for religion and education—One whose business it is to look after the religious belief of the whole world—not of one religion only, but of the whole world—and its education along evolutionary lines.

The Head of the Department, the Secretary of State for it, is He Whom we know as the World-Teacher. He definitely undertakes that as His work—to provide the world with religions. I know how strange that idea must seem to many people who have been brought up in the idea that there is only one religion in the world—that there are a few heathen superstitions somewhere or other in far-off corners of the earth, but that, of course, our duty with regard to them is to try to convert the poor creatures from the error of their ways, and to give them the truth which has been revealed to us alone. I suppose it has never occurred to you that it would be rather strange that we, of all the people in all ages, alone should have a monopoly of the truth. There have been mighty sages, great saints, magnificent thinkers, who had not apparently this truth which has been given so exclusively to a small handful of us. They apparently had not these advantages, and they seem to have done remarkably well without them. I must assume that you have got beyond these curious parochial ideas—that you know that there are many great religions in the world, and that they are equally paths which lead up to the same great mountain of Truth. They approach it from different points, they lead up it from different sides, and so one might be more convenient than another to a man; but that depends upon his own location, upon the point from which he starts; for they all equally lead up the mountain.

I mean that all the great religions come from the same central source. I mean that this World-Teacher and His Department are responsible for all of them. I do not say that He is responsible for the vagaries of the individual believer. Men have corrupted religion and distorted it; and that is true of every religion. That the religions

as originally founded are all statements of the same eternal Truth, you can see for yourselves, if you will take the trouble to study comparative religion. We hold that the World-Teacher Who founds the Religions comes forth to establish a new one, when He sees such founding to be necessary or desirable. In one of the Indian Scriptures, He is represented as saying that, whenever the world falls into great sorrow and misery, whenever it seems that unbelief and evil are triumphant, then He comes to present the eternal truth in some new way which shall to some extent take the place of His previous statements, which have been distorted. I know that this may seem strange to some of you, but take it for the moment and think of it—that all these various presentations differ because they are presented to different people at different ages of the world, at different stages of the progress of human thought. Grasp that idea, and you will see that no one of them can be expected to be eternal—that, on the contrary, everyone of them must in time become more or less corrupted, more or less distorted; and therefore just because it is corrupted, unsuited for the needs of the world. The world is advancing, and therefore a new presentation from time to time is an absolute necessity. What was suited for people two thousand years ago necessarily cannot be fully suited for us in the present day.

There is no need for us to become conceited about the progress of civilisation. I sometimes think that the progress is not so great as we are apt to suppose. But at any rate a vast deal more is known on many subjects than was known two thousand years ago, and any statement of truth that was fitted for the people then will need considerable revision and addition before it can be made suitable for us. On the other hand, a presentation of the truth such as would now be absolutely suitable for us, would have been insanity, would have been utterly inappropriate, at that time. We have advanced in these two thousand years. It may well be that it is thought that a restatement of the same great truths would be beneficial, would be helpful.

You can see if you look around you that your churches are not being attended by the whole of your people. You hear that in the Middle Ages everyone took part in the devotional spirit of the time. Most assuredly that is not so now. Not a tenth part of the population of any so-called Christian country takes part in its religious observances. I suppose the proportion is probably much less than that. That does not mean, and it is no use trying to avoid the issue, that the religion as now stated has lost its hold on the bulk of the population. When that is the case, one way of dealing with the difficulty might well be a restatement, you would call it, perhaps, a new religion. That is not a good phrase, because it implies much more than the mere restatement of some truth. Remember, that the truths of religion are eternal truths; they may be distorted, they may be misrepresented, and they have been most seriously; but the fundamental basis of all the religions represents eternal verity, which cannot be changed, though it may be more fully stated; it may be in some new way, which may appeal to the modern spirit. But the great facts are the same; and by the great facts I do not mean that you must believe in any particular name, or in any particular ceremony, but the real basic facts that in order to progress a man must be a good man, that he must live a high and pure and noble life, that he must practice the virtues which every religion in the world without exception recommends to him—charity, nobility, self-control, temperance, patience and love. These things are not the exclusive beliefs of the Christian, they belong to any and every faith, to the Buddhist, the Hindu, the Zoroastrian; for these things are truths, and there can be no statement of fact which shall contravene these truths. There can be no religion which shall not include them.

This Great World-Teacher—the appointed Official Whose business, if we may reverently put it so, is to deal with this very question, has resolved that shortly He will give us another presentation. Exactly what form that presentation will take we cannot hope yet to know, but we

may know a great deal with regard to it. We may get a fair idea of the nature of some of the teaching which surely will form part of what He has to say. That will come into my subject on next Sunday evening, so I do not wish to take up your time with it now ; but I should like, if it may be, to leave in your mind this clear idea that in Theosophy we do expect the same great Teacher who came two thousand years ago to Judæa. We do expect that He will come again, and we expect that the voice which spake as never man spake, will speak once more in the ears of men now living, and at no great distance of time from the present day. Fifteen years, twenty years, we do not know exactly ; but we do expect that that Coming will be comparatively soon, so in that second sense we believe in the Coming of the Christ ; and this to us is real and vivid beyond all words, to us it is a thing which we know and feel ; and therefore we are doing our best to prepare ourselves, and (in so far as it may be) to prepare others also for the Second Coming.

There is, as you know, a Society outside of the Theosophical Society which is founded especially for that purpose, the Order of the Star in the East. Those who belong to that Order pledge themselves to try to develop within themselves the qualities of devotion, steadfastness and gentleness, with a special view thereby to make themselves fit to help in the work which the Great World Teacher will do when He comes. I recommend to you the study of that idea ; I recommend to you the practice of those virtues. You may not have the same reason that we have for accepting the truth of this coming, you may not feel as certain within yourselves as we feel that the Lord will soon be among us, but at least it can do you no harm to practise those virtues, to develop within

you those qualities. If you do that, and after all the World Teacher does not come in your time, you will be the better and not the worse for the effort which you have made. Your lives will be sweeter and purer and more useful because you have tried to prepare yourselves for that Coming.

So let me give you those two ideas as what may be called Christmas thoughts. The idea that the Christ must be born in your hearts—in every human heart—and that only through such a birth is there hope of progress and of glory for every one of us ; and secondly, the idea that the Christ, the Great World-Teacher, will come again to us soon and that it behoves us most earnestly to prepare ourselves for that Coming, and to try, so far as may be, to help the world around us to prepare for it too. Let these be your thoughts on Christmas Day and in the Christmas Season ; and let us see in this season of goodwill and of good cheer and of loving thought for all, whether we cannot infuse into it a higher and a nobler thought still, the idea of helping our fellow creatures in regard to the soul as well as to the body. Let us put before them some of these noble truths, let us try to bring to them also the power that comes from a full understanding of what these old scriptures really mean, so that to them as to us the Coming of the Christ may be not a mere historical commemoration, but a great and living and ever present fact. Christ within the heart, Who must be born in everyone. The Christ, the Great World-Teacher, Who will soon come to help and bless the world, and to be its Saviour also, in that He saves it not from a fancied damnation, but from its own error and ignorance, from its own want of trust in God and in our fellow-men.

C. W. LEADBEATER.

The Great Comrade

*In the clamour of the hostile urging,
In the failure and the hell's despair,
Stands a Leader steadfast thro' the scourging.
Be of heart BECAUSE He standeth there !*

*As the clan-calls of the world awaken
And aforesime foes enclasp their hands,
I will lead you back to paths forsaken
Though the Armageddon rock the lands !*

*Through the fever of the mad delusion
I have watched you, comrade, at your post,
I have striven by the tongue's confusion
In the tumult of the Battle Host.*

*In the drums that play My men to battle
Dwells the Echo of My Marching Feet,
Howsoever the musketry may rattle
Never was the silence half so sweet !*

*What tho' smoke-wreaths lift their shadow
yonder,
In the mantle of My wars of old,
Still on Kurukshethra's Field I wander,
Dead and wounded in these arms enfold !*

*But I wonder, as you also wonder,
When Life's Garden will awake to spring,
And you cry : Oh ! is the cannon's thunder
Music from the palace of the King ?*

*Now, oh ! child of bitter anguish smitten,
Be of cheer in this your hour of doom,
Fingers of that agony have written
Shining stars across the midnight gloom.*

*Ah ! My seeker even in denial
Have I caught the welcome of the cry,
Burst melodious from your fond heart's viol,
" Lord of Beauty, do not pass me by ! "*

*How I wander wistful through the nations
Pay their toll ungrudging evermore ;
Know the tragedies and fierce elations
As I knew them centuries before.*

*Mine the keen brain of the politician,
But no less the young Reformer's fire !
And the subilethes of earth's ambition
Weave the Birth-ropes of the World's Desire.*

*Yours the beauty of untrammelled ardour
As it lights the old heroic Flame ;
Though it only make the pathway harder,
Hard has been My pathway since I came !*

*Lo ! I wait, as lives ago I waited,
Till the anguish to My breast shall toss ;
Till you love the Man that men have hated,
Done to death all ages on the Cross !*

*Martyrs with the glow of long-spent passion,
Christ acclaim you in the Courts of
Christ !
Bear me witness in the newer fashion,
On My Altar fling the gifts unpriced.*

*Painters with your vision archetypal,
Poets with your unaccepted song,
Lo ! I build in you the Lord's Disciple,
By your strength the weaker shall be strong.*

*Based not on the triumph and the glories
Shall the New World Empire stately rise,
But from out obscure forgotten stories,
Ashes of some ancient Paradise !*

*Builders in your building unrequited,
Blood and tears must consecrate the sod !
Torches of Renunciation lighted
All the ages down the Ways of God !*

E. LAUDER.

A Children's Playhouse

A Dream of the Future.

By C. JINARAJADASA.

IT is a puzzle to know at times if a dream is a mere fancy or has something really true in it. Many dreams are evidently nonsense ; but what of those others which on awaking seem to develop themselves and record more of their details, just as a photographic film develops in a solution ? One such dream I record here.

It was a dream of a " Children's Playhouse," a place not in actual existence now anywhere, but going to exist. Of this latter I am quite sure, for it was a mysterious part of the dream. This Children's Playhouse was a building not unlike the Regent Street Polytechnic in London in appearance ; it was about the same size, well built, and had all the stability of a permanent civic institution. But on the arched façade there were, in large letters, these words : " Children's Playhouse." It was a children's building, their very own in every way, and this was its purpose.

In it children were given every opportunity to play. The community that built it had realised that a child grew by play, and that its play could be so arranged as to bring out spontaneously many latent faculties of the child. The crowded condition of the cities of the West had evidently made these Children's Playhouses a necessity ; parks were few and crowded, and the grown-ups were there too much in evidence ; and besides the parks did not give the children some of the play elements they required. Hence the idea of these Houses.

The basement of the Children's Playhouse was a swimming bath ; then on another floor there was a gymnasium, not so much a stiff methodical one for drill gymnastics, as one with many curious fascinating trick mechanisms to delight boys and girls, in addition to the usual fittings, there was a workshop of benches and tools and lathes of every kind, with tables not too high for young people, and every ingenious device for making aeroplanes and other fascinating things ; there was a sand room for little tots ; a room for indoor team play like Basket Ball ; and many many other things my mind cannot grasp. This much I know, that it was a place for children of all ages from the earliest years when they could play till they were about fourteen ; and every possible kind of play and amusement was arranged for by those in charge.

The people in charge were mostly ladies ; there were some who were like nurse-maids for the very little folks, to tidy them and look after their little bodies, others had a special gift of storytelling, and gathered children round them and held them enthralled ; others guided the boys and girls of a mechanical turn of mind. One thing that was clear in their minds was that they were there not to *teach* the children, but to play with them ; it was their duty to develop in the child the sense of wonder and vitality.

One impression about the Children's Playhouse that I cannot forget is what the children thought of their House. It was a vivid thing in their lives. It was

their club, the "Olympians" were kept out, and so a child could there sit in a corner with a book and dream, or dress himself as a Red Indian or a Pirate, or take a mechanical toy to pieces and put it together again, and do all kinds of un-Olympian things. The little tots went there, or were taken there and given into the charge of the matron, happily enough but as a matter of course; but boys and girls of ten and twelve looked forward to their hours in the Playhouse as we might to an exciting holiday. A boy would come home from school, swallow a mouthful of food, and then rush out to the Playhouse as though there the welfare of the world was at stake; and indeed it was at stake, for him, in working out some thought he had had during the day.

This was my dream; I woke up throbbing with it. Any time now, months after the dream, that I dwell upon it, more and more elements of this future "Children's Playhouse" weave themselves into my imagination. And I like to dwell

on it, because the world is slowly awakening to sweetness and light, and I think the children will come to their own. If every ward of every city could have a "Children's Playhouse," within two generations we could close most of our prisons; we now expect grown-ups to play the rôles of men or women, as ideal citizens, when they have not had their chance of playing their rôles as boys and girls; in our schemes of civic training we put the cart before the horse and then deplore that we make no headway and that human nature is not better. Let us give what the children want above all things, next to healthy bodies, and that is play, let us with our wiser heads guide their play energies, let us organise ourselves a little for their benefit; and then we shall find that human nature is divine nature and not less, and that in the happy vitality and the bright smile of a child we can see something of a Divine Child that once played with cowherds and lay in a manger.

C. JINARAJADASA.

The Comrade in White

Our Coloured Plate, "The Great Comrade," records an experience which is said to have befallen several wounded soldiers at the Front. It is said that from time to time a figure, like that of the Christ, dressed in flowing white robes, has appeared and has succoured the wounded men. On some occasions the Comrade in White, as He is sometimes called, has carried men quite a long distance, taking those who had fallen in out-of-the-way places to some spot where they could be easily found by the Ambulance Corps. In this connection the following extract from a letter, which we have received, will be of interest:—

"I was recently stopping with a kindly hostess who had been putting up many convalescent soldiers back from the Front. She told me that three of her guests had seen the "Comrade in White," and that one had been carried by Him. When I questioned her as to the soldier's description of Him, she said he could not remember what His face was like, but he remembered best His touch—a touch so different to any other's—never hurting or jarring, but healing, as He lifted him.

CLARA M. CODD."

Some Instances of the Recollection of Past Lives

By ELISABETH SEVERS.

[In this, the last of our series on Reincarnation, Miss Severs replies to the off-repeated question: "If Reincarnation be a fact, why do we not remember our past lives?" by giving a few well-authenticated instances in which past lives have been remembered.]

THE first question invariably asked of a believer in reincarnation is "Why do I not remember my past lives?" When you have made the answer that the memory of past lives only becomes possible with an advanced state of evolution which enables the personality to partake of the consciousness of the Ego, the reincarnating entity; and, when you have added that, as a matter of fact, and particularly in the East, some do remember; you are then generally informed that such memory is fancy, imagination or invention.

We cannot prove the fact of reincarnation as if it were a mathematical problem, for the doctrine of reincarnation concerns other realms than the physical—realms into which the workings of the physical brain cannot enter. It is also well to remember, in this connection, that proof of any problem must be of a nature consistent with the problem under consideration. It is also necessary sometimes to remember "the infinite capacity of the human brain to withstand the introduction of knowledge."

For the person who remembers his past births the doctrine of reincarnation is naturally a thing known. But no one can make another partake of his own knowledge. "No one can acquire for

for another—not one," as Walt Whitman says. If we know a person to be trustworthy, truthful, and not giving to romancing, we may believe him when he tells us he remembers his past life or lives. In any case the accumulation of evidence on this point—second-hand as it must be to all but the actual experiencers—helps, at least, to build up the case for the doctrine of many births in this world for all evolving souls.

In *Man, Whence, How and Whither*, by Annie Besant and Mr. C. W. Leadbeater, we find cases of rebirth traced by occult investigation back to prehistoric ages, by researchers who have in working order the superphysical powers necessary for the work.

Another means by which knowledge of past incarnations is sometimes received is through automatic writing. Quite lately a very interesting set of seven incarnations came into my hands through the kindness of a friend to whom I mentioned that I was writing this article, in which a dead husband communicated to his living wife their past experiences together, and from internal evidence—the character of the communicating entity persisting in each incarnation and developing on appropriate lines—its authenticity seems established.

Sometimes hypnotism awakens the memory of past lives. The experiments of

Colonel de Rochas along this line are well known. He succeeded in pressing memory back through the ante-natal stage into previous lives ; but that is memory artificially stimulated, an instance of the exaltation of intelligence which hypnotism often causes.

Among the great who have remembered their past lives were Pythagoras, the Lord Buddha, and the Emperor Akbar.

In *Plato and Platonism*, Pater writes .

He (Pythagoras) had been, in the secondary sense, various persons in the course of ages ; a courtesan once for some ancient sin in him ; and then a hero, Euphorbus, son of Panthus ; could remember very distinctly so recent a matter as the Trojan War, and had recognised in a moment his own old armour hanging on the wall, above one of his old dead bodies, in the temple of Athene, at Argos.

The Lord Buddha's birth stories, the *Jatakas*, give some details of his past lives, while of Akbar it is related that he remembered being a novice in a monastery, who, for forsaking his vows, was condemned to the secular life of kingship in his next life, but he hoped to return in some future birth to the religious life.

The fact of a possible reincarnation must have been brought home to thousands who were present at the drama *Drake*, played last autumn, at His Majesty's Theatre, London, in which the legend of the beating of Drake's drum to summon him back to earth in the hour of England's need was introduced ; a legend which many poems have immortalised since August, 1914, and which has received honourable treatment in Mr. Arthur Applin's book, *Admiral Jellicoe*, 1915, wherein an old Devon sea-salt tells Mr. Applin :—"When I stood afore Jack Jellicoe I caught his eye and I knowed it wor Drake come back. Yes, sir, the old drum beat and he coom back as he said he would."

By some Lord Nelson has also been thought to have been summoned in the same way by the beating of the drum and to have been a reincarnation of Drake.

It is said that some Belgians consider King Albert of Belgium to be a reincarnation of William the Silent, who, as Prince of Orange, delivered his country from the Spanish rule and tyranny, and

it is said to be an interesting fact that many old prints of William the Silent show a strong resemblance to Belgium's heroic King.

One has to remember that, until comparatively lately, any belief in reincarnation would have been considered heretical, and that the person holding it would have found himself in difficulties with the spiritual powers of the day, and also with the secular, by both of which he would have been regarded either as mad, or as a magician, according to their intelligence. For these and other reasons, it has generally been considered prudent to keep any superphysical experience to oneself, and ignorance and prejudice are but very slowly dying out. The consequence is that we have probably lost a great deal of valuable testimony on many other superphysical subjects than that of reincarnation.

Another reason for the paucity of evidence on remembered rebirths is that very often such a memory is connected with the subject's most intimate, most sacred feelings or beliefs ; matters on which he is not at all inclined to admit either curiosity or scientific questionings.

But gradually evidence is accumulating and I offer a few instances that I have come across in miscellaneous reading.

Anyone who is interested in this subject should read Mr. Fielding Hall's charming and celebrated book, *The Soul of a People*. It gives several cases of the memory of past births, some told personally to Mr. Fielding Hall by the persons concerned, another—the story of the monk and the teak trees—having been told in the village, the scene of the story, to a friend of his. One of his friends had a Burmese Police Orderly who remembered his past birth as a woman. In another case, "known to all the village," as the writer remarks, Mr. Fielding Hall tells the tale of the woman whose lover reincarnated as her child, as she had prayed him in a dream to do, only to die at birth, together with its mother. She said "that her baby's soul was her lover's soul and that,

as he could not stay, neither would she ; and with these words on her lips she followed him out into the void."

This instance seems to support the theory often advanced that love draws together in successive rebirths those who truly love—a theory which those who possess the power of investigating past lives say to be scientifically proved by experiment.

"If you look for those cases you may find any number," Mr. Fielding Hall remarks. "But they have to be looked for, they will not be brought forward spontaneously." One meets with the same experience in the West. People are naturally shy of revealing experiences of this nature, for they are sure to meet with ridicule and incredulity if not with charges of imposture.

Children frequently remember because they have come so lately from "God Who is our home." Children forget, as they often complain (the Burmese children did to Mr. Fielding Hall), because the present life's interests intervene and obscure the past.

In an article, *Concrete Instances of Reincarnation*, by Syam Sundar Lal, published in the *Theosophist*, April, 1911, five instances of the memory of former lives are given, "thoroughly sifted and verified on the spot," and one hearsay case awaiting further inquiries.

The first instance is that of a girl, a niece of one Mukta Ora Prasad, Nazar of the Iglas' Khas Office, Dholpur —

When she was about six years old she used to talk of her previous birth and her former relations. Luckily the scene of her previous life lay in a small village, Bhamtipura, near the Dholpur Tehsil courts, and not far from the house where she now lives. She was accordingly taken to that village and, directly she reached the place where she lived in a previous life, she recognised every thing and every person and began to call the latter by their proper names. In her former birth she had had two sons, Ramachand and Samalia, Minas by caste, and one daughter, Harko. She recognised them all and told of their connections. She also said that she had left hoarded up in a wall of the house some cash and valuables, which are alleged to have been discovered by the two sons, though they now deny it for reasons of their own. All the particulars of her former life given by the girl have been carefully verified, and the persons concerned have been seen.

Another case of similar nature is that of one Hari Narain—a Brahman who lived at Chowdhripura in Dholpur—died, and was born as Durga Pershad, a carpenter, in Sambat, 1940, and now lives at Damipura, Dholpur, not far from the place of his former life. When he was about five or six years old, he came back to his former house and recognised all the persons and things there ; and at his instance some cash and a hoe were discovered hidden beneath a stone in his stable. The correctness of all that has been related has been tested by reference to the persons concerned.

In another case cited here, that of a Brahman killed in a family feud, the man was reborn in the same village as a Thakur named Gulab Singh —

While a boy he told all about his previous life and related the circumstances under which he was murdered. A feeling of revenge led him to lodge a complaint in the criminal court of the district against his murderers, and there were regular proceedings in the case, but the offence having been commuted against the person in his previous life, for which the Court had no positive proof of the gross material nature which tells in a law court, the case was shelved. The records of the case are said to be still existing in the Pergana Court concerned.

This author also remarks that—

instances such as these related in this article can be multiplied to any extent, if one takes the trouble to go about and enquire in villages, for every big village has an instance or life to contribute

An extraordinary case of reincarnation is reported to have taken place in the family of a Sicilian doctor, named Carmelo Samona :—

Dr. Samona and his wife some time ago lost their five-year-old daughter Alessandrina, and a short time afterwards, at a spiritualistic séance, the dead child, they declare, told her mother that she would be reborn on Christmas Day in the following year. At a second séance she announced, "There will be two of us : myself and another" On Christmas Day, fourteen months after the date of the last séance, Sigbor Samona gave birth to twins, both girls, one of whom bore on the face three marks identical with marks on the face of the dead child, and after a year commenced to manifest exactly the same moral and physical tendencies. The two children are now two years old.

—(The *Daily Sketch*, republished in the *Occult Review*, August, 1915.)

The *Occult Review*, June, 1915, is responsible for these two cases of reincarnation, supplied by Miss Campbell. Writing from a hospital near Paris, she says —

We have a French friend here who was alive in the time of Henri IV and remembers living in the Castle at St. German-en-Laye. She says she was a page then, and used to have a little room at the top of a staircase in one of the turrets. The general commanding here some years ago was greatly amused by her story, and told her that such a stairway did not exist. She was very angry, and offered to show it to him. The room and the stair, or the place where they were supposed to be, were in a portion of the castle not open to the public. But she was taken through and found the stair, but not the room. Finally, one of the city documents was discovered which disclosed the fact that in the restoration of the chateau the architect had closed up the room as not being worth restoration.

She adds:—

A little boy of five I know, pointed out the house of Madame de Maintenon, and said, "That is where I used to go to play with the little Quatorzes." This child is really extraordinary. He remembers all kind of things about St. German.

A correspondent from Sicily writes —

An interesting case has just come to my notice. A poor tinker, who lives some miles out of Palermo, called yesterday at the house of my clerk, and, being very tired, asked for a seat. He said to my clerk's mother, "See to what I am reduced by my own folly, in my last life I was an Emperor and reigned forty years, but was then massacred for my evil deeds, and am now born in this condition. No, I am not mad, but remember other lives, thus being my fifth, and I regard this old carcase of mine as an old suit of clothes to be disregarded when the time comes. The priests teach the immortality of the soul, but they do not know, as I do, that souls go up and down (suing here his gestures to the words) and return to earth again. The other day I was waylaid by three footpads and gave them without resistance the lire 1.35, which I was taking home to my paralysed son. Well, a neighbour who had just killed a fowl, gave my son a wing, and some chicken broth, so we lost nothing, but the footpads have to settle their accounts with God."

—(*The Theosophist*, October, 1910.)

This philosophically minded tinker is an interesting case of a European retaining remembrance of past lives throughout life.

The following story has had a wide circulation in the Eastern Press. It ap-

peared first in the *Rangoon Times* and was republished in the *Malay Mail*.

There is a little blue-eyed, fair-haired boy at Meiktila, between three and four years old, the son of hard-working and matter-of-fact Burmese parents, belonging to the labouring classes. The other day, however, the child who, until recently, prattled like another child of that age, astonished his mother by gravely claiming that he was the late Major D. J. Walsh, Border Regiment, come to life again, and went on to describe the house where he had previously lived, the number of ponies he had had, and other personal matters.

The mother was frightened, and called in the neighbours, to whom the queer Albino repeated his story, describing how he and two others—a lady and a gentleman—were drowned in the Meiktila Lake in a boating accident during a storm at night, in March, 1904, when the three and only occupants of the boat perished. That is the year during which Mrs. Reade, Lieutenant A. Quillan, and Major Walsh, both of the Border Regiment, did lose their lives in this identical manner. Large crowds assemble daily to hear the man-child speak. Of course sceptics will say that it is a "put-up job." The answer to this is that Burmese coolies are not given to romancing to such an extent. Several methods have been applied to test the genuineness of the child and people are satisfied that he has not been tutored. The parents would have to be wide-awake sharpers indeed to succeed in foisting such a story on to the public, through the instrumentality of a mere infant, and there is no suggestion that they are not what they appear to be, viz., simple-minded folk. It is a far cry from Meiktila to Pegu for people who do not use the post, and it is unlikely that this strange story is based on the extraordinary account narrated there a few years ago regarding the incarnation of the late Mr A. H. Tucker, District Superintendent of Police, in the person of a little Burmese boy.

A children's journal, *De Gulden Ketel*, published in Java by Mrs. Motman Van Gelder, gives another interesting case of an Eastern child's memory of a former life —

A Javanese Chief at Palembang in the island of Sumatra, had a little son who had a room of his own and a cupboard in which he kept his toys. The child fell ill and died. Some years later a Javanese and his wife came to Palembang from a distant district with their little son. When they reached the town the child recognised it, though it was his first visit in this life. He begged his parents to go with him to the house of the Chief, mentioned above, and, arrived there, went straight to the room of the child who had died and, opening the cupboard, asserted vehemently that the toys were his.

Another story is the following. —

Some years ago the only daughter of Mr. and Mrs. — was sent to a school in the Midlands, and thence after two years to a school in Germany. After her return to England she was thrown from her horse and was carried home unconscious. The shock to her mother, who was in delicate health, was serious, and within a very brief time there occurred the death of the injured girl who had never recovered consciousness and the birth of a baby sister.

In time, at the age of twelve, this little girl was sent to the same Midland school—not then knowing that her sister had preceded her there. Her first letter home was curious. She wrote in her childish way that she had recognised the school immediately, and must, she affirmed, have been there before. In explanation, let me say, she had never previously left her home.

At the age of sixteen she proceeded to the same school in Germany that her sister had attended—but of this fact she was again quite ignorant. An amazing letter reached her parents. She had been struck, she wrote, during her journey through Germany by a remarkable sense of familiarity with the scenery, and when she reached the school she was astonished to find that every nook and corner were as familiar to her as if she had lived there for several years.

—(Letter by F. S. A. Conybeare, in the *Daily Mail*, Sept. 8th, 1900.)

The presumption is, of course, that it was the same child reborn in the same family—a phenomenon that apparently sometimes happens.

Then, from America, also comes a account of remembrance recovered through a dream.

The person concerned was engaged in prison work and was instrumental in arranging the marriage of two prisoners who, before their sentence, had lived together. On first meeting the male prisoner she was struck by a sense that he was an old friend though she had never seen him before. On the night of the marriage at which she had been present she had a dream. In her own words —

I dreamt I was sitting on a stone bench on a roof garden in the city of Rome; I was dressed in the Roman costume with sandals on my feet. I was looking out over the city when a man (it was the prisoner) came up a pair of steps or ladder along a side of the house and walked over to me. He also was dressed as a Roman, and over his arm was flung a white shawl or coverlet. He lay down at my feet and talked to me. I cannot remember the con-

versation. But I know we didn't talk in English. Finally, we both got up, walked to the side of the roof, and he helped me down to the ground. We then walked along the street, seeing lots of people dressed like ourselves. As we reached a corner of the street a lot of people rushed at me as though angry with me, and my companion (the prisoner) shielded me from harm. We then walked on further, and then some women came along and he bade me good-bye, I thanking him for his kindness. Then I awoke from my sleep, hearing a voice distinctly saying, "You have paid your debt. You have paid your debt." I said, "What debt?" It said, "The days of Rome." The writer adds she had believed reincarnation by faith, but had wanted proof, and "I know the proof was given to me."

The following is an American story of remembrance, which appeared in the *American Magazine*, under the heading, "Was it Reincarnation?" The story is told

by one of the most absolutely truthful women I ever knew or can hope to know, and a diary in which the record was made many years ago and the history in which the note was found are still in existence and the characters are still living to bear witness. The story concerns Anne, an American child, little half-sister of the narrator, a child unlike personally any of her family. In the fairy stories she told herself, "there were bits of knowledge that a baby could not possibly have absorbed in any sort of way," and she seemed to do everything through habit, with curious tricks of manner and memory that she could not explain, and that surprised her family very much.

One day when four years old, she told her father, "I have been here lots of times—sometimes I was a man, sometimes I was a woman!"

When her father laughed, "I was! I was!" she maintained indignantly. "Once I went to Canada when I was a man! I 'member my name even."

On being asked her name. She considered a moment. "It was Lishus Faber," she ventured, then repeated it with greater assurance, "that was it—Lishus Faber."

"And what did you do for a living, Lishus Faber, in those early days?"

"I was a soldier," she granted the information triumphantly, "and I took the gates!"

Her sister, proud of her little charge, was in the habit of recording the child's imaginings in her diary and noted this conversation.

Anne could not explain further, and the sister's inquiries among her friends produced no result. But:—

Someone encouraged my really going further with the matter, and for a year I studied all the

histories of Canada I could lay my hands on for a battle in which somebody "took the gates" All to no purpose. Finally, I was directed by a librarian to a documentary history. This was over a year afterwards when I had quite lost hope of running my phrase to earth. It was a quaint old book, interestingly picturesque in many of its tales, but I found one bit that put all the others out of my mind for a time. It was a brief account of the taking of a little walled city by a small company of soldiers, a distinguished feat of some sort, yet of no general importance. A young lieutenant with his small band—the phrase leaped to my eyes—"took the gates" . . . and the name of the young lieutenant was Aloysius Le Febvre.

It is very, very probable I should think, that evidence for reincarnation

will quickly accumulate during the next few years, for probably there will be many cases of quick return to earth of soldiers and others now being slaughtered in Europe's great war. Many may bring back with them the memory of their last lives—a memory which it will be possible to prove both of things and of people. But even now if we were to look for it, if children were encouraged and not frowned upon when they prattle of the past, much more evidence might be collected, of the fact that "certain is death for the born, and certain is birth for the dead."

ELISABETH SEVERS

Future and Present

By M. L. H.

[A short piece of writing called "Past and Future" [appeared in last December's HERALD. The following, by the same writer, refers to that experience.]

WITHOUT lay stillness; broken only by the ceaseless sound of silence. Within were doubts and questionings; the sense of a mighty promise unfulfilled. Before me passed, in stately pageant, pictures; all forming into one, becoming one, round which my thoughts were twined. And as it grew in splendid power I veiled my eyes and bowed my head, striving, while loving it, to shut it out. At last, still seeing it, I seemed to speak.

"Oh Lord Martreya! A year ago when offering Thee my past I promised that my future should be Thine. This year, which was the future then, has not fulfilled my word. How then shall I give the future now, oh Lord? The years to come . . . I am afraid . . . "My forehead touched the earth."

Within, without, from both yet seeming neither, came the words:

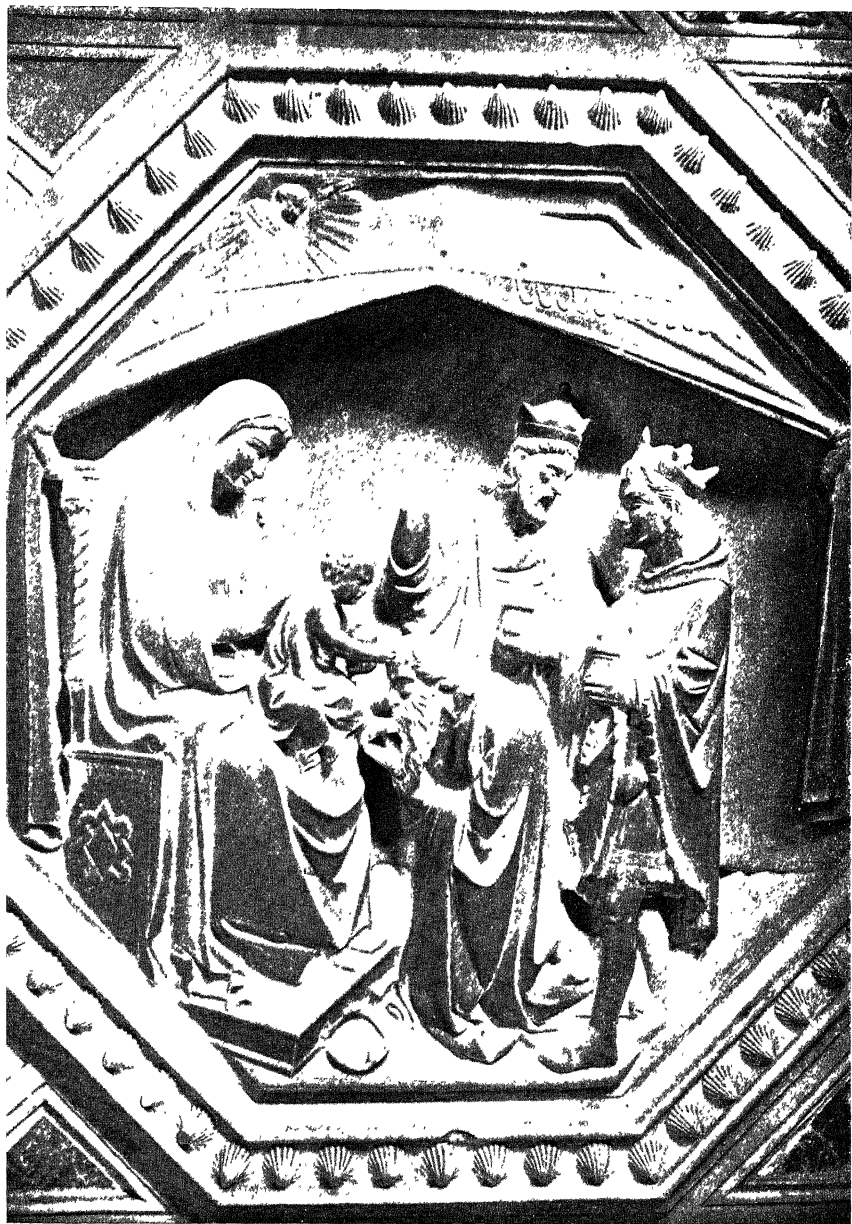
"Oh, foolish one, knowest thou not that the future is the present? Give me thy thoughts and feelings, let thy desires be even as mine would be. Think over every word before thou utterest it, do every action in My Name. Then will thy future, glorious and divine, be wholly mine."

My eyes were raised to darkness, a darkness filled with light. And all around was peace.

Humbly I bowed my head, and answered now as I had answered then, the only answer through the ages:

"Even so, Lord."

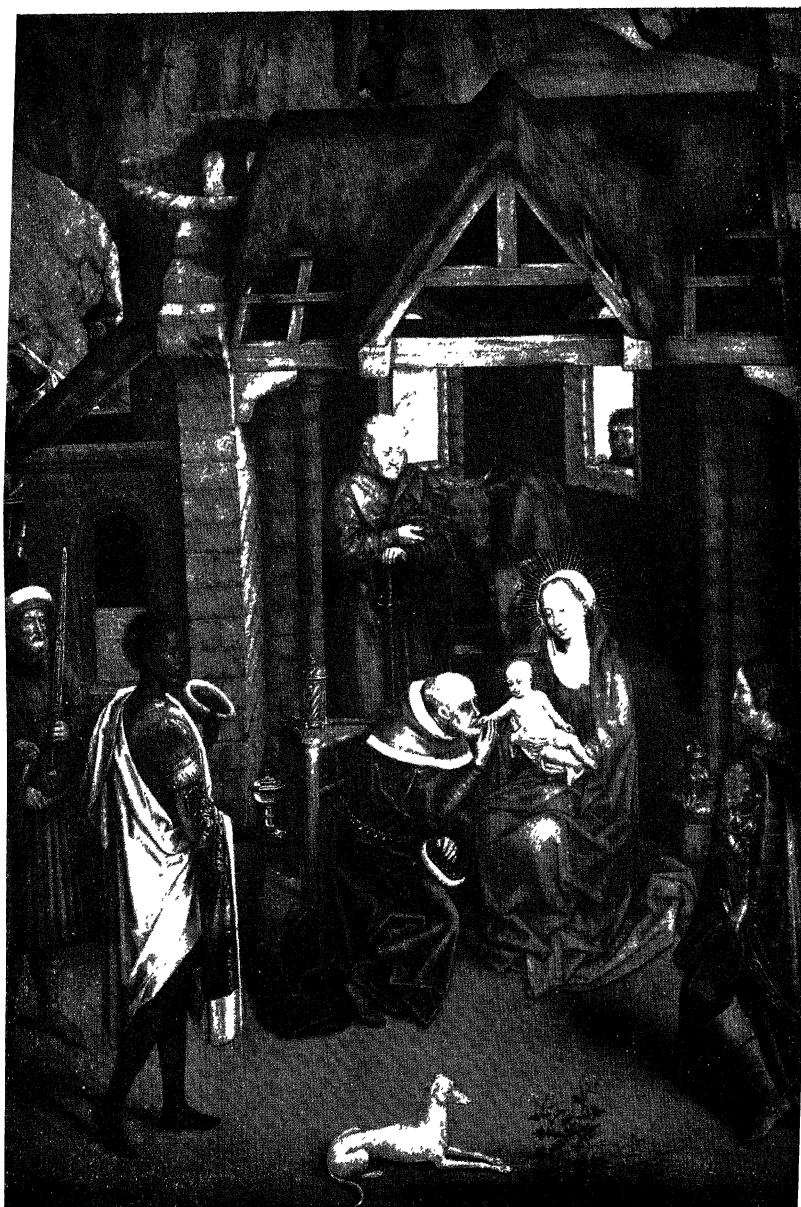
M. L. H.



THE ADORATION OF THE MAGI

By Andrea Orcagna.

In the Tabernacle of Or San Michele in Florence.



THE ADORATION OF THE MAGI.
By Hans Memling.

Mons Victorialis

By HOPE REA.

IN obscure corners of the great European Galleries of Art one sometimes lights upon paintings of considerable interest, not so much from the point of view of Art, as from the fact that they preserve fragments of legendary lore which might otherwise to all intents and purposes be lost to us. The present writer recalls one such work—a little panel representing a mountainous landscape with a number of rocky peaks, the whole very crudely delineated. On certain of these peaks were stationed long-robed men, watching with grave intentness for some obviously expected appearance. The size of the men was almost grotesquely out of proportion to that of the peaks from which they watched, still further indicating very primitive workmanship on the part of the artist, so that, lacking a key to that which he desired to express, the work might fairly be dismissed with scant notice. Once in possession, however, of the key, the little picture becomes invested with a strange and beautiful significance, appealing strongly at the present time to members of the Order of the Star in the East. In the Section on *Christian Mythology* in Lord Lindsay's *History of Christian Art*, we find the following extract from a Homily on the first chapter of St. Matthew, in a Commentary by an uncertain author, but a Latin and an Arian, of the sixth or early seventh century; printed among the spurious works of S. Chrysostom. It runs —

I have heard speak of a certain writing, not perhaps deserving implicit credit, yet not repugnant to the faith, but rather agreeable to it, how there dwelt a certain nation close to the Ocean, at the very extremity of the East, among whom a writing was current, inscribed with the name of Seth, concerning this star which was to appear, and the gifts to be offered after this manner, and which had been handed down from father to son through the generations of learned men. For the twelve of the more learned, and lovers of celestial mysteries, had elected and disposed themselves to watch for that star. And when any of them died, his son or one of his kindred, who was found of that mind, was appointed in his place. And they were called Magi in their tongue, because they glorified God in silence and inward prayer. These, therefore, year by year, after the threshing out of the corn, ascended into a certain mountain, called in their language Mons Victorialis, having in it a certain cave in the rock, and most grateful and pleasant with fountains and choice trees, into which ascending and bathing themselves, they prayed and praised God in silence three days. And thus they did generation after generation, ever watching lest peradventure that star of beatitude should arise upon themselves,—until it appeared unto them, descending on the Mons Victorialis, having within itself the form, as it were, of a man-child, and above it the similitude of a cross. And it spake to them and taught them, and commanded that they should go into Judea. And journeying thither for the space of two years, the star went before them, and neither food nor drink failed in their vessels. And what further they did is told compendiously in the Gospel. And after they had returned home, they continued worshipping and glorifying God more zealously than before, and preached to all in their nation, and instructed many. And finally when the Apostle Thomas went into that country after the resurrection of the Lord, they joined him, and after being baptised of him, were made assistants in his ministry.

The completed legend adds to the above statements of the Homily that these Wise Ones watched three at a time, and hence three only saw the Star when it appeared, and that they alone followed it to Bethlehem. These were the Magi of the Gospels, to whom have been given respectively the names of Gaspar, Melchior, and Balthasar. They are further said to have been of royal race, and to have ruled over states situated in Thrace, Sheba and Nubia, representing thus the three then known quarters of the earth. The Nubian King, more especially in Northern Art, is generally represented as a negro. To further round off the representative character given by legend to the three, it is also stated that Gaspar was sixty years of age, Melchior forty, Balthasar twenty.

The poetic imagination of Christendom has naturally played principally around these later features of the narrative, while it was equally natural that the tale of the mountain watchers, before the Star appeared, should fall into the background; but to-day we find a renewed interest in this ancient story, since we ourselves have become watchers. "We stand upon the extreme promontory of the centuries," and from that point of vantage, wait for the re-appearance of the Star.

The four works of Art here reproduced represent in varying modes the chief incident of the story, namely, the *Adoration of the Kings*. In this connection it may be remarked that the great masters of Christian Art accepted without demur certain traditional limitations to their work, rarely if ever going outside a certain given cycle of subject, these being held by common consent, lay and ecclesiastical, as being above all things those most worthy of consideration, and having in fact a sort of cosmic importance. Hence we find within this practically enforced monotony of subjects a marvellous inventiveness and imagination expended upon their treatment; the same subject dwelt upon by the fervour and genius of first one and then another great

master glows with an ever increasing beauty and interest, and becomes within itself the field for an infinite originality. This point is demonstrated in the accompanying illustrations.

In the first we have the severe treatment characteristic of the early Florentine School of Sculpture, which, in spite of a certain crudity of handling, gives to the little composition a rare dignity and repose. The panel is one of a series illustrating the life of the Madonna, surrounding the Tabernacle of Or San Michele in Florence; the work of Andrea Orcagna, it belongs to the latter half of the fourteenth century.

The remaining three illustrations are from works by Transalpine Painters, and are in vivid contrast to the earlier severity of the Florentine Master.

Hans Memling, a century later, belonging to the Flemish School of Bruges, translates us into another atmosphere. Art becomes a different thing in the hand of the Painters of the North, lavish richness being one of their prominent characteristics.

The great *Adoration* by Mabuse of the School of Antwerp, though showing the influence of Italy in its architectural accessories, is yet fundamentally Flemish in feeling, uniting with a certain almost childlike simplicity of conception a superb mastery of technique. In the work of Rubens we have the culmination alike of Flemish Art and the treatment of this particular subject, which he made peculiarly his own. Our illustration is one of a series of *Adorations* from his hand, in which he displayed all the exuberance and originality of his towering genius. That from the Antwerp Museum, here reproduced, is a *tour de force*, said to have been the work of only thirteen days. In it he inaugurated his third period, which was characterised by a wholly new method of technique. In fact, this painting must be looked upon rather as a demonstration of method than as in any way a work of devotional Art.

HOPE REA.